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महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT COMPILED WITH AN EXHAUSTIVE INTRODUCTION (PREFIXED TO VOLUME I) AND EDITED WITH TEXTUAL CRITICISM, NECESSARY ENGLISH TRANSLATION, EXPLANATORY NOTES, REVISED BIBLIOGRAPHY AND THREE INDICES

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Director, V. V. R. I.

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2007

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FOREWORD

There is hardly any Sanskrit work which is not embellished by wise sayings popularly known as Subhāṣitas. In fact Sanskrit Literature is a vast treasure-house of wise sayings. Even the tough discourses of the śāstric treatises are enlivened when embedded with Subhāṣitas. True to their name, the wise sayings or subhāṣitas, represent the unique wisdom, which, when properly imbided, serves as our true guide and friend to the tricky journey of life. These depict our culture and experiences of life. Couched in beautiful language and expression, they really delight the heart and soul of the Sahṛdayas. These provide a window to the socio cultural saga of our country over the centuries. The wealth of their contents is enclothed in innumerable beliefs and traditions, joys and sorrows, achievements and failures, religion and philosophy.

Apart from the well known compilations like the *Subhāṣitāvalī* of Vallabhadeva, the *Sūktimuktāvali* of Jalhana, the *Saduktikarṇāmṛta* of Śrīdharadāsa, the *Subhāṣitaratnakoṣa* of Vidyākara, the *Subhāṣitaratna-bhāṇḍāgāra* of Nārāyaṇa Rāma Ācārya and an anonymous *Kavīndravacanasamuccaya* of the past, there are recent collections of them like the *Saṁskṛtasūktīratnākara* of Ramji Upadhyaya, the *Nītimuktāvalī* of Ravindra Kumar Seth and Devakanya Arya, the *Viśvasaṁskṛta-sūktikoṣa*, in three volumes, of Lalitaprabhasāgara, the *Sūktiratnāvali* of Kulamaṇi Mishra, the *Subhāṣita-Sāhasrī* of Dr. Satyavrat Shastri and Kathāsaritsāgara Kī Sūktiyān of the writer of these lines. Since none of the earlier anthologies was exhaustive enough to cover the entire Sanskrit literature. Prof. Ludwik Sternbach thought of compiling all the *subhāṣitas* in a work, a *mahāsaṅgraha* in the real sense of the term, the biggest ever collection of the Sanskrit *subhāṣitas*.

The *Mahāsubhāṣitasaṁgraha* is a monumental project aimed at collecting, critically editing, translating and presenting in a systematic form in Devanāgarī alphabetical order, the metrical *Subhāṣitas*, found in the extensive field of Sanskrit Literature and also those from Greater India i. e. from countries like Tibet, Burma, Ceylon, Thailand, Cambodia, Indonesia, Laos, etc. Thus, the purpose of the *Mahāsubāṣitasaṁgraha* is to bring together, in

alphabetical sequence, all the verses quoted in the existing *subhāṣitasaṁgrahas* as well as otherwise sayings scattered throughout Sanskrit literature, both in India and in sources from Greater India.

The stupendous project is an outstanding contribution to the Sanskrit studies and Indology. The volumes issued so far have become avaluable and veritable treasure for scholars of Sanskrit and Indology. The great zeal, untiring endeavour and enormous intellectual exercise of scholars are reflected in this gigantic and arduous task undertaken by the V. V. R. I., Hoshiarpur. A lamp lights another lamp, only if it continues to burn its own flame. The V. V. R. I. keeping the flame burning. Both the scholars and the Institute deserve hearty congratulations for their success !

The Subhāṣitas are the repository of wisdom and knowledge. The intellectual skills of the poets are here portrayed in variegated hues, mirroring an holistic development. They echo the message that life throbs in oneness. Everything intermingles, melts, merges into the other—the boundary lost. We all take different paths in life, no matter where we go, we take a little of each other everywhere.

These wonderful collections of wise sayings enable us to face the challenges of life with courage and conviction. Invested with profound knowledge and sterling character, these serve to improve the health of the society. These make us realize our intellectual, spiritual, philosophical and social potential. Their purpose is not only to educate the reader but to refine him also. They turn mirrors into windows. They are Truthful, Blissful and Beautiful सत्यं शिवं सुन्दरम् । At times these inspire us to turn challenges into opportunities and enable us to move further to reach our goal undettered, putting endeavour in our right hand and victory in the left.

In this age of Liberalisation, Privatisation and Globalisation they preserve the ancient cultural heritage of the country. They teach us the secrets to do common things uncommonly, enable us to use discontentment as a stepping stone to progress and make us think positive with faith and confidence. The essence of thought and culture is assimilated in them. These portray the common experiences of life in an uncommon manner, thereby reflecting the morality and ethics, philosophy and spirituality, politics and history, culture and religion. More importantly, they are like a beacon in the dark. They

represent the essence of various experiences, challenges, troubles that one undergoes in one's march to progress. They infact are equipped with the trappings of a worthy guru to shape the future generations. They appear to be the Gangotri of our cultural stream.

The present volume of the *Mahāsubhāṣitasaṅgraha* the eighth in the series, which I have the privilege to introduce to the scholarly community, comprises 1635 stanzas from Serial Numbers 13019 to 14653. The methodology followed in editing the volume sticks to the critical norms applied to the earlier volumes. The text of the verses is followed by references to its source / sources, metre, brief explanatory notes and English translation to each verse. The appendices at the end, undoubtedly contribute to a better understanding of the varied sources, authors and metres of the stanzas included in the volume. The editor has done a commendable job in giving us a critically edited and well-produced volume.

I am confident that this volume, like its preceding counterparts, will be warmly welcomed by the scholarly community and lay readership. It is sure to provide them undiluted aesthetic pleasure.

KAMAL ANAND
Principal
Aditi Mahavidyalaya,
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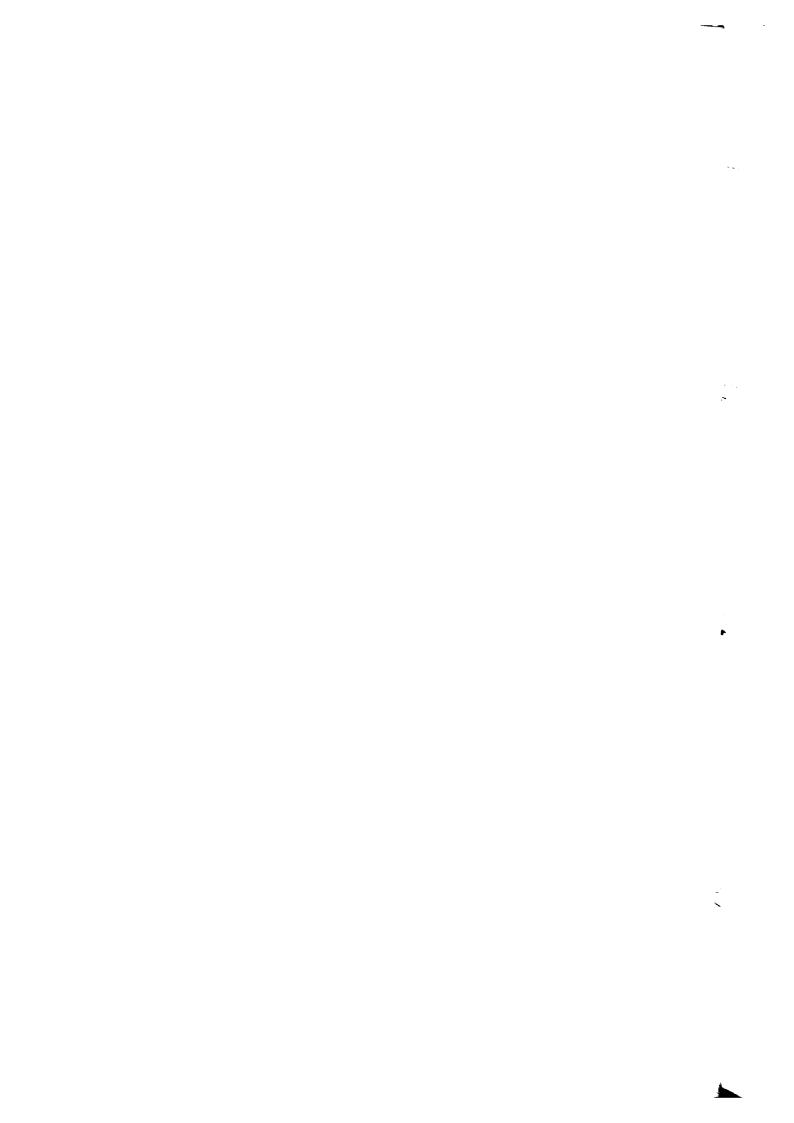
Delhi

Delhi
Dated 17-9-2007

आमुखम्

समुदाये वा निकाये वा यदनुत्तमं भद्रंकरं च तद्रत्नं प्राहुः प्राञ्चः। कविपुङ्गवकृत-काव्यनिचये यदनितरसाधारण-काव्य-सौष्ठवनिभृतं हृदयाह्लादकरं रामणीयकोपेतं च तद् गुणसम्पत्त्या सुभाषिताख्यां विन्दति सुभाषितं रत्नमित्यनर्थान्तरम्। सम्यग् अभिहितं कविना—

पृथिव्यां त्रीणि रत्नानि जलम् अन्नं सुभाषितम्।
मूढैः पाषाण - खण्डेषु रत्न - संज्ञा विधीयते ॥

सत्कविभणितिर्हि श्रुता वा श्राविता वा कमप्यानन्दमावहति, चेतः सुखाकरोति ज्ञानविवर्धनाय च भवति। मिते सुभाषितभृङ्गारेऽमितो रसो विद्यत इति विदितंविदाम्। सुभाषितानि प्रकृत्यैव विषयवैचित्र्यं कामनीयकातिरेकं च भजन्ते। सुभाषित-वाङ्मयस्य प्राज्यो भागो नूनमेव कविधुर्याणां कृतित्वेन प्रचरति। परमस्त्यत्रादभ्रः सुभाषितचयः यो मुख-परम्परया प्रथत एधते च। तस्य प्रणेतारं कोऽपि नाद्धा वेद।

सुरवाचा काले काले संदृब्धः सुभाषितसन्दोहो निस्संशयम् अनन्तोऽपारश्च। बंहीयः क्षेत्रं स व्याप्नोति। वैदिककालादारभ्य साम्प्रतिकं युगं यावत् वाङ्मये यत्र तत्र निहितानि काव्यललामभूतानि सुभाषितानि विविधभावान् परिष्वजन्ते, तत्तत्कालगतान् आचारविचारान् प्रख्यापयन्ति, लोकाभ्युदयायोच्चावचचिन्तनं सेव्यसरणिं च व्यक्तिं प्रापयमाणानि सहवर्तिनीं संस्कृतिं समासेन सुष्ठु प्रकाशयन्ति।

सुभाषिताविष्कारवृत्तवर्णनं सुदुःशकम्। सर्वविद्यामूलत्वाद् वेद एव सुभाषितोत्स-त्वेनाभ्युपेतुं शक्यते। वेदा हि विविधविषयावगाहि - सूक्तिराशि - समृद्धा इति प्रत्यक्षं प्रेक्षावताम्। सुधीजनरञ्जने लोकवृत्तप्रख्यापने सुभाषित - गौरवं विज्ञाय बुधैः काले काले ये सूक्ति-संग्रहाः साध्यवसायं प्रणीतास्ते पृथक्त्वेन सुभाषित-वाङ्मय-प्रादुर्भावे कारणतां प्रयाताः। अस्ति महद् वैशिष्ट्यं सुभाषित - संग्रहाणां यस्य निर्देशलेशः प्राग् व्यधायि। तत्रैतादृशामपि प्राचां कवीनां भूयांसि पद्यानि गृहीतानि यत्कृतं साहित्यं दुर्दैवान् नामशेषतां गतम्। सुभाषित-ग्रन्थान् विहाय तेषां तत्कृतीनां वा समुल्लेखोऽपि क्वचिदेवोपलभ्यते। लक्षण-ग्रन्थेषु टीकाभाष्येषु च नूनं केषाञ्चित् कवीनामीदृशानि पद्यानि दृष्टिपथं भजन्ते। सुभाषित-सङ्कलन-प्रवृत्तिः क्रमेण व्यवर्धत बद्धमूला चाजायत।

उपलब्धेषु सुभाषितग्रन्थेष्वज्ञातकर्तृक: कवीन्द्रवचनसमुच्चय: इत्याख्यं प्रथितं सङ्कलनं प्राथम्यं भजते। अत्र हि विविधानां ज्ञाताज्ञातकवयितॄणां नानाविषयचुम्बीनि सूक्तानि संगृहीतानि। आद्यत्वेन विषयवैविध्येन चायं समुच्चय: किमपि गौरवं बिभर्ति। तदनन्तरं द्वात्रिंशत्प्रकरणेषूपनिबद्ध: ८२२ सुभाषितैश्च समुद्भासित: वाक्पतिराजमुञ्जप्रणीत: सुभाषित-सन्दोहो दृक्पथमायाति। सदुक्तिकर्णामृताख्योऽद्भुत: सूक्तिग्रन्थस्त्रयोदशशताब्द्यां श्रीधरदासेन व्यरचि। जल्हणकृता सूक्तिमुक्तावली अल्पाकाराप्यनल्पप्रभावास्ति। विषयभूयस्त्वेन समलंकृता प्राञ्जल्या शैल्या च प्रणीता शार्ङ्गधरपद्धति: सूक्तिग्रन्थेष्वन्यतमा वर्तते कमपि गरिमाणं च भजते। सपरिणाहेयं पद्धति: ४६८९ पद्यानि क्रोडीकरोति। वल्लभदेवकृता सुभाषितावलिरपि सुभाषितग्रन्थेषु वैशिष्ट्यं बिभर्ति। एकोनविंशतिशताब्द्या अपरार्द्धे बॉट-लिङ्गमहाभाग: प्राप्तेभ्य: सुभाषित-संग्रहेभ्य: महार्घाणि सहस्रश: सूक्तानि विचित्य जर्मनवाचा चानूद्य 'इण्डिशे स्प्रूखे' INDISCHE SPRUGHE (भारतीय-सूक्तय:) इति नाम्ना प्राकाश्यमानयत्। अन्येषूपलब्धेषु सूक्ति-ग्रन्थेषु मुनिराजविशालविजयसंगृहीत: सुभाषित-रत्नाकर:, सायणाचार्यस्य सुधानिधि:, सकलकीर्तिकृता सुभाषितावली, श्रीवर-विरचिता सुभाषितावली, दाक्षिणात्यविदुष: पेड्डिभट्टस्य सूक्तिवारिधि:, हरिकृता सुभाषितहारावली, श्रीमद्वेदान्तदेशिककृतानेकपद्धतियुता सुभाषितनीवी, पाण्डुरङ्गात्मजकाशीनाथशर्मणा सङ्कलितं श्रीसुभाषितरत्नभाण्डागारम्, श्रीमद्भीमराजसत्यनारायणगुम्फिता सूक्तावली, श्रीकाशीनाथ-संगृहीत: सूक्ति-संग्रह:, श्रीहरिहरप्रतिपादिता पद्यामृततरङ्गिणी, कविरत्नशिवदत्तेन सम्पादितोऽनेकविषयविलसित: सुभाषितसुधाभाण्डागार:, श्रीविद्याधररचितोऽनेकव्रज्याविराजित: रत्नकोश:, रूपगोस्वामिकृता पद्यावली, के० साम्बशिवशास्त्रिणा संशोधित: सूक्तिरत्नहार:, डॉ० सत्यव्रतशास्त्रिसम्पादिता सुभाषितसाहस्री इत्यादयोऽनेके प्रमुखा: सुभाषितनिवहा: प्रकाशिता हस्तलिखिता वा ग्रन्था लभ्यन्ते। प्राक्तनेषु संग्रहेष्विव तेष्वप्यनेकविषयकाणि सरसानि सन्मार्गप्रवर्तकानि प्राचीनकविद्योतकानि ऐतिह्यवृत्तप्रकाशकानि कविकृतानि संगृहीतानि वा सुभाषितान्यवाप्यन्ते।

सुगृहीतनामधेयो दिवङ्गतो बुधो लुड्विगस्टर्नबॉखमहाभागोऽदभ्रमिमं ग्रन्थराशिं सूक्ष्मदृशा परिशील्य व्यचारयद् यत् प्रकाशिताप्रकाशितसुभाषितसंग्रहेष्वमितेषु काव्येषु च कोर्णोऽयं महार्ह: सूक्तिनिधिर्ग्रन्थाकारेण प्रकाश्यो यत्र साहित्यललाम-भूतेषु काव्य-नाटक-कथा-लक्षणादिग्रन्थेषु नीति-राजनीति-चिकित्सादिग्रन्थेषु चोपलभ्यानि प्रकाशितव्यान्यद्यावध्य-प्रकाशितानि सुभाषितानि साकल्येन संगृह्यानि। स्वीयं सङ्कल्पं च चरितार्थयितुं स सर्वात्मना कर्मणि प्रावृतत। महाभागोऽयं न केवलं प्रकाशितेभ्य: सूक्तिसंग्रहेभ्य: अपितु इतस्तत: पुस्तकालयेषु संग्रहालयेषु च विद्यमानेभ्योऽप्रकाशितेभ्यो हस्तलिखितग्रन्थेभ्योऽपि महान्तम्

सुभाषितराशिं प्रयत्नेन समचकलत् । परञ्चैकस्यैव ग्रन्थस्य तेषु-तेषु संस्करणेषु गृहीतान् पाठभेदान् संगृह्य तांश्च साधु परीक्ष्य स्वदृशा प्रामाणिकं पाठम् अभ्युपागात , पाठान्तराणि च तस्यैव पद्यस्याधस्ताद् यथास्थानं टिप्पण्यामदधिष्ट । इदं हि वैशिष्ट्यं स्टर्नबॉखमहाभागस्य यत् स न केवलं काव्यकर्तृभिर्ग्रन्थेषु ग्रथितानि, यथासमयं वा विरच्य ग्रन्थाकारेण प्रकाशितानि सुभाषितान्येवाऽग्रहीष्ट अपितु रुचिवैचित्र्यात् कविकृतविचित्रवर्णनात्मकानि नायक-नायिका-सौन्दर्याभिव्यञ्जकानि, पशु-पक्षि-स्वभाव-भावितानि, शकुनापशकुनफलपिशुनानि नूतनान्यप्यनेकानि पद्यानि स्वसङ्कलनेऽगुम्फीत् । ग्रन्थेऽस्मिन्नीदृशान्यपि बहूनि पद्यानि विलोक्यन्ते यानि विषयगतसौन्दर्यपेतान्यप्यलङ्कारदृष्ट्यैव रमणीयानि सन्ति, यानि वा रसभावादि-शून्यान्यपि वर्णनयैव वैचित्र्यमावहन्ति । केषुचित् पद्येषु सुभाषिततत्त्वं दुर्लभप्रायं भाति परं स्टर्नबॉखमहाशयस्तेष्वपि किमपि रामणीयकमनुभवन् तानि ग्रन्थेऽचैषीत् । ग्रन्थगतानि सुभाषितानि सर्वग्राह्याणि सर्वास्वाद्यानि च स्युरिति स आङ्ग्लया तेषामनुवादं कर्तुं मतिमकरोत् । ततश्च केषाञ्चित् पद्यानां पूर्वकृतमनुवादमधिगृह्याऽकृतानुवादानां सुभाषितानाम् आजीवनं स्वयमेवानुवादमकार्षीत् ।

विंशतिभागेषु प्रकाश्यमानस्यास्य ग्रन्थस्य कांश्चिद् भागान् सङ्कलय्य सम्पाद्य च तान् प्रकाशयितुकामोऽसौ महानुभावः संस्थानस्यास्य सञ्चालकमहाभागं विश्वबन्धुत्वभावनाभावितान्तः-करणम् आचार्यविश्वबन्धुपादमभ्यर्थं न्यवेदयत् । आचार्यमहाभागोऽपि ग्रन्थगौरवम् अनुभूय संस्थानादस्य प्रकाशनमभ्युपागात् 'महासुभाषितसंग्रह' इति चास्यान्वर्थं नामाकृत ।

इदमत्रावधेयं यद् डाक्टर-लुडविक्-स्टर्नबॉख-महाभागेन विंशतिभागेषु प्रकाश्य-मानस्यास्य ग्रन्थस्य केवलं दशभागानामेव पद्यसंग्रहः कृतो न समेषाम् । तत्र अवर्णादारभ्य— 'दुर्वृत्तेऽप्यकुलीने तु' (शुक्रनीतिः, ४. ७. २०१) इत्यन्तं यावदेव पद्यानि संगृहीतानि विद्यन्ते । ततोऽग्रे तु पद्यानां सङ्कलनमपि न कृतम् । प्रस्तुते चाष्टमे भागे— 'गुच्छान् पौष्पान्' (१३०१९) इति गु—वर्णादारभ्य 'छेद्यं चन्दन०' (१४६५३) यावत् १६३५ पद्यानि मुद्रितानि, पृष्ठसंख्या तु ४६४२ यावदस्ति ।

ग्रन्थस्याऽस्य मुद्रितभागेषु निर्दिष्टचरमेव यदस्य पञ्चभागानां सम्पादनं प्रकाशनञ्च स्टर्नबॉखमहोदयस्य जीवनकाल एवाजायत । स्वदेशस्थ एवासौ प्राकाश्यां सामग्रीं सम्पाद्य ताञ्च टिप्पणी-परिशिष्टादिभिः सनाथीकृत्य संस्थाने प्रैषयत् । संस्थाने च पुनरत्रत्यैः विद्वद्भिः सा च सामग्री सम्यक् परीक्ष्य सम्पाद्य च प्राकाश्यमानीयत । खिष्टाब्द १९७४ तः १९८१ खिष्टाब्दं यावत् प्रथमपञ्चभागाः स्टर्नबॉखमहोदयस्य जीवनकाल एव प्रकाशमिताः । षष्ठभागश्च १९८७ तमे खिष्टाब्दे प्रकाशितः । सप्तमभागस्य मुद्रणं प्रकाशनञ्च बहोः कालादनन्तरम्

२००० तमे खिष्टाब्दे सञ्चालकचरस्य विपश्चितः प्रोफेसर शि० भास्करन्नायरस्य सम्पादकत्वेऽभूत् । नायरमहाभागस्य सेवाविरामादूर्ध्वं ग्रन्थस्य सम्पादनं मयैव विधेयमिति कृत्वा सटिप्पणस्य पद्यभागस्य सम्पादनं मया प्रक्रान्तः, पद्यानामाङ्गलभाषानुवादश्च संस्थानस्य पूर्वसहसञ्चालकेन शम्भुदत्तजोशीमहाभागेन विहितः। संस्थानस्य कार्यकारिण्या भावमनुरुध्याहं जोशीमहोदयेन कृतस्यानुवादस्य परिष्काराय दिल्लीस्थं प्रथितयशसं डॉ० सत्यव्रतशास्त्रिणं, संस्थानसञ्चालकचरं डॉ० के० वी० शर्माणं, चण्डीगढाधिवासिनं डॉ० एस० एन० भारद्वाजञ्च न्यवेदयम् । इमे महाभागाः समयाभावात् कारणान्तराद्वा कार्यमिदं निर्वर्तयितुं न प्राभवन् । डॉ० सत्यव्रतशास्त्रिप्रणुन्नोऽहं तद्वचोऽनुरुध्य श्रीगङ्गानगरस्थं डॉ० सत्यव्रतवर्ममहाभागमस्मै गुरुकर्मणे प्रैरयम् । पूर्वानुवादमनुपेक्ष्य महाशयेन तेनाऽस्मदनुरोधात् प्रायेण निखिलानि पद्यानि पुनराङ्गलभाषयाऽनूदितानि। ततोऽस्मिन् भागे मुद्रितोऽनुवादः प्रायेण डॉ० वर्ममहोदय-कृत एव । अन्येन केनचिद् विदुषा कस्यापि पद्यस्य पूर्वकृतोऽनुवादस्तस्यैव नाम्ना तस्य पद्यस्याधस्तात् ह्रस्वाक्षरैः कोष्ठकान्तर्गतो मुद्रितः। केषाञ्चिदनुवादकानां नामानि न मुद्रितानीति नो खेदाय ।

अस्याष्टमभागस्य सम्पादन आङ्गलभाषानुवादकानां नाम्नां सूचीमन्तरा सैव सरणिरधिगता, या मत्पूर्ववर्तिभिः सम्पादकैः प्रकाशितेषु पूर्वभागेषु प्रतिपन्ना ।

ग्रन्थेऽस्मिन् मुद्रितेषु पद्येषु यस्मिन् पद्ये विशिष्टा सूक्तिर्लोकोक्तिर्वा दृश्यते, तस्य श्लोकसंख्या तारकचिह्नमन्तरेण, यत्पुनः कवित्वेनान्यथा वा रमणीयं तस्यैकेन तारकेण (☆), यच्च तेभ्यः पृथक्त्वं भजदपि प्रस्तुते ग्रन्थे केवलं पूर्ववर्तिसुभाषितग्रन्थेषु स्वीकृतत्वेन वर्णनवैचित्र्येण कारणान्तरेण वा सङ्कलितं तस्य क्रमसंख्या तारकद्वयेन (☆☆) सह चोट्टङ्किता (यथा पृ० ४०३०, श्लोक १३५२३ इत्यादयः) ।

खण्डेऽस्मिन् पद्यानि सुष्ठु सम्पाद्य पूर्वखण्डवद् देवनागरीवर्णक्रमेण मुद्रितानि ; पद्यस्याधः प्रत्येकं पद्यस्य कृते (अ), (आ), (इ) इति त्रिविधां श्रेणीं विधाय तत्र यथापेक्षं पद्यस्य मूलस्रोतसः कृते अकारः, ग्रन्थान्तरादुदाहृतस्य ग्रन्थान्तरे वोद्धृतस्य पाठस्य कृते आकारः, प्रकारान्तरेण प्राप्तस्य कृते इकारः इत्येवं सङ्केतः प्रदत्तः ।

प्रतिपद्यं प्रत्येकं चरणं (a), (b), (c), (d) पृथक्-पृथक्रूपेण संगृह्य चरणगतानां पदानां पाठान्तरं च तत्र तत्र सन्दर्श्य शुद्ध एव पाठः मूले गृहीतः ।

ग्रन्थान्ते चत्वारि परिशिष्टानि सन्निहितानि । तानि चेमानि—

१. संक्षिप्ताक्षराणां ग्रन्थान्तराणाञ्च संशोधिता परिवर्द्धिता च सूची ।
२. कवीनां सुभाषिताधारभूतानां ग्रन्थानाञ्च संक्षिप्तपरिचयात्मिका पद्यसङ्केतात्मिका च सूची ।

३. अनुष्टुप् परिहाय पद्येषु प्रयुक्तानां छन्दसां पद्य-सङ्केतसहिता सूची ।

४. विषय-सूची । अत्र यथावसरं पद्येषु निर्दिष्टाः भूयांसो विषया उपविषयाश्चाङ्गल-भाषानुवादात् सङ्कलय्य वर्णक्रमेण ससङ्केतं प्रदत्ताः ।

इदानीं ग्रन्थस्यास्य प्रकाशने कृतभूरिपरिश्रमेषु निर्व्याजं च मत्साहाय्यमाचरत्सु संस्थान-नियोज्यसहयोगिष्वपरेषु च विद्वत्सु कृतज्ञतापूर्वं धन्यवादवितरण प्रह्वं क्रियते । तत्रादौ करुणावरुणालयं विविधविद्यापारीण संस्थानस्याद्यसञ्चालकं विश्वबन्धुमाचार्यविश्वबन्धुं स्ववन्दनाप्रवाहैः संपूज्य तदाशीर्वादाभिलाषी हर्षोत्फुल्लचेतास्तच्चरणकमलयोः प्रणामाञ्जलिं समर्पयामि । ततश्च स्मरामि स्टर्नबॉख-महोदयस्य यस्याजीवनकृतपरिश्रमस्य फलीभूतोऽयं महासुभाषित-संग्रहः सुभाषितसाहित्यस्यानर्घो निधिरस्ति । ततश्च अनेकभाषाटव्यामटाट्य-मानस्य नैकग्रन्थसम्पादकस्य ग्रन्थशोधननिष्णातस्य महासुभाषित-संग्रहस्य सप्तमखण्डस्य सम्पादकस्य अस्यैव संस्थानस्य पूर्वसञ्चालकस्य श्रीमतः प्रोफेसर शि० भास्करन्नायर-महाभागस्य हार्दिकमुपकारभारं सादरं वहे । तस्य समीप एव वर्षद्वयं ग्रन्थमेनमधिकृत्य कार्यं कुर्वता मयका सम्पादनस्यायं विधिरवेदि । तस्मै सादरं कार्तज्ञमाविष्करोमि धन्यवादांश्च वितरामि ।

दिल्लीविश्वविद्यालयान्तर्भूतादितिमहाविद्यालयस्य प्राचार्यपदं भजमाना डॉ० (श्रीमती) कमलआनन्द महाभागा मद्वचोऽनुरुध्य खण्डस्यास्य प्रस्तावनां प्राणैषीद् येन बुधवर्गः सौकर्येण ग्रन्थगौरवं ग्रहीतुं पारयिष्यतीति तां प्रति कृतज्ञतां प्रख्यापयामि ! विविधा-लङ्करणमण्डितेयं विदुषी कृत्यमिदं सुष्ठु निरवाक्षीदिति विशेषेण धन्यां तां वदामि ।

अपरञ्चाङ्गलभाषानुवादकरणे तस्य चान्तिमप्रूफनिरीक्षणेऽद्भुतौदार्यं दर्शयतोऽनेक-भाषाविदो विदुषः श्रीगङ्गानगरस्थस्य डाक्टरसत्यव्रतवर्ममहोदयस्य हृदयेनोपकारभारमुद्वहन् तं धन्यं वदामि । विदुषानेन तादृशोऽनुवादो ग्रन्थस्य व्यधायि येन दुरवबोधोऽप्यर्थः सुबोधोऽजायत । अन्वर्थोऽयमनुवादः कामप्यभिख्यां पुष्यति । नायं तात्पर्यार्थो न वाक्यार्थः । मूलभावमपरिहायात्र प्राञ्जलयानवद्यया च पदावल्या तस्यान्तरात्मा विशदीकृतः । एतत्कृते महानुभावायास्मै बहून् धन्यवादान् उपहरामि ।

डाक्टरत्रिलोचनसिंहबिन्द्रामहाभागायापि प्रसन्नचेतसा मया भूरिश आशीर्गर्भिता धन्यवादा वितीर्यन्ते ! महाशयोऽयं ग्रन्थस्यास्य प्रकाशने विषयोपविषय-सूचीनिर्माणे, मुद्रणलिपिसंशोधनादिकर्मणि चानर्घं साहाय्यमाचर्य मामधमर्णतामनैषीत् । तदर्थं कृतज्ञतां तस्मै समर्पयामि ।

अथ च ग्रन्थस्य सर्वविधप्रकाशनकर्मणि मूलपाठ-मुद्रणलिपि-निरीक्षणे कुशलाय तत्कर्मणि च दत्तामूल्ययोगदानाय सहयोगिने विदुषे डाक्टर्देवराजशर्मणे कृतज्ञतया भूयांसो धन्यवादान् प्रयच्छामि । तयोरुभयोरेवाऽविरतपरिश्रमेण महासुभाषितसंग्रहस्याष्टमभागस्य प्रकाशन-कार्यम् अपवर्गम् अभजत् ।

संस्थानस्य कार्यालयस्याध्यक्षश्रीकान्तोऽप्याशीर्वचोभिः सम्भाव्यते । मुद्रणविभागस्य प्रबन्धकेन श्रीराकेशशर्मणा, मुद्रण - कार्यं - सम्पादयता श्रीओ३म्प्रकाशठेकेदारेण श्रीराजेन्द्र-प्रसादेन च मुद्रणादिकार्ये यत्साहाय्यं सामोदमचारि तत्कृते तेऽप्याशीर्वचोभिः सम्भाव्यन्ते ।

संस्थानस्थैर्बहिस्स्थैश्च बुधैर्यथायथं प्रेम्णा ग्रथितं विविध-विषय-भाव-रसोज्ज्वल-महासुभाषित-सुमनोमाल्यमिदम् अस्मिन्नेव विद्याधिष्ठाने महत्सारस्वततपस्तप्तवद्भ्यो विश्व-बन्धुत्वभावितचेतोभ्य आद्यसञ्चालकेभ्यः स्वर्यतिभ्य आचार्यविश्वबन्धुभ्यः समर्पयन्नमन्दानन्द-मनुभवामीति —

विदुषामाश्रवः

इन्द्रदत्त उनियालः
सञ्चालकः

विश्वेश्वरानन्द-वैदिक-शोध-संस्थानम्,
साधुआश्रमः, होशियारपुरम् ।
२१-१०-२००७

PREFACE

The best of a group or a class that, by its very nature, lent grace to the whole or contributed to its wealth was aptly termed as 'gem' (*ratnam*) by the ancients. A stanza or a part thereof which is likewise distinguished by uncommon poetic excellence, imparts aesthetic pleasure to the connoisseur and has didactic overtones, and thereby stands out from the common mass, is given the happy name of *subhaṣita*, a wise saying. In the poetic parlance *subhaṣita* is but another name of 'gem'. Well has it been said by the poet :

पृथिव्यां त्रीणि रत्नानि जलम् अन्नं सुभाषितम् ।
मूढैः पाषाणखण्डेषु रत्नसंज्ञा विधीयते ॥

A *subhaṣita*, when recited or heard, soothes the mind, comforts the heart and invariably heightens one's awareness / knowledge in its wide ramifications. The tiny jar of *subhaṣita* overflows with an ocean of *rasa*. By their inherent genius, the *subhaṣitas* encompass a variety of subjects and evoke acceptance by their manifold virtues. A large mass of the old wise-sayings is doubtless attributed to the ancient poets, both known and unknown. But there is a sizable segment of the *subhaṣitas* that has been handed down, over the ages, by oral transmission, and thereby tends to suffer unwarranted interpolations. Even the well-equipped scholars are unable to identify their authors with certainty. They continue to pass on as respectable but anonymous adages, with everybody floating his own surmise about their authors and sources.

The corpus of *subhaṣitas*, written down the ages, is virtually infinite. The lovely *subhaṣitas* that one encounters in the vast domain of literature, both sacred and profane, concern themselves with a spectrum of subjects, voice the ethics of the day, reflect the ideals and norms that guided the society in various vicissitudes,

and thus mirror in brief the contemporary culture of the respective milieus.

It is hard to pinpoint what precisely prompted the emergence of the *Subhaṣitas* in Sanskrit. Being the *summum bonum* of all knowledge, human and divine, the Vedas may well be accepted as the fountain-head of the Sanskrit *Subhaṣitas*. The Vedic literature abounds in unending strings of *subhāṣitas* of various hues and worth. The *Subhaṣita-saṅgrahas* (collections of wise sayings), assiduously compiled by competent authors to underscore their strong potential in entertaining the cultured reader, and steering him to safe harbours in the trying hours, seem to have led to the birth of independent *genre* of the *subhaṣita*-literature. The *saṅgrahas* are invested with considerable historical importance. They embody the writings of a number of such ancient authors as well, who are mere names to us. It is seldom that they or their writings find mentions elsewhere. Some of the śāstric works *(lakṣaṇa-granthas)*, and commentaries of the ancient masters are known to preserve certain excerpts from their writings. The fascination for collecting the *subhaṣitas* in book-form happily grew stronger over the years, and subsequently struck deep roots.

Of the known *Subhaṣita-saṅgrahas*, the *Kavīndra-samuccaya* of the unknown author, is the earliest. The richness of its contents and its antiquity combine to lend it considerable significance. It is followed by Vākpatirāja's *Subhaṣitasandoha* which consists of 922 wise sayings, classified into thirty two *prakaraṇas*. Written in the thirteenth century, the *Saduktikarṇāmṛta* of Śrīdharadāsa, purports to be a unique collection. Jalhaṇa's *Sūktimuktāvalī*, though a slim volume, is invested with great charm. Distinguished by a wealth of contents and written in a lucid style, the *Śārṅgadharapaddhati*. holds the pride of place in the annals of the *saṅgrahas*. Its 4689 verses make it a hefty volume. The *Subhaṣitāvali* of Vallabhadeva also engages attention. Prof. Bōhtlingks *Indische Sprüche* *(Bhāratīya-sūktayaḥ)* makes a departure from the rut of the earlier collections. It is comprised of thousand verses, drawn from the earlier available *saṅgrahas*, which are accompanied by a readable German translation by the author himself. Of the other available collections Vishal Vijay's

Subhāṣitaratnākara, Sāyaṇa's *Sudhānidhi*, Sakalakīrti's *Subhāṣitāvalī*, Peddibhaṭṭa's *Sūktivāridhi*, *Subhāṣita-ratnāvalī* of Hari, Vedāntadeśika's *Subhāṣitanīvī*, Kashi Nath Sharma's *Subhāṣitaratna - bhāṇḍāgara*, *Sūktāvalī* of Bhimarāja-Satyanārāyaṇa, *Sūktisaṅgraha* of Kashi Nath, Harihara's *Padyāmṛtataraṅgiṇī*, *Subhāṣita-sudhābhaṇḍāgara* edited by Kaviratna Śivadatta, Vidyādhara's *Ratnakośa*, Rūpa Goswami's *Padyāvalī*, *Subhāṣita-sahasrī* edited by Dr. Satya Vrat Shastri, are some of the other important collections of *Subhaṣitas* that are available in print or are preserved in the MS. form. Like the preceding *saṅgrahas* they too are marked by rich contents and serve as worthy guides to good conduct.

A perceptive study of the corpus of the *Subhaṣita-saṅgrahas* led the late Professor Ludwik Sternbach to conclude that a new multi-volume *saṅgraha* was still a desideratum. The collection, as he visualised it, should include the invaluable treasure of wise-sayings scattered in the earlier *saṅgrahas*, both published and unpublished, and in works on such diverse disciplines as Arthaśāstra and medicine, which contain a wealth of verses that have merit place in the *saṅgrahas* but have been unjustly denied. He set upon the task in right earnest to give shape to the idea. He patiently culled a vast mass of *subhaṣitas*, not only from the published collections but from a number of manuscripts deposited with various libraries and museums as well. Not only that, he painstakingly prepared tables of the variant readings thrown up by different editions / versions of the respective works, and opted in the text for the reading he found most tenable, on critical evaluation, relegating others to the footnotes under various verses. It is a measure of his zeal that, besides others, he admitted to his *magnum opus* such verses as well, as are descriptive in character, highlight human beauties, behaviour of birds and beasts in various situations and deal with omens of different hues. A sizable number of verses, which though shorn of poetic beauties, have been included in the collection because of the judicious application of the figures of speech. Some of the verses included therein can hardly claim to be *subhaṣitas*, but have been accommodated because the editor (author) finds some latent charm in

them, howsoever evasive that may be. With a view to bring the text within the reach of the non-Sanskritic readership, Prof. Sternbach decided to append English translation to the verses. He reproduced the translation of such verses as had been rendered into English by competent Scholars in their editions of the various texts or elsewhere. He continued with translating the rest till his end.

Prof. Sternbach meticulously edited some of the proposed volumes, prepared their transcripts, and with a view to have them published met Dr. Vishva Bandhu, the founder-Director of the Institute. He apprised the Acharya of the details of the gigantic project that was visualised to run into twenty sizable volumes. Dr. Vishva Bandhu was quick to grasp the importance and magnitude of the work. In view of its suitability and wide dimensions, he consented to publish it from the Institute, and appropriately named it *Mahasubhaṣita-saṅgraha*.

It is to be noted that of the twenty proposed volumes of the *Mahasubhaṣita-saṅgraha*, Dr. Sternbach, in his life time, could collect material for ten volumes only. Beginning with the Devanagarī letter अ (A), they span verses upto दुर्वृत्तेऽप्यकुलीने तु (Śukranīti, 4. 7. 201). The present volume, eighth in the Series, contains 1635 verses, from गुच्छान् पौष्पान् (13019) to छेद्यं चन्दन········(14653).

As mentioned in the preceding volumes, five volumes of the *Mahasubhaṣita - Saṅgraha* were published in the life-time of Prof. Sternbach. He used to send to the institute the duly edited text with English translation, Foot Notes and Appendices from his home in Europe. The scholars at the institute subjected the transcript to rigorous scrutiny and made changes wherever necessary. It was then that the Volumes went to the press. It is worthwhile to recall that the first five volumes were brought out by the institute within the space of mere eight years, from 1974 to 1981. This was the time when Prof. Sternbach was alive. Six years intervened before the the sixth volume could be published. Volume Seven took an inordinately long time of thirteen years to come out, under the editorship of Prof. S. Bhaskaran Nair, the Director of the institute. After Prof. Nair

retired from the service of the institute, I edited the Sanskrit text of the eighth volume with the critical apparatus followed in preparing the earlier volumes. The English translation was done by Sh. Shambhu Dutt Joshi, the Joint Director of the institute. In deference to the wishes of the Executive Board of the institute, I contacted several eminent scholars like Dr. Satya Vrat Shastri, Dr K. V. Sarma and Dr. S. N. Bhardwaj for revising the English translation. They expressed their inability to undertake the task for one reason or the other. At the instance of Dr. Satya Vrat Shastri, I ultimately approached Dr. Satya Vrat Varma, Former Principal and a noted writer and contributor On our request he consented to translate the text *de novo*. The English translation printed in the volume was done, by and large, by Dr. Varma. The translation of some of the verses done by other scholars, has been printed under their names. Dr. Satya Vrat occasionally found it necessary to translate some such verses also as had been translated earlier by scholars of repute. That accounts for two translations of some of the *subhāṣitas*. The name of the translators of some of the verses, however, could not be identified

Of the verses included in the volume, the number of verse that is marked by crisp proverb or adage, is printed without the asterisk mark. The verse that is invested with poetic excellence or some other distinction has its number printed with one asterisk mark. Such verses as have been included in the present volume by virtue of their extraordinary poetic excellence or some such other reason, though they were in the earlier volumes in different garb, are printed with two asterisk marks on their respective numbers (Page 4030 No. 13523).

Not unlike in the preceding volumes, the *subhaṣitas* have been meticulously edited and printed in the volume in the order of the Devanagarı letters. The source of the verse has been mentioned under the category (अ); the verse that has been reproduced from other work or is quoted in other work is noted under (आ) and verses that are drawn from other sources find mention under (इ). The variant readings, if any, in the four quarters of a verse are sequentially noted under (a), (b), (c) and (d) that, like the aforesaid categories, follow the printed text of the verse.

The volume carries four Appendices at the end. They are as follows :

(i) Revised and enlarged Abbreviations-cum-Bibliography.

(ii) Authors and Sources.

(iii) Index of Sanskrit metres other than Anuṣṭup.

(iv) Subject Index. It includes subjects referred to in the Verses and ancillary subjects drawn from English translation.

It is my moral duty to express gratitude to my colleagues in the institute and other friends and scholars who helped me in bringing out the volume First of all, I tender homage to the sacred memory of Acharya Vishva Bandhu Ji whose blessings continue to spur us in our literary ventures. This institute itself is an abiding testimony to his wide erudition and vision. I also remember with fondness Dr. Ludwik Sternbach whose *Mahasubhaṣita-saṅgraha* epitomises his life-long commitment to learning, and stands out as a unique treasure of Sanskrit *subhaṣitas* I am indebted, on counts more than one, to Prof. Bhaskaran Nair, the former Director of the institute, who edited the seventh voume with great ability. It was he who initiated me into the nuances of the art of editing ancient texts. To him I offer my grateful thanks.

I express my gratitude to Dr. (Mrs) Kamal Anand, Principal, Aditi College, University of Delhi for the promptness with which she consented to introduce the Volume to the scholarly world by contributing Foreward to it. As a noted author and receipient of many awards and honours, she was well equipped to perform the task with credit

Thanks are due to Dr. Satya Vrat Varma. In a rare display of magnanimity, he acceded to my request to translate the volume into English and to read the final proof-sheets. He did the job with zeal and devotion. His translation has the merit of unravelling the true import of the text. It is neither a literal translation nor a free rendering. It is true to its name (*anuvada*). It voices the spirit of the original in lucid phraseology, without straying from the text.

Prof. T. S. Bindra deserves my sincere thanks and blessings. He has worked closely with me in editing the volume, correcting the proof-sheets and preparing the Subject Index. Dr. Dev Raj Sharma has been a pillar of strength to me. It is the unstinted help of these two colleagues that has been instrumental in bringing out the volume in time. Sh. Shrikant Office Supdt. of the Institute, Sh. Rakesh Sharma, the Manager of the Printing Press of the Institute and his colleagues Sh. Om Prakash Thekedar and Rajendra Prasad carried out the printing of the volume with great care and sincerity. May God bless them.

This colourful bouquet of *Mahasubaṣita - saṅgrah*, lovingly strung by a galaxy of devoted scholars, is gratefully dedicated to the sacred memory of Acharya Vishva Bandhu Ji. May his spirit continue to enlighten our path.*

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* English version by **Dr. Satya Vrat** Varma.

महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

VOLUME VIII

SUBHĀṢITA-S Nos. 13019–14653

(गु—छे)

ग
(Continued)

13019*

गुच्छान् पौष्पानच्छमाणिक्य-शोभान्
स्वर्नारीभिर् वीक्ष्य सम्यक् परीतः ।
इन्द्रोद्याने स्थापितो रत्नवेद्यां
कामान् दुग्धे कुत्र मुग्धे पलाशः ॥

(आ) PdT 239 (a. Anyoktikaṇṭhābharaṇa).

(*a*) °न च माणि° PdT (var.).

(*b*) °रीभिवी° PdT (var.) ; सम्य PdT (var.).

(*c*) स्थापिते PdT (var.) ; °विद्यां PdT (var.).

(*d*) दुग्धे [दुग्धे] PdT (var.) ; खलाश: PdT (var.).

Śālinī metre

(Even if) planted on a jewel-pedestal in Indra's Nandana garden, and surrounded closely by the heavenly nymphs on seeing the bunches of its flowers, lovely like the pure rubies, the Palāśa-tree, O Simple one, does not fulfil one's desires.

13020*

गुच्छालयस्वच्छतमोदबिन्दु-
वृन्दाभमुक्ताफलफेनिलाङ्के ।
माणिक्यहारस्य विदर्भसुभ्रू-
पयोधरे रोहति रोहितश्रीः ॥

(अ) Naiṣ 7.76.

Upajāti metre (Indravajrā and Upendravajrā).

The red sheen of the ruby-necklace is spreading on the Vidarbha-princess, bosom, the middle of which looks foamy with prominent pearls, the peers of the mass of drops of the most pellucid water settled on the bunch of flowers.

[The rosy splendour of a ruby necklace is emerging on Damayantī's bosom,[1] the middle of which is foamy white with exceedingly pellucid pearls, looking like drops of water, being located in her pearlstring. (K. K. Handique).]

1. or cloud, implies the picture of a rainbow.

13021*

गुञ्जति मञ्जु मिलिन्दे
मा मालति मौनमुपयासीः ।
शिरसा वदान्यगुरवः
सादरमेनं वहन्ति सुरतरवः ॥

(अ) BhV : 1. 18.

(आ) SR 239. 81 (a. Rasagaṅgā), SSB 637.3, SRK 207.5 (a. Śārṅgadhara). VP 10. 54.

(*b*) मालति मा SR, SSB, SRK.

(*d*) वहति SR.

Udgītī-āryā metre.

Be not silent (indifferent) O Mālatī, when the bee is making a sweet hum. Even the heavenly trees, the foremost of the munificent, bear him reverentially on their heads.

[O Mālati ! do'nt remain silent when the bee is humming sweetly ; (for) even the trees of heaven, the foremost among the charitable, bear him on their head's with profound respect. (H. D. Sharma).]

13022*

गुञ्जत्कुञ्जकुटीरकुञ्जरघटाविस्तीर्णकर्णज्वराः
प्राक् प्रत्यग्धरणीध्रकन्दरदरीपारीन्द्रनिद्राद्रुहः ।
लङ्काङ्कत्रिककुत्प्रतिध्वनिघनाः पर्यन्तयात्राजये
यस्य भ्रेमुरमन्ददुन्दुभिरवैराशारुधो घोषणाः ॥

(आ) SkV 1567, Skm (Skm (B) 1538, Skm (POS) 3 34. 3) (a. Jayadeva). ŚB 3. 213.

(*a*) गुञ्जत्क्रौञ्चनिकुञ्जकुञ्जर° Skm.

(*b*) °धरणीन्द्र° Skm ; °कन्दरजरत्पारी° Skm.

(*d*) °मन्दमन्दररवैर् (°वरैर्) Skm.

Śārdūlavikrīḍita metre.

In the course of whose *digvijaya* the loud din caused by the beating of the drums spread forth, pervading the (four) quarters, causing pain to the extensive ears of the herds of elephants in the bowery abodes that resounded (with the wind), robbing of sleep the lions in the dens of the eastern and western mountains, and getting shriller with echoes in the Trikakut mount of Laṅkā.

[In the course of whose world conques the roar spread forth from many a drum to press on the striking the ears of jungle elephants asleep in the ticklets where the wind soughs : / robbing of sleep the lions in their dens / of the east and western mountains ; / reverberating from the triplepeak, / cradle of famous Laṅkā. (D. H. H. Ingalls).]

13023*

गुञ्जत्कुञ्जकुटीरकौशिकघटाघूत्कारवत्कीचक-
स्तम्बाडम्बरमूकमौकुलि-कुलः क्रौञ्चावतोऽयं गिरिः ।
एतस्मिन् प्रचलाकिनां प्रचलतामुद्वेजिताः कूजितैर्
उद्वेल्लन्ति पुराणरोहिणतरु-स्कन्धेषु कुम्भीनसाः ॥

(अ) Uttara 2. 29.

(आ) SkV 1577, JS 364. 19 (a. Bhavabhūti).

(*a*) कूजत् [गुञ्ज°] SkV (var.).

(*b*) सह्याह्वयोऽयं [क्रौ°] JS ; क्रौञ्चाभिधोऽयं Uttara (var.).

(*c*) एकस्मिन् Uttar (var.).

(*d*) °रोहण° SkV, JS.

Śārdūlavikrīḍita metre.

This is the mountain Krauñcavata with swarms of crows (sitting) silent in the vast clumps of the bamboo trees which resound with the hootings of the flocks of owls in their rumbling bowery homes. On it the snakes, frightened by the (shrill) notes of the peacocks roaming there, crawl up on the branches of the old sandal trees.

[Here is the mountain Krauñcavatt. where the tribes of crows are silent in the vast expanse of bamboo clumps whistling in the wind, among which the flocks of owls hoot the bowers which are their homes ; upon this the serpent scared by the notes of the peacocks running hither and thither, climb on the branches of the old sandal trees (C. N. Joshi).]

13024*

गुञ्जत्कुञ्जकुटीरकौशिकघटाघूत्कारसंवलित-
क्रन्दत्फेरवचण्डडात्कृतिभृतप्राग्भारभीमैस् तटैः ।
अन्तःशीर्णकरङ्ककर्परपयः-संरोध-कूलंकष-
स्रोतोनिर्गमघोरघर्घररवा पारेश्मशानं सरित् ॥

(अ) Mālatī 5. 19.
(आ) SkV 1534 (a. Bhavabhūti).
(*a*) °संवेल्लित– Mālatī (NSP), °संवल्लित– SkV.
(*b*) °ण्डहात् SkV, °भृति° SkV.
(*c*) °कीर्ण° Mālatī (NSP) ; °कर्परतरसंरोधि-कूलं° Mālatī (NSP) ; °रतरत्संरोधिकूलं° SkV.
(*d*) श्रोतो° [स्रोतो°] SkV (var.).

Śārdūlavikrīḍita metre.

(There is) the river on the other side of the cemetery, with the banks (looking) fierce owing to their fore-parts filled with terrible noise of the howling jackals, mingled with the hooting of the hosts of owls screeching in the cottages in the form of the bowers, (and) producing a horrid 'gharghara' sound owing to the impediment caused to the water by the pieces of broken skulls (fallen) into it. (R. D. Karmarkar).

गुञ्जत्क्रौञ्चनिकुञ्जकुञ्जर° see No. 13022.

13025*

गुञ्जन्ति प्रतिगुञ्जमम्बुजदलद्रोणीषु भृङ्गाङ्गनाः
फुल्लत्पुष्परसालवीथिशिखरे कूजन्ति माद्य-त्पिकाः ।
कामः काममयं करोति विशिखैर् हन्तुं मुहुर्दुर्दिनं
का सा तन्मलयानिलस्य सखि मे भीति-स्त्वयोद्भाव्यते ॥

(आ) SR 285.39, SSB 118.41.
(*a*) प्रतिकुञ्ज° SSB ; °जपत्र° SSB.

Śārdūlavikrīḍita metre.

The female bees hum on every cluster of lotuses in the troughs (formed by their) leaves, the intoxicated Cuckoos warble on the top of the lines of the blossoming mango trees, the Cupid creates a cloudy day with his arrows to kill (the separated folk) ; What then, O Friend, is the fear of the Malaya breeze that you seek to create ?

13026

गुञ्जन्ति मञ्जु परितो गत्वा धावन्ति सम्मुखम् ।
आवर्तन्ते विवर्तन्ते सरसीषु मधुव्रताः ॥

(अ) BhV (BhV 66. 174 in PKS), Rasagaṅgā 164. 11-12 and 642. 7–8.

The bees make a sweet hum, all over, in the (lotus–) tanks. They move, forget ahead, whirl round and turn aside.

13027*

गुञ्जाकुञ्जकुटीरगुञ्जदलिनां गानेन गोपाङ्गना
सञ्जातोत्कलिका पतिं सरभसं संश्लिष्य तल्पं गता ।
तेनोल्लासवशेन चेलमपनीयाग्रे तरोरर्पितं
पश्यन्ती परितापवेपथुयुता मध्येरतं ताम्यति ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmavidāy XXXIII) 51.
(*a*) °रकुञ्जदलिनीगानेन गो° Kṛ° (var.).

Śārdūlavikrīḍita metre.

With her longings aroused by the notes of the bees in the cottage-like Guñjā-bower, a cowherdess hurriedly

embraced her husband and retired to the bed (of leaves). He, in the excitement, removed her (lower) garment and threw it on the tree, in front. Seeing it, she was overcome by anguish and tremor, and felt uneasy in the midst of sexual sports.

13028*

गुञ्जाकुञ्जे कुब्जमाकन्दशाखां
व्यालम्ब्यालं वल्लरीमुल्ललन्त्याम् ।
लीलावस्यां शौरिणा संलपन्त्यां
शाखां शाखां प्रेक्षतेऽसौ बिडालः ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmavidyā XXXIII) 22.

(*d*) बिडाली Kṛ° (var.).

Śālinī metre.

As a sportive girl, holding fast a branch of a dwar fish mango tree, in the *Gunjā*-bower, frolicked with a creeper (thereon) and conversed intimately with Kṛṣṇa, the male cat (close-by) scanned every branch.

13029

गुञ्जाफलानि विंशतिर्
अभयात्रितयं गुडं च पलमात्रम् ।
कृत्वैकत्र च गुटिकाः
कुर्याच्छाणोन्मिताः सकलाः ॥

(आ) ŚP 2879.

Āryā metre.

Having mixed together twenty *Guñja* seeds, three *Abhayā* fruits and only a *pala* of *guḍa*, pills should be made, each weighing four māṣas.

13030*

गुञ्जामञ्जुलमञ्जरीवलयभृद्बन्धूकवृन्दावृते
कुञ्जे विद्रुममण्टपे जलधरश्यामत्विषा शौरिणा ।
उत्सङ्गे विनिवेशिता नववधूः संलापमातन्वती
कण्ठे मौक्तिकमालिकां विनिहितां दृष्ट्वाति-रुष्टा जहौ ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmavidyā XXXIII) 29.

Śārdūlavikrīḍita metre.

In an arbour, (provided) with a coral seat, and encircled by a host of *Bandhūka* trees that supported the lovely blossoms of the Guñjā-Creepers (hanging over them), Kṛṣṇa placed a new maiden on his lap. While conversing intimately with him, she sighted a pearl-necklace worn round his neck. Greatly enraged, she left (him instantly).

13031*

गुञ्जायमाने भ्रमरेऽतिपार्श्वं
वासन्ति मानं न मुधा विधत्स्व ।
यास्यत्ययं द्राग् नवमल्लिकायां
तापं गमिष्यस्यपरं पुनः किम् ॥

(आ) AnyT 2.18.

Indravajrā metre.

Be not angry in vain, O Vāsantī, when the bee hums so close to you. Quickly he will go to the jasmine. You will then grieve; what more (to say).

13032

गुटिकात्रितयं भुक्त्वा
पीत्वा चोष्णोदकं विरेकः स्यात् ।
योगोऽयं दूषीविषहर्ता
पथ्यं च तत्र दधिभक्तम् ॥

(आ) ŚP 2880.

Gīti-ārya metre.

On taking a triad of these pills and drinking hot water, there may be purgation (of the bowels). This combination (of medicines) cures the poison in the form of rheum of the eyes ; and rice with curd is the wholesome food during the treatment.

13033

गुडूच्यपामार्गविडङ्गशङ्खिनी-
वचाभयाकुष्ठशतावरीसमाः ।
घृतेन लीढाः प्रकरोति मानवं
त्रिभिर् दिनैर् गीतसहस्रधारिणम् ॥

(आ) ŚP 2077 (a. Rāgārṇavācchanda-śāstra).

Vaṁśastha metre.

(The powder of) *Guḍūcī*, *Apāmārgo*, *Viḍaṅga*, *Śaṁkhinī*, *Vacā*, *Abhayā*, *Kuṣṭha* and Śatāvarī in equal weight, taken with ghee makes a man capable of singing in three days, a thousand songs.

13034

गुणं दधाने मधुनार्प्यमाणं
मनस्विनां मानसभेददक्षे ।
शिलीमुखश्रेणिरुपैति सङ्गं
पुष्पे च कन्दर्पशरासने च ।

(अ) Vikram 10.28.

Upajāti metre (Upendravajrā and Indravajrā).

Rows of bees come into contact with the flowers that bear qualities imparted (to them) by honey ; and series of arrows join the Cupid's bow which is invested with a string given by (his friend) Vasanta. They both are adept in piercing the hearts of the arrogant folk.

[Rows of bees [or : series of arrows] came into contact with flowers and the bow of Cupid which possessed a quality [or : a string] being given by honey [or a spring] and which were expert in piercing the mind of the high-minded ones. (S. C. Banerji).]

गुणं पृच्छसि मा रूपं see No. 13146.

13035

गुणः कृतात्मसंस्कारः प्रधानं प्रतिपद्यते ।
प्रधानस्योपकारे हि तथा भूयसि वर्तते ॥

(आ) Amd 186. 494, Dhv 3. 78 (Dīdhiti) Ratnāpaṇa *ad* Vidyānātha p 285.

(*b*) प्रधानमनुषज्यते Ratnāpaṇa.

(*c*) °कारो Amd. (var.).

On undergoing refinement, a quality reaches (even) the highest person. And then it strives to do maximum good to its master.

13036

गुणः कृशोऽपि प्रथते पृथुरप्यपचीयते ।
प्राप्य साधुखलौ चन्द्रः पक्षाविव सितासितौ ॥

(अ) Kādambarī Kathāsāra 1. 4.

(आ) SRHt 231.9, 35.14 (a. P), VP 1.16.

Even a tiny virtue increases and a mighty one decreases in the company of the noble and wicked (respectively), as the moon waxes and wanes in the bright and dark half (of the month).

13037

गुणः खल्वनुरागस्य कारणं, न बलात्कारः ॥

(अ) Mṛcch (After 1. 32).

(आ) SSap 547.

(*b*) कारणं न पुन र्ब° Mṛcch (var.).

Verily, merit inspires love, not violence.

गुणः सज्जनसंसर्गाद् see No. 13073.

13038*

गुण आकर्षणयोग्यो
धनुष इवैकोऽपि लक्षलाभाय ।
लूतातन्तुभिरिव किं
गुणैर् विमर्दासहैर् बहुभिः ॥

(अ) ĀrS 2.210.

(आ) SR 82.32, SSR 357. 39.

Āryā metre.

Even a solitary virtue, worthy enough to attract others, gains lacs, as a bow-string, fit to be stretched, achieves the target (by hitting it with arrow). What is the use of the numerous virtues, which, like (the fibers of) the cob-webs are not able to withstand pressure (lit. pounding).

13039*

गुण एव नालमृजुता
कौटिल्यं दोष एव न च जन्तोः ।
ऋजुरपि मारयति शरो
वक्रमपि धनुस्तनुं पाति ॥

(आ) VS 2853 (a. (?) Ravigupta), SRHt 199. 141 (a. Ravigupta), SSSN 83. 92 and Cf. ABORI 48. 152 (26).

(*b*) नहि [न च] SSSN.

(*d*) चक्रोऽपि SRHt, वक्रोऽपि [वक्रमपि] SSSN, °नुं न पालयति SSSN.

Āryā metre.

Straight-forwardness (lit. straightness) is not always a virtue, and crookedness is not a vice in every case. An arrow, though straight, kills, while a bow protects the body, though it (bow) is curved.

13040*

गुणकणिकामपि सुजनः
शशिलेखामिव शिवः शिरसि कुरुते ।
चन्द्र इव पद्मलक्ष्मीं
न क्षमते परगुणं पिशुनः ॥

(आ) SkV 1288.

Āryā metre.

A virtuous man esteems merit even if it is small, as does Śiva place on his head the (slim) crescent. A vicious person, on the other hand, does not brook other's virtue as the moon the splendour of the lotus.

[Even though it be but small / the good man raises another's merit / as Śiva raises the slender moon upon his head / On the other hand, the man of envy / can no more brook another's merit / than the moon the beauty of day lotuses. (D. H. H. Ingalls).]

13041*

गुणकमलशशाङ्कतनुर्
गर्वग्रहनाशने महामन्त्रः ।
सुखकुमुदौघदिनेशो
जठरशिखी बाधते किं न ॥

(अ) AS 388.
(a) °तनु ग° AS (var.).
(b) °मन्त्रम्° AS (var.).
(c) °कुमुदोध्व° or कुमुदोद्य (दोघ) AS (var.); °दिनेश AS (var.).
(d) कें न or किं नः AS (var.).

Āryā metre.

Does not the fire of stomach which is moon to the lotus of virtues, sun to the cluster of lilies of happiness and an effective *mantra* to liquidate the devil of pride, burn (torment) man ?

13042*

गुणकलशैः स्नातानां
विनयविलेपनविलिप्तगात्राणाम् ।
विद्याविभूषितानां
किमलङ्कारैः कुलीनानाम् ॥

(अ) Dvi 93.
(a) °लशैस्स्नातानां Dvi.
(d) किं मल° Dvi.

Āryā metre.

To the men of noble descent with their persons anointed with the unguent of modesty, bathed with the jars of virtues and embellished with learning, the ornaments are of no use.

13043*

गुणगौरवमेव गाहमानाः
कृतिनः किं कलयन्ति दूषणानि ।
न जहाति विहारिनक्रचक्रं
बत रत्नाकरवारि दानवारिः ॥

(आ) SMH 11.27 (SMH (KM) 11.23).
(b) गणयन्ति [कल°] SMH (KM).
(c) वारि° [विहारि°] SMH (var.).

Aupachandisika metre.

Diving into the depth of one's virtues alone, do the wise care for the blemishes ? It is a wonder that Viṣṇu, the adversary of the demons, does not forsake the water of the ocean (*ratnākara*—a storehouse of gems), though herds of crocodiles roam therein.

13044

गुणग्रामाविसंवादि नामापि हि महात्मनाम् ।
यथा सुवर्णश्रीखण्ड- रत्नाकरसुधाकराः ॥

(अ) Prasan. 1. 5.
(आ) SR 45.11, SSB 391.12.
(c) तथा SSB.

Even the names of the illustrious personages accord with the array of their virtues, as *suvarṇa* (of pretty colour), *Śrīkhaṇḍa* (piece of beauty), *ratnākara* (repository of gems) and *Sudhākara* (abode of nectar) [are true to their qualities].

13045

गुणजातिविहीनानाम् प्राटोपैः किं प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिर् गावः क्षीरविवर्जिताः ॥

(आ) SuM 23.53.

(*b*) आटाटोपै: [आटोपै: किं°] SuM (var.).

Useless is the arrogance of those void of virtues and noble birth. Dry cows do not sell for their bells alone.

13046

गुणजातिसमयसदसाम्
अनुरूपेणोज्ज्वलेन वेषेण ।
करचरणवदनचिकुरादिभिर्
उज्ज्वलितैरुपैति नरपालम् ॥

(आ) SMH 4. 46.

(*a*) °यवयसा° [°यसदसाम्] SMH (var.).

Gītī-āryā metre.

One should approach (lit. approaches) a king in an impecable dress suited to one's qualities, high birth, time and the assembly, and with hands, feet, face and hair clean.

13047

गुणजालप्रकर्षेऽपि धीवरत्वेऽपि जन्मतः ।
सर्वतीर्थावगाहेऽपि नीचवृत्तिर्न शस्यते ॥

(आ) SNi 4. 1.

(*b*) जन्मन: [जन्मत:] SNi (KM).

A wicked person gets no acclaim even if he is endowed with a host of excellent virtues and sharp intellect from the very birth, and has taken dip at all the centres of pilgrimage.

13048

गुणज्ञोऽपि कृतज्ञोऽपि कुलीनोऽपि महानपि ।
प्रियंवदोऽपि दक्षोऽपि लोकं प्रीणेन्न निर्धनः ॥

(आ) IS 2112, Subh 90.

(*a*) °ऽपि (first) om. Subh.

(*d*) प्रीणेत् न Subh.

Even if he esteems merit, is grateful, high-born, great, sweet-tongued and skilful, a poor man cannot please the people.

13049

गुणदारिद्र्यनिर्निद्रैः क्षुद्रैः कौशलशालिनाम् ।
प्रसिद्धिस्पर्धया वन्ध्यैर् बाध्यन्तेऽसूययासवः ॥

(अ) Rāj (Rāj (V) 4. 89, Rāj (S) 4. 89, Rāj (T) 4.89, Rāj (C) 4.90.

(आ) IS 2113.

(*c*) रहितै: (glass for व°) Rāj.

(*d*) धार्यन्ते [बा°] Rāj (T).

The mean who go sleepless due to ignominy (lit. want of virtues), and are incapable to compete for fame, harass, out of envy, those who distinguish themselves with competence.

गुणदोषं विनिश्चित्य see No. 13053.

13050

गुणदोषकृतं जन्तुः स्वकर्मफलहेतुकम् ।
अव्यग्रस् तदवाप्नोति सर्वं प्रेत्य शुभाशुभम् ॥

(अ) R (R (Bar.) 4. 2. 2, R (B) 4. 2. 2; for R [L] See R (Bar) 2. 45. 1. 1–2 (v. l.).

(*a*) गुरुदोषकृतं R (var.); गुणदोषाश्रयं ज्ञात्वा R (L).

(*b*) °फलमात्मन: R (L).

(*c*) तावदाप्नोति R (var.); प्राप्नोति फलमव्यग्रः R (L).

(*d*) स्वयं or स्वं स्वं or सर्वं: [सर्वं] R (var.); प्रेत्य सर्वशु° R (L).

All get, in the other world, the fruit of their good and bad actions done intentionally or otherwise in this world, unaffected by the actions of others.

[All embodies being invariably attains, in the other World (lit after death), all the good and bad fruits of his actions, which are prompted (in this world) by his virtues and vices. (T. S. Raghavcharya).]

गुणदोषमचिन्त्यैव see त्रिविधाः पुरुषा लोके.

गुणदोषानिश्चित्य see No. 13053.

13051

गुणदोषानशास्त्रज्ञः कथं विभजते जनः ।
किमन्धस्याधिकारोऽस्ति रूप-भेदोपलब्धिषु ।।

(अ) KāD 1.8, Śts 57.23 (p. 165.8-9).

(आ) VS 349, SR 56.91 (a. VS), SSB 317.93. IS 2114, SuB 3.15.

(*a*) गुणदोषौ न शास्त्रज्ञः Śts ; °दोषवशा° VS, SR, SSB.

(*b*) विभजय SuB (MS).

(*d*) रूपदोषोपलब्धिषु Śts.

How can one ignorant of the *Śāstras* distinguish between merits and demerits ? Has a blind man competence to ascertain the difference in forms ?

[How can one ignorant of grammar[1] distinguish merits and flaws (from one another) ; has the blindman ability to appreciate the varities of form ? (V. N. Ayer).]

1. Scriptures : Edt.

13052

गुणदोषावनिश्चित्य त्यक्त्वा धर्मव्यपाश्रयम् ।
करिष्यामीति यः कार्यम् उपेक्षेत्स नराधमः ।।

(अ) R (R (Bar.) (not yet issued), R(B) 6.6.10, R (R) 6.6.10*cd*-11*ab*) Cf. No. eko'rtham Vimṛ°.

He is a despicable man, who, without determining its merits and demerits, and without taking recourse to *dharma*, shuns work (in the hope that) he will do it later.

[He who recklessly begins to do act without any fore-thought and without taking wise counsels, is the worst among mankind. (T. S. Raghavacharya).]

13053

गुणदोषावनिश्चित्य विधिना ग्रहनिग्रहे ।
स्वनाशाय यथा न्यस्तो दर्पात् सर्पमुखे करः ।।

(अ) H (HJ 2.143, HS 2.137, HM 2.144, HK 2.142, HP 2.131, HN 2.130, HH 64.26-27, HC 86.1-2), (Cf. Mn 8.126, Y. 1.367, N. Pariśiṣṭha 38) Cf. JSAIL 26.30.

(आ) SR 164.489 (a. H), SSB 496.489, IS 2115, Bahudarśan 16, Sama 1 ग 16.

(*a*) °दोषाननि° HP, HN; °दोषं विनि° Sama.

(*b*) विधिराग्रहनिग्रहः (°हे) HP, HN ; विधिर्न HM, HK, SR, SSB, Sama, Bahu ; न कार्यौ [वि°] °निग्रहौ HJ, HH.

(*c*) स ना° HP, HN.

Favour done and punishment given without duly ascertaining the merit and demerit cause one's doom, as the hand put, in bravado, in a serpent's jaw (lit. mouth).

[(The conferring of) favours (or the infliction) of punishment, without having in due form ascertained merit (or) demerit, (tends) to one's own destruction, as (when) the hand (is) rashly placed on[1] the mouth of a serpent. (F. Johnson).]

1. In : Edi.

13054

गुणदोषाववाप्यैते पुंसां संशीलनाद् बुधैः ।
लेभे पीयूषगरलं मन्थनादम्बुधेः सुरैः ॥

(अ) Dṛṣṭāntaśataka 37 (KSH 217).

(आ) IS 2116.

(b) पुसां Dṛ° (KSH).

(c) लब्धः [लेभे] Dṛ°, °गरले Dṛ° (KSH).

The wise acquire virtue and vice by association with (good or bad) people. The deities obtained nectar and poison by churning the ocean.

13055

गुणदोषाश्च खड्गानां वक्ष्यन्ते क्रमशो मया ।
यान्विज्ञाय बुधः कुर्यात् खड्गजालविवेचनम् ॥

(आ) ŚP 4650 (a. Śārṅgadhara).

I describe in succession the merits and defects of the swords, on knowing which the wise may distinguish between a number of (good and bad) swords.

गुण दोषाश्रयं ज्ञात्वा see No. 13050.

गुणदोषौ न निश्चित्य see No. 13053.

गुणदोषौ न शास्त्रज्ञः see No. 13051.

13056

गुणदोषौ बुधो गृह्णन् इन्दुक्ष्वेडाविवेश्वरः ।
शिरसा श्लाघते पूर्वं परं कण्ठे नियच्छति ॥

(आ) Kuv *ad* 1.6 (p. 5), SR 38. 10 (a. Kuv), SSB 291. 10 (a. Kuv). SRK 33. 13 (a. Śārṅgadhara), IS 2117, TP 403, SSg 253, SSK 3. 1, Vidy 953, VP 1. 17.

(*a*, *b*) °गृह्ण न्निदु° SRK.

(*b*) इन्दुक्ष्वेलाविवेश्वरः TP.

(*c*) शिरसः SR.

A wise man, as he comes across virtue and vice, like Lord Śiva coming into contact with moon and poison, esteems the former with a place on head and holds the latter in throat.

13057

गुणपरिचयस्तीर्थे वासस्थिरोभयपक्षता
वपुरतिदृढं वृत्तं सम्यक् सखे तव किं पुनः ।
सरति सुमते यस्त्वां पातुं दृशा विनिमेषया
बडिश विषमं तस्याक्षेपं करोषि सहासुभिः ॥

(आ) Suvṛ *ad* 29 (=59 in Kṣ (RP) (a Bhaṭṭendurāja).

Hariṇī metre.

You my friend, fish-hook, with your abode in a place of pilgrimage, given to impartiality, gifted with an extremely strong body and a sound character, and possessed of great talent, why do you deal a death blow to the life of one who wants to drink you in with winkless gaze—you, who are well stringed and associate of river banks, firm at both knobs, quite strong and circular. (Dr. Sūryakānta).

13058*

गुणप्रयुक्ताः परममर्मभेदिनः
शरा इवावंशभवा भवन्ति ।
तथाविधा ये तु विशुद्धवंशजा
व्रजन्ति चापा इव तेऽतिनम्रताम् ॥

(आ) Vidy 963.

Vaṁśastha metre (defective in *b*).

Like the arrows, made of inferior bamboo, and shot from the string, the low-born nudged by their (inherent) traits, cut into others' vitals. But similar men of noble descent, prompted by their virtues, become immensely humble as the bows made of quality bamboo and secured by the string curve substantially.

13059*

गुणप्रवालं विनयप्रशाखं
विश्रम्भमूलं महनीयपुष्पम् ।
तं साधुवृक्षं स्वगुणैः फलाढ्यं
सुहृद्विहङ्गाः सुखमाश्रयन्ति ॥

(अ) Mṛcch 4. 32 (in BSS ed. 4. 31).

(आ) IS 2118.

Upajāti metre (Upendravajrā and Indravajrā).

Birds in the form of friends resort happily to the tree that is a noble person. Virtues are its leaves, modesty the twig, trust (makes) the roots, fame its flowers and is laden with fruits of good deeds.

[Friends, like birds, still find a peaceful refuge on the beneficient tree whose buds are virtues, whose trunk is modesty, whose roots are integrity, whose flowers are coustesy and whose bush fruits are good deeds. (R. P. Oliver).]

गुणप्रवाह एतस्मिन् see संसारचक्र एतस्मिन्.

13060*

गुणबद्धचरण इति मा
लीलाविहगं विमुञ्च सखि मुग्धे ।
अस्मिन् वलयितशाखे
क्षणेन गुणयन्त्रणं त्रुटति ॥

(अ) ĀrS 2. 201.

(आ) VP 10. 50.

Āryā metre.

My innocent friend ! release not the playful bird (your lover) in the belief that its claws are tied with a string (your qualities). On this entwined branch (in the midst of other women), the knot of string (virtue) may snap in a trice.

13061

गुणभेदविदप्रिमप्रसङ्गे
व्यवधानादनुपस्थितं पुरस्तात् ।
अपि वाजिनमात्रशेषमिष्टौ
घटयन्वाजिभिरर्थ्यसे विधिज्ञैः ॥

(आ) SR 104. 91, SSB 394. 99.

Aupacchandasika metre.

(O King) you, distinguishing merit, though not revealed presently, yet potential in the times to come, engaging one in a desirable objective mere on the basis of his prowess, (you) are sought after by those horse—riders (soldiers) having practical approach.

13062*

गुणमधिगतमपि धनवान्
न चिरान्नाशयति रक्षति दरिद्रः ।
मज्जयति रज्जुमम्भसि
पूर्णः कुम्भः सखि न तुच्छः ॥

(अ) ArS 2. 194.

(आ) SR 169. 735, SSB 504. 735.

(*b*) अचिरा° SR, SSB.

(*d*) कुम्भो न खलु तुच्छः SR, SSB.

Āryā metre.

Friend ! A rich man wastes, ere long, even his acquired merit, but a poor man retains it. A jar full of water drowns its rope into the water, not an empty one.

13063*

गुणमयोऽपि सदोष इव क्वचिद्
भवति यत्कमलाकरसारसाः ।
समुदयेऽम्बुमुचामभवञ्जगत्-
क्लमनुदामनुदारमनोमुदः ॥

(अ) Kapph 8. 30.

(आ) VS 1756 (a. Śrī Śivasvamin), Kav p. 112.

(*d*) °दामपि-ममनोभ्रमः VS.

Drutavilambita metre.

Even a virtuous person, sometimes becomes blame-worthy. On the appearance of the clouds that relieve the people's of exhaustion, the swans in the lotus-lakes have little joy at heart.

13064

गुणमान्तरमगुणं वा
लक्ष्मीर्गङ्गा च वेद हरि-हरयोः ।
एका पदेऽपि रमते
न वसति निहिता शिरस्यपरा ॥

(अ) ArS 2. 204.

Āryā metre.

Lakṣmī and Gaṅgā know the inborn merit or demerit of Hari and Hara. One of them (Lakṣmī) revels even at (Viṣṇu's) feet, the other (Gaṅgā) does not linger, though placed on the head (by Śiva).

13065

गुणयुक्तेऽपि चैकस्मिन् विश्वसीत विचक्षणः ।
सर्वार्थत्यागिनं राजा कुले जातं बहुश्रुतम् ॥

(अ) MBh (Bh) 12. 25. 17 *cd*, 12. 87. 27 *ab*; *d* also in MBh (Bh) 12. 215. 4.

(आ) SRHt 133. 2.

(*a*) गुणयुक्तोऽपि MBh (var.); नैक° [चैक°] MBh.

(*b*) विश्वस्याच्च (°श्च or °सेत or °सेन्न or °सीति or °दति or as above) MBh (var.); °क्षणाः or °क्षणैः MBh (var.).

(*c*) सर्वात्म° [सर्वार्थ°] MBh (var.).

(*d*) कुलजा° MBh (var.); °श्रुतः MBh (var.); मनस्विनं [बहु°] MBh 12. 215. 4 (var.).

A wise man should trust him alone who is endowed with virtues. The king believes (only) a high-born and learned man and one who has given up his all. (i. e. a recluse).

13066

गुणयुक्ते तथैतस्मिन्विश्वसेच्च विचक्षणः ।
सर्वार्थसाधको राजा कुलजाते बहुश्रुते ॥

(आ) SSSN 108. 2.

A wise man should have faith in him (alone) who is virtuous. The king, who has accomplished all his pursuits, (trusts) the high-born and the learned (only).

गुणयुक्तोऽपि नैकस्मिन् see No. 13065.

13067*

गुणयुक्तोऽपि पूर्णोऽपि कुम्भः कूपे निमज्जति ।
तस्य भारसहो नास्ति गुणकग्राहको यदि ॥

(आ) SR 81. 20, SSB 356. 28.

A pitcher, though fastened to a rope and full (of water), sinks into the well, if there is none to bear its weight and hold the rope.

[Implied Meaning— A person, though virtuous and complete (in himself) slips into obscurity if there is none to sustain him and appreciate his virtues.]

13068*

गुणयुक्तोऽप्यधो याति रिक्तः कूपे यथा घटः ।
निर्गुणोऽपि भृतः पश्य जनैः शिरसि धार्यते ॥

(आ) ŚP 344, SR 81. 23 (a. ŚP), SSB 356. 31, SRK 52.9 (a. Prasaṅgratnāvalī), IS 7858, JS 429. 8, SH fol. 67*b* (709) and fol. 81(*b*) 3, SRM 2. 2 211.

(*b*) कूपघटो यथा JS ; घटो यथा [यथा घटः] ŚP, SR, SSB, SH.

(*c*) °णोऽप्यभृतः JS.

An indigent person, though virtuous, suffers humiliation as an empty jar goes down into the well, though tied to a rope. A rich person, (on the other hand), even if shorn of virtues, is respected by the people as a full jar, though without rope (*guṇa*), is carried on the head.

13069*

गुणयुक्तोऽप्यधो याति रिक्तकुम्भ इव स्फुटम् ।
पूर्णो गुणविहीनोऽपि जनैः शिरसि धार्यते ॥

(आ) Any 149. 68.

(A poor man), though endowed with virtues, evidently suffers humiliation as an empty jar goes down (into the well). A rich person, (on the other hand), even if bereft of virtues, is esteemed by the people as a full jar, though without *guṇa* (rope), is carried on the head.

13070*

गुणयुक्तो हि लभते सम्पदं न गुणैर्विना ।
पातालादपि पानीयं गृह्णाति सगुणो घटः ॥

(आ) Nīsam 2. 1.

(*b*) संपदं Nisan.

One acquires wealth with merit alone, not without it. A pitcher (held) with a rope[1] draws water even from the nether region.

1. Merit.

13071

गुणराशिमहाभार- निर्भरापूरितान्तराः ।
सन्तो गौरवमायान्ति यदि तत्र किमद्भुतम् ॥

(आ) VS 216 (Rājakula-bhaṭṭa), SR 46. 73, SSB 303. 75.

No wonder is there if the virtuous with their hearts brimming with the heavy

load of a plethora of virtues, become (more) weighty (worthy).

गुणरुत्तुङ्गता याति see No. 13207.

13072

गुणलक्षं परित्यज्य दोषं गृह्णाति दुर्जनः ।
धेनोः पयोधरस्थोऽपि गोपीडो लोहिताशनः ॥

(आ) NBh 243.

(*c*) घे° [धे°] (Printing error) NBh.

(*d*) गो °पिडो (changed to गोपीडो Editorially) NBh.

A wicked person, setting aside a host of virtues, picks up vice alone. The leech, though clung to the udder of the cow, only oppresses it (by sucking its blood).

13073

गुणवज्जनसंसर्गाद् याति स्वल्पोऽपि गौरवम् ।
पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

(अ) Cr 1428 (CvTb 7.26), VCsr VII 21 (Nip. 274a)

(आ) ŚP 291, VS 218, SR 81.2 (a. VS), SSB 355.3, SRK 52.2 (a. Śārṅgadhara), Pras 23.6, IS 2120, Subh 279, SRS 1.2.41, SRRU 882, SSH 1.78, SRM 2.2.188.

(*a*) उत्तमानां प्रसङ्गेन CvTb; गुणः सज्ज° Pras; गुणवद्वस्तु IS ; °संपर्का° ŚP, SR, SSB, VS ; SRS, SRRU, SSH.

(*b*) लघवो यान्ति गौ° CvTb; सर्वो° [स्व°] SRK; नीचोऽपि SRS.

(*c*) पुष्पाणामनु° ŚP, SR, SSB, SRS; पुष्पसङ्गानुसङ्गेन VC; पुष्पसंघानुषंगेण Pras; °प्रषङ्गेन SRK, IS; °लामु° CvTb.

(*d*) तृणं [सूत्रं] VS, SRRU, SSH.

Even a small person attains eminence by keeping company with the virtuous. A (petty) thread is borne on the head by virtue of its association with a garland of flowers.

13074

गुणवतस्तव हार न युज्यते
परकलत्रकुचेषु विलुण्ठनम् ।
स्पृशति शीतकरो जघनस्थलीम्
उचितमस्ति तदेव कलङ्किनः ॥

(अ) Avaśiṣṭānyokti of Paṇḍitarāja (in PJKS) 564.

(आ) SR 246.25, SSB 651.2, SRK 238.81.

(*b*) °लुंठनं SRK.

Drutavilambita metre.

O necklace, it does not behove you to roll on the breasts of others' wives, invested with virtue (thread) as you are. That the moon fondles their hip-region (with its cool rays/hands), that is but proper for a tainted person to do.

13075

गुणवती ललितापि न शोभते
तनुतरार्थकदर्थनयान्विता ।
सुकविसूक्तिरिवार्थवती परं
व्रजति वेशवधूः स्पृहणीयताम् ॥

(अ) Sam 4.132.

(आ) GVS 13.

Drutavilambita metre.

A woman, constantly plagued by a lack of wealth, does not look splendid even if she is virtuous and beautiful. A rich courtesan, on the other hand, is fancied by all like a worthy composition of a gifted poet, with profound meaning.

13076

गुणवत्कुलजातोऽपि निर्गुणः केन पूज्यते ।
दोग्ध्रीकुलोद्भवा धेनुर् वन्ध्या कस्योपयुज्यते ॥

(अ) Dar 1.13.

None esteems a man shorn of virtues, even if he is born in a virtuous family. Who has use for a barren cow, though it might have born in the line of the milch cows ?

13077

गुणवत्तरपात्रेण च्छाद्यन्ते गुणिनां गुणाः ।
रात्रौ दीप-शिखाकान्तिर् न भानावुदिते सति ॥

(अ) P (Pts 1. 287, PtsK 1. 319).

(आ) IS 2121. Cf. No.

(*a*) दीपशाखा का° PtsK (var.).

The virtues of (even) the meritorious are overshadowed by those of the higher merit. The flame of the lamp glows at night, not after the sun-rise.

13078*

गुणवत्त्वे समानेऽपि भेदोऽयं युवयोर्महान् ।
धनुर्याति गुणच्छेदम् अविच्छेदगुणो भवान् ॥

(आ) VS 2464.

Though equal in virtue (string), there is one remarkable difference between you two.[1] (While) the string of the bow snaps, your virtues are invulnerable.

1 The king and the bow.

13079

गुणवत्पक्षपराङ्मुखि
स्वजनकुलोच्छेदबद्धनिर्बन्धे ।
अपि वीरवंशवैरिणि
भगवति भवितव्यते जयसि ॥

(आ) Skm (Skm (B) 2349, Skm (POS) 5. 70. 4) (a. Umāpatidhara, in Skm (POS) anonymous).

Āryā metre (defective in *a*).

Victorious are you, O Worshipful destiny, who are averse to the virtuous, intent upon extirpating your own kinsmen and hostile to the tribe of the brave.

13080

गुणवत्-पात्र-मात्रैक- हार्यनिर्यासमाशयन् ।
आत्मनावैति ते लोकः स्वबन्धुरिति धावति ॥

(आ) Skv 1251.

Believing that the sap can be gathered only by a dish[1] which has a string [or : only by a virtuous recepient], everyone understands himself to be your relative and runs (to you). (D. H. H. Ingalls).

1. Vessel : Edi.

13081

गुणवत्सु गुणाल्पोऽपि याति विस्तरतां नृणाम् ।
पतितः स्वादुविमले तैलबिन्दुरिवाम्भसि ॥

(आ) SRHt 230. 4 (Vyās, App. I. 10) (a. Vyāsaśataka), SSSN 176. 4.

(इ) SS (OJ) 308.

(*b*) विस्तीर्णतां SRHt, SSSN ; नरः SRHt ; हरः SSSN,

Even a man of scant virtue gains prominence among men of merit as a drop of oil expands when fallen on sweet clear water.

[Among men of virtue and eminence, a lesser soul also expands. It is like a drop of oil fallen on sweet clear water (Raghuvira).]

गुणवदगुणजाता कुर्वता see No. 13082.

गुणवदगुणबद्धा कुर्वता see No. 13082.

13082

गुणवदगुणवद् वा कुर्वता कार्यजातं
परिणतिरवधार्या यत्नतः पण्डितेन ।
अतिरभसकृतानां कर्मणामाविपत्तेर्
भवति हृदयदाही शल्यतुल्यो विपाकः ॥

(अ) BhŚ 45, VCjr VI. 3, PD 308. 11, Bh PrQ 4 (a. Vatsaraja).

(आ) ŚP 1391, VS 2934, SKV 1666, IS 2122, Subh 57, SR 93.82 and 176.973, SSB 377. 90 and 514.973, SRK 77. 9 and 243. 13 (both a. BhŚ), SH 1129; Saśa 208. 47, SRM 2. 1. 334, SSJ 52. 2, SN 747, SSD 2 fol. 133 b, SSV 364, SKG fol. 5 b.

(*a*) उचितमनुचितं वा BhŚ (var.), BhPr, SR 176, SSB 514 ; सुगुणमपगुणं वा BhŚ (var.), VC Subh ; गुणवदगुणजाता BhŚ (var.); गुणवदगुणबद्ध BhŚ (var.); कुर्वतो BhŚ (var.) ; कार्यमादौ BhŚ (var.), SRK, SRM, SR 93. 82 ; SSB 377. 90; कार्यजाता (°यातं; °जालं) BhŚ (var.); कर्मजातं SkV.

(*b*) अवधार्यः यत्नतः Subh ; यकृतः [यत्न°] SH.

(*c*) अतिरभस° BhŚ (var.) ; विपत्तौ BhŚ (var.).

(*d*) हृदयदावा (°तापी) BhŚ (var.) ; शील-तुल्यो or तुल्यकुल्यो [शल्य°] BhŚ (var.), °तुल्ये Subh.

Mālinī metre.

Whether good or bad, a wise man should carefully consider the end of action he takes in hand ; for, the result of our precipitate and inconsiderate doing invariably becomes the source of constant pain to the end of our heart-rending existence. (P. G. Nath).

13083

गुणवद्भिः सह संगमम्
उच्चैःपदमाप्तुमुत्सुका लक्ष्मीः ।
वीरकरवालवसतिर्
ध्रुवमसिधाराव्रतं चरति ॥

(अ) Anar 7. 44.

(आ) SRHt 205. 9 (a. Murāri), SSSN 163. 7 (a. Murāri), SR 62. 12, SSB 327. 12.

(*a*) सङ्गम् SSSN.

(*c*) °वाळवस° SRHt

Āryā metre.

Aspiring for the company of the virtuous, eager to attain a high status and abiding on the sword of the brave, Lakṣmī indeed observes a difficult vow.

13084

गुणवद्भ्यो द्विजातिभ्यो देयं रक्ष्या भयार्दिताः ।
अरातिभिश्च योद्धव्यम् इति मे निश्चिता मतिः ॥

(आ) Cand 2. 27.

(*a*) द्विजादिभ्यो Cand (var.).

(*b*) भयातुरा: Cand (var.).

(*c*) अरातिभ्यश्च Cand (var.).

To the meritorious Brāhmaṇas (gifts) should be given; those afflicted with fear should be protected, and enemies are to be fought with. I am[1] sure of this in my mind[2]. (S. Das Gupta).

1. The king.
2. This is my firm opinion : Edi.

13085

गुणवद्वस्तुसंसर्गाद् याति स्वल्पोऽपि गौरवम् ।
पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

(अ) Kuv 61. 123 (P. 140).

(आ) VP 2. 6.

(*c*) °नुसंगेन Kuv (var.).

Even the meanest creature, by the association of the meritorious, attains greatness. A thread united with a wreath of flowers, is worn on the head. (P. R Subrahmaṇya Sarmā).

13086

गुणवन्तं नियुञ्जीत गुणहीनं विवर्जयेत् ।
पण्डिते च गुणाः सर्वे मूर्खे दोषाश्च केवलाः ॥

(अ) Cr 341 CRr 5. 33, CPS 120. 32, Crm 206, GP 1. 113. 1. Cf. (Nos. 414, 631, 699).

(आ) ŚKDr *ad* नीतिसार: (a. GP), IS 2124.

(इ) Cf. RN (P) 96. 7.

(*a*) प्रयुञ्जीत CR (var.); नियुञ्जीत् CR (var.).

(*c*) पण्डिते तु CR (var.); पण्डितेषु (°तस्य GP) CR (var.), CPS, GP.

(*d*) दोषास्तु (दा°) CR (var.); दोषास्त्वनेकश: CR (var.); केवलम् CR (var.), ŚKDr.

(A king) should appoint the meritorious and discard the one shorn of merit. All virtues rest in the wise and in a fool, the vices alone.

13087

गुणवन्तः क्लिश्यन्ते
प्रायेण भवन्ति निर्गुणाः सुखिनः ।
बन्धनमायान्ति शुका
यथेष्टं सञ्चारिणः काकाः ॥

(आ) ŚP 303, SR 82. 34, SSB 357. 41, SRK 52. 8 (a. Prasaṅga ratnāvalī), IS 2123, Subh 65, SRS 2. 2. 63 SRM 1. 3. 136, VP 2. 34.

Āryā metre.

The virtuous often undergo hardship, while the worthless make merry. The parrots are confined to the cage (but) the crows move about at will.

13088

गुणवन्तः समशीला
विस्रम्भसुखोपचारसम्भोगाः ।
समदुःखसुखाः सुहृदो
रसायनं जीवलोकस्य ॥

(अ) Dvi 43.

(*a*) गुणवन्तस्सम° Dvi (var.).

(*c*) °सुखास्सुहृदो Dvi (var.).

Āryā metre.

Virtuous friends of similar disposition, who are equal partners in joys and sorrows and revel in trust and comfort, are an elixir to the world of mortals.

13089

गुणवन्तोऽपि सीदन्ति न गुणग्राहको यदि ।
सगुणः पूर्णकुम्भो हि यथा कूपे निमज्जति ॥

(अ) Cr 1429 (CRC 3. 59, CPS 63. 35).

Even men of virtue despair in case there is none to appreciate them, as a pitcher full of water and tied to the rope sinks in the well if there is no one to hold the rope.

13090

गुणवन्मित्रनाशेन यन्मित्रमुपलभ्यते ।
शालिस्तम्बविरोद्धारं श्यामाकमिव तत् त्यजेत् ।

(अ) P (PT 2. 37, PTem 2.37, PP 2. 38, PRE 2. 24 Ar. 3. 54), Cf. RU 98.

(इ) Old Syriac 2. 29, Arabic 3. 54.

(*a*) गुणवान्° PT (var.).

(*b*) उपपद्यते PT (var.); उपजायते PP.

(*c*) शालिस्तस्य PT (var.); शालिस्तम्भ° PTem (var.); °म्बाभिभवनं PP.

(*d*) शामाकम् PT (var.); °कदिव PP.

The friend that one comes across at the cost of a virtuous friend, one should discard him like the wild rice that hinders the growth of the quality rice. (F. Edgerton).

13091

गुणवसनभूषणाद्यैर्
लभतामलमादरं नृपतेः ।
प्राप्नोति प्रियवेदी
नेदीयानवसरेषु सौभाग्यम् ॥

(आ) SMH 6. 16.

(*ab*) °द्यैर्लभ° SMH.

(*d*) °सरे सुसौ° SMK (KM).

Udgīti-āryā metre.

One may win (immediate) favour of the king with qualities, costumes, ornaments etc. He who knows his likings and stays close to him, gains fortune at an opportune time.

13092*

गुणवानपि चिरजीवी
सधनो विनतः, सती विदग्धा स्त्री ।
हरिभक्तोऽपि धनाढ्यः
क्षमातले न श्रुतं, न वा दृष्टम् ॥

(आ) Sama 2 ग 27, SRM 2. 2. 184.

(*a*) चिरंजीवी SRM.

Gīti-āryā metre.

No such person has ever been seen or heard of on the earth, who though virtuous, lives long; though wealthy, is modest; a woman though artful, is chaste and though a devotee of Viṣṇu, is affluent.

13093*

गुणवानपि नोपयाति पूजां
पुरुषः सत्पुरुषैरकथ्यमानः।
न हि सौरमणिः स्वभावकान्ति
रविपादैरनधिष्ठितः करोति॥

(आ) Sंg 31, Sama 2 ग 24, SR 175. 934, SSB 512. 934, SRM 1. 3. 131.

Aupachandasika metre.

Even a virtuous man does not evoke esteem unless recommended by the worthy. The sun-gem does not reveal its inherent lustre till it is covered by the sun-beams.

13094

गुणवानप्यसन्मन्त्री नृपतिर्नाधिगम्यते।
प्रसन्नस्वादुसलिलो दुष्टग्राहो यथा ह्रदः॥

(अ) P (PT 1. 149, PTem 1. 136, PS 1. 127, PN 2. 103, PP 1. 370, Pts 1. 384, PtsK 1. 428, PRE 1. 141), Cf. Ru 75.

(आ) SR 149. 302 (a. P), SSB 473. 208, IS 2139, SRHt 102 4 (a. P), SMa 2. 74.

(इ) Old Syriac 1. 95–96.

(*a*) गुणालयोऽप्य° Pts, PtsK, SR, SSB, SMa.

(*b*) नृपतेर् PT (var.); नृपातिर् Pts; नाभिगम्यते IS (Suggested by Shengler), SRHt.

(*d*) °ग्राह इव PS, SRHt.

No one approaches a king, even if his qualities are noble, if he has an evil minister. He is like a pool of clear and sweet water in which vicious crocodiles dwell. (F. Edgerton).

13095

गुणवानस्मि विदेशः
क इव ममेत्येष दुरभिमानलवः।
अञ्जनमक्षिण विराजति
विन्यस्तं न पुनरधरमणौ॥

(आ) JS 406. 37 (a. Prakāśavarṣa), VS 2877 (a. Prakāśavarṣa), SRHt 199. 142 (a. (?) Ravigupta). Cf. ABORI 48. 152 (27).

(*a*) विशेषः SRHt.

Āryā metre.

"I possess many qualities, What does an alien land matter to me". This is a token of false pride. The collyrium looks beautiful when applied to the eye, but not to the gem-like lower-lip.

13096

गुणवानेव नमते पुरुषः कार्मुको यथा।
निर्गुणः स्तब्धतामेति पुरुषः कार्मुको यथा॥

(अ) P (PT 3. 72, PTem 3. 62), Cr 342. (CRr 8. 110, CPS 283. 30) Cf. Ru 149.

(*a*) रमते [नमते] PT (var.).

(*b*) कार्मुकं (°का) PT (var.), CR (var.).

(*c*) स एव Cr निर्गुण स्त° [निर्गुणः स्त°] PT, PTem.

(*d*) पुरुषं PT (var.); निर्गुणः [पु°] Cr (see as above) कार्मुकं (°क; °वं) PT (var.), CR (var.).

Only a virtuous person is humble as is (i. e. bends) a bow with a string. One shorn of virtues is rigid as is a bow without a string.

13097

गुणवान् मलिनोऽपि काच-हारः
स्तनयोः कान्तिमुपैति कामिनीनाम् ।
हरि-ह्रारित-वारणेन्द्र-मुक्ता
गुण-मुक्ता बहिरेव संलुठन्ति ॥

(आ) PV 745 (a. Gambhīrasingh).
(*a*) काचकार: PV (MS).
(*c*) °चार° [°मुक्ता] PV (MS).

Aupacchandasika metre.

A crystal-necklace strung with thread, even if unclean, assumes splendour on the breasts of the women. But the pearls drawn from (the temple of) Indra's lordly elephant, being without any thread (quality), scatter on the ground.

13098*

गुणवान् वा परजनः स्वजनो निर्गुणोऽपि वा ।
निर्गुणः स्वजनः श्रेयान् यः परः पर एव सः ॥

(अ) R (R (Bar) 6. 74. 15, R (B) 6. 87. 15, R (G) 6. 66. 15.
(आ) IS 2125, SRHt 197. 119 (a. MBh).
(*a*) स्वपरो लोक: R (var.); चेत् [वा] R (var.).
(*b*) चापि निर्गुण: or स्व° (ऽो)पि च निर्गुण: R (var.).
(*c*) स्वजन: श्रेयसां नित्यं R (var.); श्रेयो or श्लाघ्यो R (var.).
(*d*) जन एव [पर एव] R (var.); च [स:] R (var.).

A stranger may have many virtues while one's kin may be void of them. Nevertheless, a kinsman, (even if) shorn of virtues, is preferable. A stranger is after all a stranger.

13099

गुणवान् सुचिरस्थायी दैवेनापि न सह्यते ।
तिष्ठत्येकां निशां चन्द्रः श्रीमान् सम्पूर्णमण्डलः ॥

(अ) Dṛṣṭāntaśatka 65 (KSH 217).
(आ) VS 301 (a. Kusumadeva), SR 82. 30, SSB 357. 38, IS 2126.
(*a*) ज्ञानवान् Dṛṣṭ.
(*b*) देवै° Dṛṣṭ. देवोऽपि नाभिजायते Dṛṣṭ (KSH) IS.

Destiny too does not want the virtuous to live very long. The splendorous full orb of the moon stays for one night only.

13100

गुणविधृता सखि तिष्ठसि
तथैव देहेन किन्तु हृदयं ते ।
हृतममुना मालायाः
समीरणेनेव सौरभ्यम् ॥

(अ) Ārs 2. 213.

Āryā metre.

O friend, restrained by your virtues (like modesty), you stay as before by your body only. Your heart has been carried away by him like the fragrance of the garland by the breeze.

13101

गुण-वृद्धि-वर्णलोप-
द्वन्द्व-निपातोपसर्ग-सङ्कीर्णा ।
दुर्घट-पद-वाक्यार्थ
व्याकरण-प्रक्रियेवासौ ॥

(आ) SkV 417, VS 1383.

Ārya metre.

You— woman's nature is like a treatise on grammar ; a mixture of guṇa (excellence or : full grade of the root), Vṛddhi (plumpness : lengthened grade of the root), *Varṇalopa* (causing loss of caste or : dropping of consonants), *dvandva-nipata* (causing destruction of friendships or : copulative compound and irregular form) and *upasarga* (calamities or : prefixes) and it is difficult to know the meaning of her words (or : entitled meaning of difficult words). (D. H. H. Ingalls).

13102

गुणवृद्धी परे यस्मिन् नैव स्तः प्रत्ययात्मके ।
बुधेषु सदिति ख्यातं तद् ब्रह्म समुपास्महे ॥

(अ) Rasagaṅga 515. 2–3 (in PJKS 85 ; p. 96).

We worship that Brahma, the inner soul, who is above all, is known as '*Sat*' (true) among the wise and is free from all properties (attributes) and augmentations.

13103*

गुणशतशालिनि पिशुनः
केवलदोषं निभालयति ।
कोलः कमलतडागे
कर्दममात्रं गवेषयति ॥

(अ) Kt 18, KtR 36. 18, IS 2127.

(*b*) विभालयति KtR.

Upagīti-ārya metre.

A rogue looks for faults alone (even) in a man endowed with endless virtues. A boar seeks only mire in a lotus-pond.

13104

गुणसाधनसंदक्षः स्वप्रजायाः पिता यथा
क्षमयित्र्यपराधानां माता पुष्टिविधायिनी ॥

(अ) Śuk 1. 79.

(*a*) °सन्द° Śuk (var.).

Like a father (a king) should be able to inculcate virtues in his subjects, and should condone their faults like a nourishing mother.

13105

गुणस्तवेन कुर्वीत महतां मानवर्धनम् ।
हनूमानभवत् स्तुत्या रामकार्यभरक्षमः ॥

(अ) Cārucaryā 35.

(आ) Nīsam 1. 36.

(*b*) महातां Nisam.

One should raise the honour of the great by extolling their virtues. By virtue of his praise, Hanumāna was able to carry out Rāma's task.

13106

गुणहीनं गुणाक्रान्तं काण्डदोषसमन्वितम् ।
गलग्रन्थि न कर्तव्यं तलमध्ये तथैव च ॥

(आ) ŚP 1752.

One should not put around the neck or hold in grip, a bow without string or with worn-out string fitted with a defective arrow.

13107

गुणहीनतां तनूजे
मयि दृष्ट्वा किं परित्यजस्येवम् ।
उचितं गुणिनस् त्वेतन्
निर्गुणरूपस्य तेऽनुचितम् ॥

(अ) Ary 15.

(b) °एव [°वम्] Ary (var.).

Arya metre.

Why do you discard me thus, O Daughter, on seeing the absence of *guṇas* (attributes, merits) in me. It may be justified in the case of one who is invested with various attributes (*guṇas*) but is unbecoming of you, shorn of all attributes.

13108

गुणाः कुर्वन्ति दूतत्वं दूरेऽपि वसतां सताम् ।
केतकीगन्धमाघ्राय स्वयं गच्छन्ति षट्पदाः ॥

(अ) Cr 343 (CS 1. 45, CL 7. 2, CNI I 41, CNG 41, CNT IV 187, CnT II 11. 7, CnT III 7. 29, CnT V 51, CKL 34), MK 39 (MK (MK (S) 40), MK (P), MK (GOS) 42, MK (P) 39, MK (D) 216.

(आ) ŚP 290, SR 81. 1 (a. ŚP), SSB 355. 2, SRK 52. 1 (a. Prasaṇgatatnavali), IS 2128, Vyas 11*, Saśa 186.217, SSH 1.29, NBH 31, SRM 2. 1. 67, VP 2. 1.

(इ) ShD (T) 138, VŚ (T) 6, SRN (T) 8; DhN (P) 140, MhN (P) 41. Cf. Dhammapada 54.

(a) गुणा CS (var.); कुर्वन्त्य दुल्लत्वं CS (var.) कुर्वन्त्य; दूरत्वं (°रे°) CS (var.); करन्ति दूतत्वं MK (D); दूरत्वं CNI I.

(b) सदुक्त्या सारवेदिनः NBh; दूरेदृपि CS (var.); वसता CS (var.).

(c) केटकी° CS (var.).

(d) स्वयमायान्ति षट्पदा (°दाः) CL (var.), MK, ŚP, SR, SSB, SSH, NBH; षट्पदो यान्ति दूरतः Vyas; गच्छति CL (but CLH, CLL II, as above), CS (var.); MK (D); यान्ति च [ग°] CL (var.); सट्पदाः CL (var.); खट्पदा CS (var.); षट्पदा (°दः) CL (var.), CS (var.).

Merits act as messangers to the virtuous, even if they live afar, *or* the merits of the virtuous, even if they live afar, act as their messangers. On smelling the fragrance of the Ketakī, the bees rush to it, on their own.

13109

गुणाः खलु गुणा एव न गुणा धनहेतवः ।
अर्थसञ्चयकर्तॄणि भाग्यानि पृथगेव हि ॥

(अ) Cr 1430 (CRC 8. 125, CPS 284. 35), BhPr 223. Cf. No. 13110.

(आ) VS 2672 (a. Bhagavad-Vyāsa), SRHt 51. 2 (a. Pañcatantra), IS 2129, Subh 65, Sama 2 ध 1, VP 9. 21.

(b) न गुणाः फलहेतवः SRHt, Subh; भूतिहेतवः [धन°] BhPr, Sama.

(e) धनसं° BhPr, धनसञ्चय कर्तॄणां Sama.

Virtues are verily just virtues. They are not the means to (earn) wealth. Fortunes that bring mass of wealth are indeed distinct (from the virtues).

13110

गुणाः खलु गुणा एव न गुणाः फलहेतवः।
सगुणो निष्फलश्चापो निर्गुणः सफलः शरः॥

(अ) Cr 1931 (CRC 8.126, CPS 309.7). Cf. No. 13109.

(आ) VS 2673 (a. Bhagavad-Vyāsa).

(*b*) गुणा CRC, CPS; धनहेतवः [फल°] CRC.

(*c*) निष्फलं चापः CRC.

गुणाः गृह्णन्ति सूपश्च see त्यजन्ति शूर्पवद् दोषान्.
गुणाः गौरवतां यन्ति see No. 13114.
गुणाः दश स्नानशीलं see No. 13124.

Virtues are verily mere virtues. They are not the means to (acquire the desired) result. The bow (though) having string (virtue) lacks 'head' (result), but the arrow (though) without string (virtue) is fitted with the 'head' (result).

13111

... ...
गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः॥

(अ) Uttara 4. 11 *d*.

(आ) SSap 555, Ratnāpaṇa *ad* Vidyanātha, p. 147 and 238.

Śikhariṇī metre.

With the virtuous, the virtues are the objects of reverence, neither sex nor age.

13112

गुणाः प्रमाणं न दिशां विभागः
निदर्शनं तन्विदमेव तत्र।
स्तनद्वये ते हरिचन्दनं च
हारश्च नीहारमरीचगौरः॥

(अ) Āś 1. 3.

Upajāti metre (Upendravajrā and Indravajrā).

Merits are the deciding factor, not the provenance. This indeed is an illustration thereof. On year breasts (rest) the sandal-paste as well as the necklace white like the moon.

[Merits are the determining factor, and not provenance. Indeed as an example for that is on your breasts the sandal as well as the necklace, white like the moon[1].
(C. S. Sastri's Translation)]

1. Words of the director to the actress.

13113

गुणाः सर्वत्र पूज्यन्ते दूरेऽपि वसतां सताम्।
केतकीगन्धमाघ्रातुं स्वयं गच्छन्ति षट्पदाः॥

(आ) Sama 2 ग 20.

The merits of the virtuous, even if they live afar, are esteemed everywhere. The bees, on their own, rush to enjoy the fragrance of the *Ketakī*.

गुणाः संख्यापरित्यक्तास् see पर्जन्यस्य यथा धारा

13114

गुणाः सर्वत्र पूज्यन्ते न महत्योऽपि सम्पदः।
पूर्णेन्दुः किं तथा वन्द्यो निष्कलङ्को यथा कृशः॥

(अ) Cr 344 (CVr 16. 7, CNI I 40, CNT IV 185, CPS 308. 4), MK (MK (S) 43, MK (P) 36, MK (GOS) 43).

(आ) ŚP 299, SR 81. 13 (a. ŚP), SSB 356. 6, SRK 52.7 (a. Śārṅgadhara), SRS 2. 1. 45 Sama 1 ग: 10 Sama

2 ग 21, SRM 1. 3. 128 VP 2. 11, IS 2142 and 7860 Subh 92 and 278.

(*a*) गुणैर्गौरवमायाति ŚP, SR, SRK, SRS, VP, गुणाद् (गुणा) गौरवमायाति (गौरवतां याति) MK गौरवमायान्ति SSB ; गुणाः गौरवतां यान्ति Subh ; गुणी (°णो) गौरवमायाति Subh; गुणा CV (var.).

(*b*) न सहायैर्न सम्पदा MK (GOS); न महत्यापि ŚP, SR, SRK, SSB, SRS ; न सहायेन MK (S) ; न संहित्येऽपि MK (S) (var.) ; न संहृत्या न MK (S) (var.) ; रूपेणापि [म°] MK (S) (var.); न महान्तो CNI I; संपदा ŚP, SR, SRK, SRS, MK (S).

(*c*) पूर्णेन्दुर्न CNII, ŚP, SRK, SRS, पूर्णेद: CV (var.).

(*d*) बालारेखविधोः कृशा CNI I ; शशी [कृशः] SSB.

Virtues are esteemed everywhere, not wealth, enormous though it may be. Is the full-moon so adored as is the spotless crescent ?

13115

गुणाः सर्वत्र पूज्यन्ते पितृवंशो निरर्थकः ।
वासुदेवं नमस्यन्ति वसुदेवं न ते जनाः ॥

(अ) Cr 345 (CSr 1. 44, CLr 7. 7, CRr 113, CNG 264, CNI I 39, CNT IV 184, CPS 383. 31), Vet and 7. 25. 9 (p. 139), MK (MK (P) 33, MK (S) 38, MK (GOS) 38, MK (G) 46. 25). Cf. Nos. 13114.

(आ) ŚP 292, SR 81. 5 (a. Cāṇakyanīti), SSB 356. 8, SRK 52. 3 (a. Prasaṅga ratnāvalī), IS 2143, Subh 223, SRS 1. 2. 42, Sama 2 ग 19, SSPr 61, SRM 1. 1. 89, VP 2. 5.

(*a*) गुणा CS (var.) ; सर्वे IS.

(*b*) निरर्थक (°र्थरं ; °कं) CS (var.), IS.

(*c*) वासुदेव CS (var.) ; वसुदेवं SRK, नमसेत्ति CS (var.) ; परित्यज्य [नमस्यन्ति] IS ; परितज्य [नमस्यन्ति] CR (var.) ; परित्यज्य [नमस्यन्ति] SRK, Sama.

(*d*) वासुदेवं SRK, वासुदेवमुपासते Sama, वासुदेव CS (var.) ; नमज्जना (°न) [न ते जनाः] IS ; न केचन CR, CPS; न मानवः ŚP, न मानवाः SR, SSB ; न मेज्जनः (°न) CR (var.), SRK; न मन्यते CR (var.); न मानवः SRS जना CS (var.), CL (var.).

Virtues are revered everywhere. Paternal family does not count (lit. is meaningless). People pay obeisance to Vāsudeva, not Vasudeva (his father).

11316*

गुणाः सुगुण्येषु गुणा भवन्ति
ते निर्गुणं प्राप्य भवन्ति दोषाः ।
सुस्वादुतोयाः प्रवहन्ति नद्यः
समुद्रमासाद्य भवन्त्यपेयाः ॥

(आ) SRS 2. 1. 68.

Upajāti metre (Upendravajrā and Indravajrā).

Virtues are virtues to the highly meritorious. With the unworthy they become vices. Rivers flow with highly tasteful water ; On joining (lit. reaching) the ocean, they become unfit for drinking.

13117

गुणा अनुक्ता अपि ते स्वयं यान्ति प्रकाशताम् ।
छाद्यमानाऽपि सौगन्ध्यम् उद्गमत्येव मालती ॥

(अ) P (PT 2. 17, PTem 2. 17, PRE 2. 13). Cf. Ru 92.

(इ) Old Syriac 2. 12, Arabic 3. 39.

(*b*) प्रकाश्यताम् PT (var.).

(*d*) उद्गमतीव PTem.

Virtues manifest themselves on their own, even without being proclaimed. The Mālatī (jasemine), even if covered up, does exude fragrance.

13118

गुणा अपि न मोदाय यदा दुर्जनसङ्गताः ।
मणिमत्ताऽपि सर्पस्या मुमूर्षून्नान्तरेष्यते ॥

(आ) ŚSB 366. 22.

Even good qualities do not impart pleasure when they are associated with the wicked. Even the jewel possessed by a snake is not sought for by any one except those who Court death.

गुणागुणज्ञा गुणिनो भवन्ति see No. 13119.

13119*

गुणा गुणज्ञेषु गुणा भवन्ति
ते निर्गुणं प्राप्य भवन्ति दोषाः ।
सुस्वादुतोयाः प्रभवन्ति नद्यः
समुद्रमासाद्य भवन्त्यपेयाः ॥

(अ) P (PT 1. 100, PTem 1. 92, PS 1. 87, PN 2.66, PRE 1.99, PD 306. 94), H (HJ Intr 44, HS Intr 47, HM Intr 47, HK Intr 47, HH 5. 22–23), Cr 346 (CRr 8. 114, CNI I 44, CPS 284.34), MK (MK (S) 44, MK (GOS) 41), GRS. (Cf. JSAIL 24. 109, ABORI 15. 53, Ru 60).

(आ) ŚP 295, VS 260, SR 82.40 (a. GR), SSB 357. 47, VP 2. 8, IS 2130, Subh 65, SSH 1. 88, Sama 1 ग 13, SRM 1. 3 139.

(इ) SHD (T) 149, VŚ (T) 103.

(*a*) गुणागुणज्ञा गुणिनो [गुणा गु° गु°] HJ, HS, HH , गुणीभवन्ति PT, PRE, PS (var.), MKS, ŚP, SR, SSB, VS, VP.

(*b*) निर्गुणान् PS (but NABC in PS as above).

(*c*) सुस्वादुतोय (स्वासदु° PS [var.]) प्रभव (प्रवाह) हि नद्य: CR (var.), CPS, PT, PS, PRE, °तोयप्रभवा हि नद्य: VS; आस्वाद्य तोय: (°या:) H, SSH ; Sama ; SRM ; सुखादुतोया: CR (var.) ; स्वसादुतोय PS (var.) ; प्रवहन्ति ŚP, SR, SSB.

(*d*) भवन्त्यपेय: PS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Virtues are virtues only to those who are appreciative of the virtues ; With the unworthy they become blemishes. The rivers originate with extremely sweet water, but on joining the ocean they become undrinkable.

13120

गुणा गुणितया यान्ति येषु वस्तेषु विस्मयः ।
निर्गुणेषु गुणानेव ये वदन्ति जयन्ति ते ॥

(अ) Kṣemendra's Ātmavṛtta 4. 7.

Those who recognise virtues because of their virtuosity, what is astonishing about them ! Admirable are they who speak of only virtues of those who are shorn of them.

13121

गुणा गौणत्वमायान्ति याति विद्या विडम्बनाम् ।
चौर्येणाकीर्तयः पुंसां शिरस्यादधते पदम् ॥

(अ) Jñānārṇava, 129.

(आ) SSap 343.

Virtues become insignificant (and) knowledge is exposed to ridicule. Owing to theft ignominy puts it foot on the head of the people (i. e. ill-fame accrues to them).

गुणा गौरवमायति see No. 13114.

13122

गुणाढ्यः कस्य नाभ्यर्च्यो यो नामानुगुणो गुणैः ।
यस्य बन्धपटुत्वेन सर्वत्र सरला स्थितिः ॥

(आ) SSB 279. 1 (a Saṅgrahītuh).

To whom is not adorable 'Guṇāḍhya' (one rich in virtues), who is verily pleasing with his virtues and due to whose expertise in composition there prevails felicity throughout (his work) !

13123

गुणातीतोपीशस्त्रिगुणसचिवस्त्र्यक्षरमय-
स्त्रिमूर्तिर्यः सर्गस्थितिविलयकर्माणि कुरुते ।
कृपापारावारः परमगतिरेकस्त्रिजगतां
नमस्तस्मै कस्मै चिदमितमहिम्ने पुरभिदे ॥

(अ) SH 17 (a. Gaṅgeśvaropadhyāya).

Śikhariṇī metre.

The Lord who is beyond attributes (*guṇas*)[1], yet friendly to these, is composed of three letters[2] representing three forms,[3] brings about creation and its sustenance and annihilation, is an ocean of compassion, the ultimate refuge and the highest in the three worlds ; obeisance to that unknown of boundless majesty, the destroyer of three cities (cf Asuras).

1. Sattva, rajas, tamas.
2. अ, उ, म = ॐ.
3. Brahmā, Viṣṇu, Mahesha

13124

गुणा दश स्नानशीलं भजन्ते
बलं रूपं स्वरवर्णप्रशुद्धिः ।
स्पर्शश्च गन्धश्च विशुद्धता च
श्रीः सौकुमार्यं प्रवराश्च नार्यः ॥

(अ) MBh (MBh [Bh) 5. 37. 29, MBh (R) 5. 36, 33, MBh (C) 5. 1366).

(आ) IS 2131, Saśa 46. 171.

(*a*) गुणाः: Saśa एते गुणोदयास्तात शीलं भ° MBh (var.) (hypermetric).

(*b*) °वर्णप्रसिद्धि or °वर्णं शुद्धिः MBh (var.).

(*c*) तेजश्च [ग°] MBh (var.).

(*d*) भार्या: [नार्य:] MBh (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā irregular).

Ten advantages come to him who has the wont to take bath regularly. (These are) strength, beauty, clarity of voice and colour, (agreeable) touch, smell, purity, prosperity, youthfulness and beautiful women.

13125

गुणादानपरः कश्चिद् दोषहानपरोऽपरः ।
गुणदोषाहृतित्याग- परः कश्चन भावकः ॥

(अ) KāvR 4. 20.

(आ) SRRU 761.

(*b*) दोषादान° KāvR (var.), SRRU.

(*c*) गुणदोषा हृदि° KāvR.

Some one is disposed to acquire virtue, the other is inclined to shun vice. Only some one thoughtful is given to both acquiring virtue and shunning vice.

गुणाद् गौरवमायाति see No. 13114.

13126

गुणा धनेन लभ्यन्ते न धनं लभ्यते गुणैः ।
धनी गुणवतां सेव्यो न गुणी धनिनां क्वचित् ॥

(अ) Cr 1432 (CRC 4. 18, CPS 93. 30). Cf. Crn 55.

(*c*) धना CPS.

Merits can be acquired with wealth (but) wealth cannot be had with merits. A rich person is attended upon by the meritorious, nowhere a worthy by the wealthy.

13127

गुणाधिकान् मुदं लिप्सेद् अनुक्रोशं गुणाधमात् ।
मैत्रीं समानादन्विच्छेन् न तापैरभिभूयते ॥

(अ) BhPn 4. 8. 34.

(आ) SRRU 492.

(*d*) तापैरनुभूयते BhPn (var.).

He who seeks to derive happiness from him who is superior in qualities, takes compassion on one deficient in qualities and seeks friendship with the equal, does not come to grief (lit. is not overwhelmed by grief).

13128

गुणानर्चन्ति जन्तूनां न जातिं केवलां क्वचित् ।
स्फाटिकं भाजनं भग्नं काकिण्यापि न गृह्यते ।

(अ) Dṛṣṭāntaśataka 81 (KSH 217. 84).

(आ) SR 82. 28 (a. Drs. KSH), SSB 357. 36, IS 2132, SSap 662, SLPr 43. 23–24.

(*d*) काकिन्यापि Dṛ° (KSH), SR, SSB.

People esteem the merits of the living beings, not their birth alone. A broken pot of crystal is not purchased for even a cowrie.

13129

गुणानां नास्ति ते संख्या रत्नानामिव सागरे ।
क्षीयते सागरे रत्नं न क्षया हि गुणास् तव ॥

(अ) MK (MK (S) 131, MK (G) 65. 93.

Like jewels in the ocean your virtues are beyond count. The jewels in the ocean dwindle (steadily) but your virtues do not exhaust.

13130*

गुणानां भो तिरस्कारं पूर्णश्रीरपि मा कृथाः ।
सम्पूर्णोऽपि घटः कूपे गुणच्छेदात्पतत्यधः ॥

(आ) SSB 356. 12.

Dear ! despise not virtues even if you have enormous wealth. A pitcher, though filled (with water), falls into the well as the rope breaks.

13131

गुणानां लक्षणं वक्ष्ये यादृशं कारयेद् गुणम् ।
पट्टसूत्रो गुणः कार्यः कनिष्ठामानसम्मितः ॥

(आ) ŚP 1761.

I will describe the characteristics of the string, and the type of the string to be made (for the bow). It should be made of jute, thick in size of the little finger.

13132*

गुणानां वा विशालानां सत्काराणां च नित्यशः ।
कर्तारः सुलभा लोके विज्ञातारस् तु दुर्लभाः ॥

(अ) SV 4. 9.

Those who show conspicuous virtues and perform respectful deeds are easy to come across in the world, but hard to come by are those who appreciate them.

13133

गुणानां सा शक्तिर्विपदमनुबध्नन्ति यदमी
प्रसन्नस्तद्वेधा मम यदि न तैर् योगमकरोत् ।
विषण्णं दौर्गत्यादितिगुणिनमालोक्य विगुणः
करोति स्वे गेहे ध्रुवमतिसमृद्धचोत्सवमसौ ॥

(आ) VS 451, SR 60. 253, SSB 325. 262.

Śikhariṇī metre.

This is the power of virtues that they follow misery closely. Brahmā was happy (with me) that he did not unite me with them. Beholding the meritorious disspirited due to misfortunes, an unworthy person holds, without fail (*dhruvam*), rich festivity at his house.

13134

गुणानाकर्ण्य कस्यापि नासूयेत कदाचन ।
आत्मन्यपि निधातुं तान् उद्यतेत तथा पुनः ॥

(आ) SSB 476. 283.

One should never feel envious on hearing of other's virtues but should rather exert to inculcate them himself.

13135

गुणानामज्ञाता प्रचुरधनदाताऽपि न मुदे
मुदे विद्याज्ञाता भवति मितदाताऽपि गुणिनाम् ।
दृशौ ग्राम्या दत्ते न पुनरवधत्ते च चतुरो
दृशः प्रान्तं दत्त्वा वशयति नितान्तं पुरवधूः ॥

(अ) Cr 1433 (CRB 6. 58).

(आ) SR 82. 45, SSB 357. 55.

(*a*) प्रचुरतर° CRB.

(*c*) दृशो CRB, न च सुमनसो मोदयति सा SSB.

Śikhariṇī metre.

He who does not appreciate virtues gives no pleasure to others, even if he gifts them an hefty amount. He who esteems knowledge causes (immense) happiness

to the worthy though he gives them but scanty. A rustic woman stares (passionately), but the clever care not (for her). A city-damsel, (on the other hand), enthralls one by casting a mere glance.

13136

गुणानामज्ञानादनुभवतु तावत् प्रतिपदं
मुहुर्बाहुच्छेदव्यतिकरमसौ स्वर्णवलयः ।
अपि ज्ञाते तत्त्वे तव गुणसमुद्रस्य पुरतः
समं गुञ्जापुञ्जैस् तुलनमतिलज्जाकरमिदम् ॥

(अ) Avaśiṣṭânyokti of Paṇḍitarāja (in PJKS) 398.

(आ) SR 246. 33, SSB 652. 1.

(*d*) °तुलित° SSB.

Śikhariṇī metre.

On account of its ignorance of virtues, the gold-bracelet may repeatedly have the misfortune of bruising the (wearer's) arm. But even after the reality is known, it is extremely shameful to weigh you, the ocean of virtues, with a mass of (petty) *gunjas*.

13137

गुणानामन्तरं प्रायस् तज्ज्ञो जानाति नेतरः ।
मालतीमल्लिकामोदं घ्राणं वेत्ति न लोचनम् ॥

(अ) Dṛṣṭântaśataka 22 (KSH 217).

(आ) VS 293 (a. Kusumadeva), SR 168. 679 (a. Dṛ°), SSB 502. 679 (a. Kusumadeva), IS 2133, SRS 2. 1. 34.

None else but he who knows them, can distinguish between the virtues. Nose, not the eye, appreciates the (difference between the) fragrance of Mālatī and Mallikā.

13138

गुणानामयथातथ्याद् अर्थं विप्लावयन्ति ये ।
अमात्यव्यञ्जना राज्ञां दूष्यास्ते शत्रुसंज्ञिताः ॥

(अ) Śiś 2. 56.

(आ) SRHt 103. 13 (a. Māgha), SSSN, 113. 13 (a. Māgha), IS 2134.

(*a*) °नामय° Śiś (Dikṣit's ed.) (Printer's error) SSSN.

(*b*) विस्राव [विप्लाव°] Śiś (Balav Dev).

(*c*) राजन् SRHt, राज्ञा SSSN.

(*d*) °संहिताः Śiś (Balav Dev) SSSN.

Those who harm the interest of the king by wrongful application of the (four) means of statecraft, should be denounced as enemies masquerading as ministers.

13139

गुणानामास्थानीं नृपतिलकनारीतिविदितां
रसस्फीतामन्तस् तव च तव वृत्ते च कवितुः ।
भवित्री वैदर्भीमधिकमधिकण्ठं रचयितुं
परीरम्भक्रीडाचरणशरणामन्वहमहम् ॥

(अ) Naiṣ 14. 91.

Śikhariṇī metre.

Ornament among kings, every day will I[1] make Damayantī, famous as a woman, and an abode of virtues, devote herself more and more to the sport of clasping thy neck ; cherished she is with

emotion in thy heart. Everyday will I make also the Vaidarbhi style, famous among the styles, and an abode of merits, entirely devote itself to the game of word-play in the utterances of the poetic narrator of thy life, it is replete with poetic emotion in his heart. (K. K. Handiqui).

1. Sarasvati.

13140

गुणानामेव दौरात्म्याद् धुरि धुर्यो नियुज्यते ।
असंजातकिणस्कन्धः सुखं स्वपिति गौर्गलिः ॥

(आ) Kpr. 10. 480, KāP *ad* 10. 23 (P. 352), KH 304. 6-7, Sar 4. 125 (P. 479), AlR 409, Vimarśinī 141, Kālā 25. 7-8, JS 92. 1 (a. Vyāsamuni), SR 234. 140 (a. Sar.), SSB 630. 4 (a. Kpr.). IS 2135, ŚKDr *ad* गडि, Any 44. 46, SRM 2. 2. 695.

(*a*) दौरात्यात् [°त्म्या°] Kpr. दौर्जन्याद् JS.

(*b*) धुरीणो यो JS.

(*d*) गोर्बली SR, गोर्गडि: ŚKDr, गोर्गली Any, Kālā.

It is surely due to the fault of its qualities that a well-trained ox is put under yoke, (while) the restive bull sleeps restfully, with no scar caused to its shoulder.

13141

गुणानार्तिपरान्नीत्वा धनिनो धन्विनो यथा ।
निघ्नन्ति हृदयं दृप्ता विदुषां विद्विषामिव ॥

(आ) SSK 4. 2.

The haughty rich strike at the heart of the wise by turning their virtues into torture (to them), as the puffed-up archers, drawing the string tied to the bows' ends, pierce (with arrows) the hearts of their enemies.

13142

गुणानुरागमिश्रेण यशसा तव सर्पता ।
दिग्वधूनां मुखे जातम् अकस्मादर्धकुङ्कुमम् ॥

(आ) KāvR 6. 27 (p. 26), 8. 43 (p. 41), 15. 9 (p. 83), Sar 3. 40 (p. 330), KH 15. 15, SkV 1017.

(*a*) जनानु° [गु°] SkV.

(*b*) ते प्रसर्पता Sar.

All of a sudden has there appeared a mild saffron colour on the face of the quarter-damsels due to your fame mixed with love for excellence, spreading all over.

13143

गुणानुरागी स्थितिमान् श्रद्दधानो दयान्वितः ।
धनं धर्माय विसृजेत् प्रियां वाचमुदीरयन् ॥

(अ) KN (KN (BI) 3. 29, KN (ĀnSS) 3. 89, KN (TSS) 3. 29.

(*d*) वाचमुदीरयेत् [°दीरयन्] KN (BI), KN (TSS) (var.).

He who esteems virtues, observes propriety and is respectful and compassionate should spend his wealth in performing pious deeds, speaking sweet words all the while.

13144

गुणान् गुणज्ञोऽभिविलोक्य केवलं
निषेवतेऽन्यं न तु दोषमीक्षते ।
उपेक्ष्य भीमत्वमधोऽक्षजोऽम्बुधिं
समाश्रयद् रत्ननिधानमित्यसौ ॥

(आ) SSB 357. 51.

Vaṁśastha metre.

He who values quality, on finding merits (anywhere), respects them alone and heeds not the blemish. Overlooking its frightfulness, Viṣṇu resorted to the ocean as it was a repository of gems.

13145

गुणान् न वेत्ति चेन् मूर्खो न दोषः पण्डिते स्मृतः ।
दिवाभीतेन नालोकि तर्हि किं न दिवाविभा ॥

(आ) Nīsan 1. 83.

If a fool does not value qualities, the wise is not to blame. If an owl does not see it, is the day-light not there ?

13146

गुणान् पृच्छसि मा रूपं शीलं पृच्छसि मा कुलम् ।
सिद्धिं पृच्छसि मा विद्यां भोगं पृच्छसि मा धनम् ॥

(अ) Cr 347 (CSr 1. 28, CLr 3. 9, CNP II 66, CNM 19, CNMN 19, CNŚK 56, CNT IV 18). (To be read together with No. 13221).

(आ) SR 167. 645, SSB 501. 645, IS 2119, Subh 137, Saśa 182. 204. (Cf. IS Zus. p 632–33).

(*a*) गुणं CS, CL (var.), SR, SSB, Subh; गुण CS (var.); पृच्छति CL (var.); पृच्छस्व CL (var.), SR, SSB ; पृच्छ हि Subh ; नो [मा] CNM, CNMN.

(*b*) सीनं [शीलं] IS; शील CS (var.); CNM, SR, SSB ; पृच्छहि Subh ; पृच्छस्व CL (var.) ; SR, SSB ; नो [मा] CNM, CNMN ; कूल CS (var.) ; नरं [कुलम्] CNMN.

(*c*) सिद्धो CS (var.) ; पृच्छस्व CL (var.), SR, SSB ; पृच्छहि Subh ; विद्या CS (var.), CL (var.), CNM ; विद्य : CS (var.) ; रूपं [विद्या°] CL (var.).

(*d*) भोग [भोगं] CS (var.), Subh ; पृच्छस्व CL (var.), SR, SSB; पृच्छहि Subh.

Note the qualities (of a person) not his form, ask about his conduct, not the family, take notice of his perfection, not learning, observe (the manner of) enjoyment not (the amount of) his wealth.

गुणान् भूषयते रूपं see No. 13221

13147

गुणान् स्तौतीत्यसम्बद्धं स्निह्यतीत्यसमञ्जसम् ।
ददातीति विरुद्धार्थं खलो हन्तीति नानृतम् ॥

(अ) Deśopadeśa 1 21.

'A wicked person praises virtues', it is alien (to his nature) ; 'he loves others', it is absurd ; 'he gives charity', it is a contradiction in terms ; (but) 'he kills', it is not untrue.

13148

गुणापवादेन तदन्यरोपणाद्
भृशाधिरूढस्य समञ्जसं जनम् ।
द्विधेव कृत्वा हृदयं निगूहतः
स्फुरन्नसाधोर् विवृणोति वागसिः ॥

(अ) Kir 14. 12.

(आ) SR 59. 223 (a. Kir), SSB 323. 231 (a. Kir).

(*a*) °रोपणैः Kir (var.).

(*b*) °विरूढस्य [°धि°] Kir (var.).

Vaiṁśastha metre.

The sword-like tongue of the wicked man, while in operation, exposes his (vicious) heart, cutting it as it were into two; the wicked man who severly assails a noble person by denouncing his virtues and imputing on him (the non-existent) vices, and who (strives hard to) hide his mis-deeds.

13149

गुणा यत्र तु पूज्यन्ते धान्यं यत्र सुसंचितम् ।
आत्मनः कुशलं यत्र तत्रैव प्रविशेन्नरः ॥

(आ) IS 2136, Subh 196. Cf. No. 13233.

(*a*) न [तु] Subh, °ते [°न्ते] Subh.

(*c*) आत्मानं Subh.

One should stay there alone where virtues are respected, food-grains are sufficiently stored and where one feels safe.

13150

गुणा यत्र न तत्रार्था यत्रार्थास् तत्र नो गुणाः ।
अहो परमसामर्थ्यं संविभागविधौ विधेः ॥

(आ) VS 3108 (a. Śrī-Vyāsamuni).

Where there are virtues, there are no riches. Where there are riches, there are no virtues. How strong is the creator's authority in the matter of distribution (of things) ?

13151

गुणा यत्र न पूज्यन्ते गुणिनां तत्र का कथा ।
नग्नक्षपणके ग्रामे रजकः किं करिष्यति ॥

(अ) Cr 1434 (CRC 8. 141, CPS 324. 19). MK (GOS) 83. Cf. No. 9990.

(आ) SRHt 42. 33 (a. Bilhaṇa), IS 2137, Subh 187.

(*a*) गुणाः IS.

(*b*) का त° गु° गतिः SRHt, Subh; गुणतां IS.

(*c*) नग्नक्षपणकग्रामे CRC, CPS, SRHt; °णकः IS; देशे [ग्रा°] MK.

There can be no talk of the virtuous, where the virtues are not honoured. What will a washarman do in a village of naked mendicants ?

13152

गुणा यदि तदा कस्य स्यादपेक्षा विभूतये ।
नाभौ कस्तूरिकास्त चेद् यात्येव स्पृहणीयताम् ॥

(आ) SSB 356. 20.

(*c*) °रिकाऽऽस्त SSB (var.).

If there are virtues, who will then seek the wealth ? If there is musk in the navel (of the deer), it is sought by all.

13153

गुणायनं शीलधनं कृतज्ञं
वृद्धाश्रयं संवृणुतेऽनु संपदः ।
प्रसीदतां ब्रह्मकुलं गवां च
जनार्दनः सानुचरश्च मह्यम् ॥

(अ) BhPn 4. 21. 43 (in some texts 4. 21. 44).

(*d*) धना° [जना°] BhPn (Some texts).

Upajāti metre (Upendravajrā and Indravajrā).

Riches choose (favour) him who is a repository of virtues, has conduct as his wealth, feels grateful and attends upon the learned. May the Brāhmaṇas, Cows and Janārdana, alongwith his attendants, do me favour.

13154

गुणायन्ते दोषाः सुजनवदने दुर्जनमुखे
गुणा दोषायन्ते किमिति जगतां विस्मयपदम् ।
यथा जीमूतोऽयं लवणजलधेर्वारि मधुरं
फणी पीत्वा क्षीरं वमति गरलं दुःसहतरम् ॥

(अ) Bhavabhūti's Guṇaratnakāvya 6, Cr 1435 (CRB 4. 30), SH (II) fol. 3*b* (No number) Cf. No. 13086; तस्माद् भूमीश्वरो नित्यं; पण्डितेषु गुणाः सर्वे and पार्थिवस्य च भृत्यस्य.

(आ) SR 51. 236 (a. Guṇa°), SSB 311. 242, SRK 13. 30 (a. Śārṅgadhara), IS 2138, SRM 2.1.97 and 2.2.86.

(*b*) तदिदमपि नो [कि°] SR, SSB, SRK, SRM (2. 2. 86) तदिह मम नो वि° SH.

(*c*) महामेघः क्षारं पिबति, कुरुते वारि मधुरं SR, SSB, SRK, SRM (2. 2. 86) यतो जीमूतास्ये SH ; लवणमुदधेर् SH.

(*d*) पी° क्षी° SR, SSB, SRK, SRM (2. 2. 86).

Śikhariṇī metre.

There is nothing astonishing if the vices become virtues in the mouth of the virtuous and the virtues turn into vices in the mouth of the wicked. An example is : the cloud sheds sweet water on partaking it saline from the salty ocean, and the snake spews deadly poison on drinking milk.

13155

गुणार्जनक्लेशमपार्थकं त्यज
प्रगल्भतामाश्रय जीव्यते यया ।
गतः स कालः सह साधुचेष्टितैर्
अकृत्रिमैर् यत्र गुणैर् विजृम्भितैः ॥

(आ) SRHt 48. 17, VS 3065.

(*a*) गुणार्जने क्ले° VS.

(*d*) गुणैरजृम्भ्यत VS.

Vaṁśastha metre.

Give up the barren exertion of cultivating virtues. Resort to boldness whereby one lives (happily). Gone are the days when inborn (lit. unartificial) virtues, alongwith noble actions, manifested themselves everywhere.

गुणार्जने क्लेशमपार्थकं see No. 13155.

13156

गुणालङ्काररीत्युक्ति- शब्दार्थग्रथनक्रमः ।
स्ववते सुधियां येन वाक्यपाकः स मां प्रति ॥

(आ) KāvR 5. 21 (p. 20).

Poetic excellence, figure of speech, style, expression and order of composi-

tion of words and meaning by which the learned are pleased, that to me is the maturity of sentence.

गुणालयोऽप्यसन्मन्त्री see No. 13094.

13157

गुणाश्च षण्मितभुक्तं भजन्ते
आरोग्यमायुश्च सुखं बलं च ।
अनाविलं चास्य भवेदपत्यं
न चैनमाद्यून इति क्षिपन्ति ॥

(अ) MBh (MBh (Bh) 5. 37. 30, MBh (R) 5. 36, 34, MBh (c) 5. 1367).

(आ) IS 2140, Saśa 48. 172.

(*a*) तु [च] MBh (var.); मितभुक्ति (°ता भक्तं; °क्तं) MBh (var.).

(*b*) प्रतिभा [च सुखं] MBh (var.); ब° सु° MBh (var.).

(*c*) भवत्य° MBh (var.).

(*d*) मा तावद् MBh (var.); आद्यूनम् MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā metre).

Six advantages accrue to him who takes measured food : good health, long life, happiness and strength ; his progeny too remains free from disease (lit. bright) and he is not condemned as a glutton.

13158

गुणाश्रयं कीर्तियुतं च कान्तं
पतिं रतिज्ञं सधनं युवानम् ।
विहाय शीघ्रं वनिता व्रजन्ति
नरान्तिकं शीलगुणादिहीनम् ॥

(अ) H (HJ 2. 116, HS *ad* 2. 112, HM 2. 117, HK 2.115) (Cf. VCsr II. 15; KSS 10. 64. 149–50, RT 6. 316, ZDMG 61. 353).

(आ) SR 349. 62 (a H), SSB 228. 62, SRK 114 8 (a. Indiśesaprukhe), IS 2141 Sama 1 ग 7, Cf. GVS 380–4.

(*a*) गुणशयं IS ; कीर्तिमन्तं HS.

(*b*) रत्नं [पति°] HS ; विधेयं सधनं रतिज्ञं [र° स° यु°] HS, SR, SSB, SRK.

(*c*) वनितापरं नरं / प्रयाति हीनं गुणजातिरूपैः IS.

(*d*) नरान्तरं HM, SR, SSB, SRK, Sama ; नरं परं [नरान्तिकं] HK.

Upendravajrā metre.

Women, forsaking a husband endowed with good qualities, renowned, handsome and adept in the art of love, rich (and) young, betake themselves straightway to a man destitute of amiability, merit and so forth. (F. Johnson).

13159

गुणासाम्येऽभियोक्तृणाम् एको वरयिता वरः ।
तत्राभियोक्तरि श्रेष्ठ्यम् अनुरागात्मको हि सः ॥

(अ) Kāmasūtra of Vātsyāyana 3. 4. 59 (p. 226).

Of all the suitors of a maiden, who are equally accomplished, he alone should be preferred who is most gentlemanly and the most loving of them. (S.C. Upadhyaya).

13160

गुणास्ते निःक्षोभाः प्रकृतिरियमाधत्त भवतो
महत्तत्वं तच्चाप्यजनयदहङ्कारमुचितम् ।
कृतं तेनाप्यूर्वीरमण गुणमात्रार्जनमितः
स्फुरत्कर्मज्ञानेन्द्रियसचिवमुर्व्यादिकमभूत् ॥

(आ) SMH 5. 44.

(*a*) गुणेस्ते SMH (var.).

(*b*) °त्वन्त° [°त्तत्वं°] SMH.

(*c*) तेनप्यु° [°नाप्यू°] SMH (KM).

(*d*) °सूर्व्या° [°मुर्व्या] SMH (KM).

Prakṛti vested you with (the three) attributes[1] in their pure form. Then there is *mahat-tatva*[2] and that gave birth to *ahaṁkāra*.[3] That generated, O Lord of earth, the *guṇa-mātrās [Tanmātrās]* (subtle and primary elements). From them arose (gross elements) earth etc.[4] and also the senses of action[6] and perception.[7]

1. Sattva, rajas, tamas.
2. The second principal of creation according to Sāṁkhya Philosophy.
3. Ego.
4. Earth, water, light, air and sky.
5. Sound, touch, form, taste and smell.
6. Ears, skin, eyes, tongue and nose.
7. Tongue, hands, feet, anus and generative organ.

13161

गुणा हरन्तोऽपि हरेर्नरं मे
न रोचमानं परिहापयन्ति ।
न लोकमालोकयथापवर्गात्
त्रिवर्गमवञ्चिममुञ्चमानम् ॥

(अ) Naiṣ 6. 105.

(*b*) परिहारयन्ति [°हाप°] Naiṣ (var.).

Upendravajrā metre.

Indra's merits, though charming, do not make me give up the man that pleases me : do you not see the world unwilling to give up the trio of virtue, wealth and desire, inferior though it is to final release. (H. H. Handiqui).

13162

गुणिगणगणनारम्भे
न पतति कठिनी सुसम्भ्रमाद् यस्य ।
तेनाम्बा यदि सुतिनी
वद बन्ध्या कीदृशी नाम ॥

(अ) P (Pts K Kathāmukha 7), H (HJ Pr 15, HSPr 14, HMPr 15, HK Pr 15, HPPr 14, HN Pr 13, HH 2. 21–2, HC 5. 5–6), MK (P) 34.

(आ) SR 40. 26 (a. H), SSB 293. 26 (a. H), SRK 35. 14 (a. H), SuM 9. 29, IS 2144, Sama 1 ग 12, Vidy 314 (a. Viṣṇuśarman) VP 8. 19.

(*b*) न प° tr. HP, HN; यस्य न रेखा ससंभ्रमापतति SuM ससम्भ्रमा य° Pts K, HP, HN.

(*c*) °नांऽत्रा SRK, [°नाम्बा] तस्याम्त्रा SuM ; जननी [सु°] SuM.

(*d*) भवति [नाम] PtsK, HP, HS, HN, HH, SR, SSB, SRK, SuM, Vidy.

Āryā metre.

If a mother (be) the mother of a son through him (at) whose (name) the chalk falls not from overhaste at the commencement of the enumeration of a company of accomplished persons—say, who forsooth (is) barren ? (F. Johnson).

13163

गुणिजुष्टस् तु यो राजा स ज्ञेयो देवतांशकः ।
विपरीतस् तु रक्षोंऽशः स वै नरकभाजनः ॥

(अ) Śukr 1. 86*cd*–87*ab*.

A king who is attended upon by accomplished persons, he is known as a coheir of gods. One contrary to him, is a Co-heir of demons. He is destined to go to the hell.

13164

गुणितनुमतितुष्टिं मित्रतां शत्रुवर्गे
गुरुचरणविनीतिं तत्त्वमार्गप्रणीतिम् ।
जिनपतिपदभक्तिं दूषणानां तु मुक्तिं
विदधति सति जन्तौ धर्ममुत्कृष्टमाहुः ॥

(अ) AS 710.

(*a*) गुणिनुत्तिमति वृष्टि AS (var.) *(contra metrum)*.

(*b*) °विनोतं [°विनीतिं] AS (var.).

(*c*) जिनपदपद° [जिनपति°] AS (var.); °भुक्ति AS (var.); भूषणामंत्र मु° AS (var.).

Mālinī metre.

He who imparts happiness to the mind and body of the virtuous, makes friends with foes, salutes the teacher's feet, seeks true path, is devoted to the feet of Jineśvara Mahāvīra and shuns vices, has *dharma par excellence* in him (i. e. is an extremely religious person), so say (the wise).

13165*

गुणिनं गुणयति गुणवानितरस्तत्र वराकः ।
सहकाराङ्कुररसिकः कोकिल एव न काकः ॥

(आ) Any 63. 94.

A talented person alone can assess the meritorious. One other than him is helpless there. Only the cuckoo is the connoisseur of the mango-blossoms, not the crow.

13166

गुणिनं जनमालोक्य निजबन्धनशङ्कया ।
राजॅल्लक्ष्मीः कुरङ्गीव दूरं दूरं पलायते ॥

(आ) ŚP 296, SR 62. 2, SSB 327. 2, SRK 86. 5 (a. Sphuṭaśloka), SH fol. 68*a* (715) and fol. 82*a* (8), VP 2. 10, RS 1437, IS 2145. Cf. No. 13169.

(*a*) गुणितं [°नं] IS; आसाद्य [आलो°] IS.

(*c*) राजन् ल° SRK, SH fol. 68*a*; राजं ŚP (MS); राज ŚP (MS), SH fol. 82*a*.

(*d*) दूरं (first) om. ŚP (MS).

On seeing a virtuous person, O King !, Lakṣmī (the goddess of wealth), apprehending her appropriation (by him), flees afar as does a doe, at the sight of a snare-man, fearing her capture.

13167

गुणिनः समीपवर्ती
पूज्यो लोकस्य गुणविहीनोऽपि ।
विमलेक्षणप्रसङ्गाद्
अञ्जनमाप्नोति काणाक्षि ॥

(आ) VS 247 (a. Argata), SR 48. 145 (a. VS), SSB 306. 147, Subh 65, SuM 4*, IS 2146, Pr 367. Cf. No. 9144.

(*b*) पूजां लभते SuM.

(*c*) °संयोगात् SuM (See *d*).

(*d*) काणाक्षो लभतेऽञ्जनम् SuM (see SM) *(contra metrum)*; आमोति कां नाक्षि: Subh; कान्ति हि IS.

Āryā metre.

In the vicinity of the good, even a person devoid of virtues wins respect of the people. The blind eye receives collyrium by its juxtaposition with a healthy eye.

13168

गुणिनमगुणिनं वितर्कयन्ती
स्वजनममित्रमनाप्तमाप्तवर्गम् ।
वितरति मतिविप्लवं नृपाणाम्
इयमुपसर्पणमात्रकेण लक्ष्मीः ॥

(अ) Vikram 6. 36.

Puṣpitāgrā metre.

Considering the virtuous as devoid of virtues, kinsmen as foes and the trustworthy as untrustworthy, Lakṣmī, by her mere proximity, causes delusion to the minds of the kings.

13169

गुणिनां गुणमालोक्य निजबन्धनशङ्कया ।
राजंल् लक्ष्मीः कुरङ्गीव दूरं दूरं पलायते ॥

(आ) Any 15. 119, Cf. No. 13166.

On seeing the merits of the virtuous, O king ! Lakṣmī, apprehending her appropriation (by them), flees afar as does a doe at the sight of the hunter's snare, fearing her capture.

13170*

गुणिनां गुणेषु सत्स्वपि
पिशुनजनो दोषमात्रमादत्ते ।
पुष्पे फले विरागी
क्रमेलकः कण्टकौघमिव ॥

(आ) SR 56. 121, SSB 319. 123, SRK 25. 39, IS 7859, SRM 2. 1. 109.

Āryā metre.

The wicked notice only the vices of the worthy though there are (numerous) virtues in them as a camel, averse to flowers and fruits, seeks the cluster of thorns alone.

गुणिनां चित्तवैकल्याद् see No. 13173.

13171

गुणिनां निर्गुणानां च दृश्यते महदन्तरम् ।
हाराः कण्ठगताः स्त्रीणां नूपुराणि च पादयोः ॥

(अ) Cr 1436 (CvTb 8. 18).

(आ) SR 156. 160, SSB 485. 164, SuM 23. 38, SRK 283. 34 (a. Sphuṭaśloka), IS 2147, Subh 16 and 278; SRM 1. 3. 138 and 2. 2. 180.

(*a*) गुणानां IS; सगुणानां निगु° CvTb; अगुणीनां IS.

(*c*) हार: CvTb, SR, SSB, SRM हारा IS; °गत: [°ता:[CvTb, SR, SSB, SRM °गता IS.

(*d*) पादयो CvTb.

Vast difference is seen between the virtuous and those shorn of them. The necklaces are worn by the women on their necks, anklets on the feet.

13172

गुणिनां मत्सरः शत्रुर् लुब्धानामतियाचकः ।
सर्व एव सदर्पाणां न कश्चित् प्रियवादिनाम् ॥

(अ) Dar 1.35.

A jealous person is an enemy to the virtuous, a frequent beggar to the greedy, all to the haughty (but) none to the sweet-tongued.

13173

गुणिनां वित्तवैकल्याद् गुणा निर्गुणवाञ्छया ।
हृदयेष्वेव सीदन्ति विधवानामिव स्तनाः ॥

(अ) Sam 4.89. Cf. विक्रीय स्वगुणं निः स्वः.

(आ) GVS 119.

(*a*) चित्त° [वित्त°] GVS, Sam (var.).

At the loss of the wealth of the worthy, their virtues, as the unworthy long for them, waste themselves in their hearts like the breasts of the widows.

13174

गुणिनां स्वयमेव गुणा
अविलम्बेन प्रकाशमायान्ति ।
भास्करतेजस्तमसि
च्छन्ने परितोऽपि दीप्तिमाधत्ते ॥

(आ) SSB 357.49.

Gīti-āryā metre.

The virtues of the virtuous instantly come to light on their own. The lustre of the Sun assumes brilliance, though there be darkness all-around.

13175

गुणिनां हीनविद्यानां श्रीमतां क्षीणसम्पदाम् ।
कृतान्तपण्यशालायां समानः क्रयविक्रयः ॥

(आ) SRHt 59.16 (a. MBh, but does not appear in the MBh (Bh) edition).

The virtuous, the unlettered, the rich and the poor, (all) are equally priced in the market of Yama (God of death).

13176

गुणिनामपि निजरूप-
प्रतिपत्तिः परत एव सम्भवति ।
स्वमहिमदर्शनमक्ष्णोर्
मुकुरतले जायते यस्मात् ॥

(अ) Vāsavadattā 12 (in some text 8).

(आ) VS 312 (a. Subandhu), SR 48.118 (a. Vāsav.), SSB 305.120 (a. Subandhu).

(*c*) अक्ष्णाम् VS (var.).

Āryā metre.

Even the virtuous have (true) knowledge of themselves from others alone. It is because of this that the eyes get sight of their magnitude in the mirror.

13177

गुणिनि गुणज्ञो रमते
नागुणशीलस्य गुणिनि परितोषः ।
अलिर् एति वनात् कमलं
न हि भेकस् त्वेकवासोऽपि ॥

(अ) H (HJ 1.202, HS 1.182, HH 33.4–5, HC 44.12–13), BC *ad* PS 1.8;

VC br I 6 (L) MK (S) 41, MK (GOS) 39, MK (P) 35. MK (G) 26, Devi 103.

(आ) ŚP 293, VS 253, SR 82. 35 (a. VS), SSB 357. 42, SRK 52. 5 (a. Śārṅgadhara), RJ 1436 (a. 10. 52), IS 2149, ŚKDr *ad* गुणज्ञ: (2p. 336*b*) (a. Udbhaṭa), TP 403, NBh 177 Sama 2 ग 22 Vidy (a. Viṣṇugupta) 315, SRM 1. 3. 134, VP 2. 20.

(*b*) नोगु° Dvi ; गु° om. TP ; °गुणहीनस्य Dvi.

(*c*) चनात् PS एव [एति] VCbr ; पद्मं [क°] SRM.

(*d*) दद्र्दरस् (दद्र्दुरस्) सेक° (or त्वेक° C) PS ; न दद्र्दुरस् त्वे° VCbr, Dvi, ŚP, SSB, SRK, RJ, MBh, Sama, Vidy, SRM ; न दर्दुरस्त्वग्निवासोऽपि MK; न दर्दुरस्तग्नि वासोऽपि VS, SR.

Āryā metre.

One who values virtue takes delight in the virtuous, but one of unworthy diposition finds no pleasure in the worthy. The bee rushes to the lotus from the forest, not the frog, though he has the same to abode.

[One who can appreciate merit takes delight in a virtuous person ; but one of a vicious disposition has no pleasure in the virtuous. The bee repairs from the forest to the water-lily : but no to the frog, although an inhabitant of the same abode. (F. Johnson].

13178

गुणिनो न विदेशोऽस्ति न संतुष्टस्य चासुखम् ।
धीरस्य च विपन् नास्ति नासाध्यं व्यवसायिनः ॥

(अ) KSS 10. 61. 121.

(आ) IS 2150.

(*e*) विपद् KSS (AKM).

To a virtuous person no country is foreign, a man who is content cannot be unhappy ; for the man of endurance calamity does not exist, there is nothing impossible to the enterprising. (C. H. Tawney).

13179**

गुणिनोऽपि सन्ति बहवो
गुणवेत्तारः सुदुर्लभा जगति ।
हिमकर-कर-रस-रसने
रसना-चतुराश्चकोरका एव ॥

(आ) Sama 2 ग 25, SRM 2. 2. 189.

Gīti-āryā metre.

Innumerable are the virtuous in the world, but those who value virtues are hard to come by. The *Cakoras* alone have an expert tongue to taste the flavour of the lunar rays.

13180

गुणिनोऽपि हि सीदन्ति गुणग्राही न चेदिह ।
सगुणः पूर्णकुम्भोऽपि कूप एव निमज्जति ॥

(अ) Cr 1437 (CNW 107).

(आ) SR 81. 24, SSB 356. 32, IS 2151, SRK 53. 15 (a. Sphuṭaśloka).

(*b*) चेद्यति CNW *(sic!)*.

The virtuous too despair if there is none to appreciate their virtues. A

pitcher filled with water, though fastened to the rope, does sink in the well if there is none to hold the rope.

13181

गुणिनो वृत्तविमला महावंशप्रसूतयः ।
मुक्तामयाः प्रकाशन्ते नरा हारा इवोज्ज्वलाः ॥

(आ) SSK 3. 2.

The virtuous of impeccable conduct, born in noble family and free from ailments shine forth like the bright necklaces of pearls that are strung with thread, are round and pure and emanate from quality bamboos.

13182*

गुणी गुणं वेत्ति न वेत्ति निर्गुणो
बली बलं वेत्ति न वेत्ति निर्बलः ।
पिको वसन्तस्य गुणं न वायसः
करी च सिंहस्य बलं न मूषिकः ॥

(अ) Guṇaratna of Bhavabhūti 4 (KSH 523).

(आ) IS 2152, SR 175.917 (a. Guṇa°), SSB 511. 917 Bahudarśa 85, TP 404, SRS 1. 2. 46, SRM 1. 3. 140 and 2. 2. 692.

(इ) ShD (T) 150, VŚ (T) 4, SRN (T) 4. 14.

(*a*) निर्गुणी [°र्गुणो] IS.

(*b*) निर्बली [°र्बलः[IS.

(*c*) वसन्तस्य Guṇa°.

(*d*) मृगेन्द्रस्य [च सिं°] IS ; मूषक: SRS, SRM.

Vaṁśastha metre.

(Only) the virtuous can appreciate virtue, not the worthless. The strong can assess the strength not the weak. The cuckoo knows the peculiarity (worth) of the spring, not the crow, and the elephant knows the might of a lion, not the mouse.

13183*

गुणी गुणी स्यादगुणेषु सत्सु
तस्यागुणित्वं गुणवत्तरे तु ।
दीपप्रकाशो निशि भास्वरो हि
सूर्ये तपत्यस्य कुतोऽस्तु तेजः ॥

(अ) Yajñaphalam p. 51.

Upajāti metre (Upendravajrā and Indravajra).

A meritorious person may be meritorious amidst those who lack merit. With the more meritorious being there, his merit declines. The light of the lamp is surely brilliant at night but its lustre vanishes, when the sun shines.

गुणी गौरवमायाति see No. 13114.

13184

गुणी भक्तो शुचिर्दक्षः प्रगल्भोऽव्यसनी क्षमी ।
ब्राह्मणः परमर्मज्ञो दूतः स्यात् प्रतिभानवान् ॥

(आ) SSB 463. 3 (a. Saṁgrahātur).

An envoy should be virtuous, devoted, honest, efficient, bold, viceless, tolerant, conversant with other's secrets (or weaknesses), intelligent and Brāhmaṇa (by caste).

13185

गुणी सुनीतिर्नव्योऽपि परिपाल्यस्तु पूर्ववत् ।
प्राचीनैः सह तं कार्ये ह्यनुभूय नियोजयेत् ॥

(अ) Śukr 5. 24.

A new person, even if talented and of good conduct, should be kept under observation as before. It is after testing him (for some time) that he should be assigned duty (but) with the old (employees).

13186

गुणे कुर्वादरं भ्रात न वित्तेषु कदाचन ।
सुलभं गुणिनां वित्तं दुर्लभा धनिनां गुणाः ॥

(आ) JS 429. 4.

Brother ! have respect for the virtues, never for the riches. Wealth is easy to be had by the virtuous but the virtues are hard to be attained by the rich.

13187

गुणेन स्पृहणीयः स्यान् न रूपेण युतो नरः ।
सौगन्ध्यहीनं नादेयं पुष्पं कान्तमपि क्वचित् ॥

(अ) Dṛṣṭāntaśataka of Kusumadeva 16, (KSH 217), Guṇaratna of Bhavabhūti 13 (KSH 217).

(आ) SR 81. 18 (a. Guṇa°); SSB 356. 26, IS 2153, SRS 2. 2. 47, SRM 1. 3. 133.

(*a*) स्पृहनीयः Guṇa°.

(*b*) यतो जनः Guṇa°; पुनर्जनः SRS; जनः Dṛṣṭa, SR, SSB.

(*c*) गन्धहीनं न गृह्णाति SRS ; सौगन्ध्यवर्ज्यं° [हीनं] Dṛṣṭa, Guṇa°, SR, SSB.

(*d*) अपीह ना SRS.

One endowed with virtue is lovable, not one with beauty. A flower without fragrance is not worth having even if it is winsome (in appearance).

13188

गुणेषु क्रियतां यत्नः किमाटोपैः प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिर् गावः क्षीरविवर्जिताः ॥

(अ) Cr 348 (CSr 1. 26, Cvr 8. 11, CLr 7. 6, CNI I 343, CNI IV 179), Cf. No. 13200.

(आ) ŚP 298, SR 81. 12 (a. ŚP), SSB 356. 11, VS 2671, IS 2158, RJ 1438, Subh 279, GSL 73, JS 429. 1 (a. Kṣemendra), SRHt 198. 123 (a. Vallabha), SRRU 853, SSH 1. 68, SLPr 4. 3. 17-18, SRK 53. 12 and 236. 59 (a. Prasaṅgaratnāvali) ; SRM 2. 2. 185, SSSN 182. 50, VP 2. 7.

(*a*) गु° य° क्रि° [गु° क्रि° य°] Cv (var.), CL (but CLH, CLL II as above), CNI I, VS, JS, SRHt, SRRU, SSH. SSSN. गुणेष्वेवादरः कार्यः Subh, SSB, CNT IV; क्रियथा (°ता) CS (var.) ; यत्नं (°त्न) CS (var.), CL (var.), CNI I; रागो [यत्नः] Cv (but CvGt as above).

(*b*) माधनेषु (°नः) कदाचन Cv (var.) ; किमतोन्यत् CS ; किमातापि (°प्य) CS (var.) ; आटोपैः किं प्र° CL (var.) ; ऽपि: प्रजोजनं (*sic !*) CS (var.).

(*c*) विक्रीयते (°क्रि°) CS (var.), CL (var.); घण्टाभिः (°ण्ट°; °भि) CS (var.).

(*d*) गावो दुग्ध विवर्जिताः SLPr गाव CS (var.); गावे CNI I; छिरविवर्जिता CS (var.); क्षीरविवर्जिता (°तं) CS (var.).

Make effort to acquire virtues. Of what use is hauteur? The dry cows cannot be sold (merely) because of their bells.

गुणेषु यत्नः क्रियतां see No. 13188.

13189*

गुणेषु यत्नः पुरुषेण कार्यो
न किंचिदप्राप्यतमं गुणानाम् ।
गुणप्रकर्षादुडुपेन शम्भोर्
अलङ्घ्यमुल्लङ्घितमुत्तमाङ्गम् ॥

(अ) Mṛcch 4. 23.

(आ) SR 82. 41 (a. Mṛcch), SSB 357. 50, IS 2154.

(*d*) अलंघितं ल° Mṛcch (var.); अलंघितमुत्तमाङ्ग Mṛcch (var.).

Upendravajrā metre.

One should always endeavour to acquire virtues (for) there is nothing that cannot be secured by good qualities. By the excellence of its qualities the moon occupied Śiva's head which is (otherwise) unassailable.

[One should never become weary of practicing virtue for there is nothing that may not easily be obtained by it. It was by its pre-eminent virtue that the moon obtained the honour of becoming the diadem on the inviolable head of Śiva. (R P Oliver)]

13190

गुणेषु यत्नसाध्येषु यत्ने चात्मनि संस्थिते ।
परोऽपि गुणिनां धुर्य इति जीवन् सहेत कः ॥

(आ) JS 429. 5, VP 2. 26.

As the merits are possible to be achieved by effort and that effort rests with one self, who will tolerate, while alive, an adversary to be at the top of the meritorious.

13191

गुणेषु यत्नसाध्येषु यत्ने स्वात्मन्यवस्थिते ।
अयं गुणवतां धुर्यः त्यजेदल्पान् सहेतुकः ॥

(अ) Cv 1438 (CRP 8. 116, CRBh I 8. 127).

(*c*) धुर्यस् CRP; धुर्यश् CRBh I.

(*d*) त्यजजल्पन्सहेतुकः CRP, CRBh I.

As the merits are possible to be achieved by effort and that effort rests with one self, one may do away with the lesser person (thinking that) this one is fore-most of the virtuous because of some (valid) reason.

13192

गुणेषु रागो व्यसनेष्वनादरो
रतिः सुनीतेषु च यस्य भूपतेः ।
चिरं स भुङ्क्तेऽचलचामरांशुकां
सितातपत्राभरणां नृपश्रियम् ॥

(अ) P (PT 3. 133, PT_2 3. 138, PP 3. 229, PtsK 3. 266, PRE 3. 115). Cf. Ru 163.

(आ) IS 2155.

(*b*) सुभृत्येषु PtsK.

(*c*) भुङ्क्ते च° [°ऽचल°] PT, PP.

Vaṁśastha metre.

The king that loves virtues, despises vices, and takes delight in good policy, shall long enjoy the royal majesty that is clothed with the firm-fixed chowrie[1] and adorned with the white parasol.[1] (F. Edgerton).

1. Emblems of royalty.

13193

गुणेष्वनादरं पुत्र प्राप्तश्रीरपि मा कृथाः ।
संपूर्णोऽपि घटः कूपाद् गुणच्छिन्नः पतत्यधः ॥

(अ) Dar 1 38, Cf. No. 13194.

Dear son ! even if you possess wealth, do not despise the virtues. A pitcher filled from the well, goes down if its rope *(guṇa)* is broken.

13194

गुणेष्वनादरं भ्रातः पूर्णश्रीरपि मा कृथाः ।
संपूर्णोऽपि घटः कूपे गुणच्छेदात् पतत्यधः ॥

(आ) IS 2156, Subh 279; Variant of No. 13195.

(*a*) भ्रात Subh.

(*b*) कृथा Subh.

(*c*) संपूर्णेपि घटश्कूरे Subh.

O Brother, do not ignore virtues, even if you are very rich. Even a full pitcher falls down in the well, if its rope is broken.

13195

गुणेष्वनादरं भ्रातर् भूरिश्रीरपि मा कृथाः ।
गुणच्छेदात् स पूर्णोऽपि घटः कूपे पतत्यधः ॥

(आ) JS 429. 7, VP 2. 21 Variant of No. 13194.

(*c*) संपूर्णो गुणोच्छेदात् JS (var.).

Translation See No. 13194.

13196

गुणेष्वाधारभूतेषु फले कस्यास्ति संशयः ।
न्यस्तश्चात्मा सतां वृत्ते विभूतिश्च न दुर्लभा ॥

(अ) P (PT 3. 30, PTem 3. 24, PS 3. 19, PN 3. 17, PRE 3. 21), Cf. Ru 136.

(*a*) आदारभूतेषु PT (var.).

(*b*) कस्यासि PT (var.); संश्रय: PN.

(*c*) न्यस्त चा° PT (var.); वर्त्तो PN.

Who can have doubt about success if the (six) expedients of policy form one's support? As soon as one applies oneself to the path of the noble, prosperity is at hand.

[Is there any doubt of the success of him who makes the (six) forms of policy in his support ? Let him commit himself to the practices of the noble, and prosperity will not be hard to gain. (F. Edgerton).]

13197

गुणेष्वेव हि कर्तव्यः प्रयत्नः पुरुषैः सदा ।
गुणयुक्तो दरिद्रोऽपि नेश्वरैरगुणैः समः ॥

(अ) Mṛcch 4. 22.

(आ) IS 2157, SR 81. 10 (a. Mṛcch), SSB 356. 18.

(*c*) गुण'युक्तो Mṛcch (var.).

People should always make endeavour to acquire virtues. Even an indigent person endowed with virtues is better (lit. not equal to) than the rich shorn of them.

[One should never become weary of practicing virtue; for the present man, if virtuous, is stronger from the weatherest evildoer. (R. P. Oliver).]

13198

गुणेष्वेवादरं कुर्यान् न जातौ जातु तत्त्ववित् ।
द्रौणिर्द्विजोऽभवच्छूद्रः शूद्रश्च विदुरः क्षमी ॥

(अ) Cārucarya 36.
(आ) Nīsam 1. 37.
(b) °तो [°तौ] Cāru.

A Person having true knowledge should respect virtues, not the caste. Brāhmaṇa son of Droṇa (Aśvathāman) became an out-caste (due to his evil deeds) while Vidura, a *Śudra*, was worthy (of high regards).

गुणेष्वेवादरः कार्यं किमाटोपैः see No. 13188

13199

गुणेष्वेवादरः कार्यो न वित्तेषु कदाचन ।
सुलभं धनिनां द्रव्यं दुर्लभं हि गुणार्जनम् ॥

(अ) Cr 1439 (CvTb 7. 25, CM 183), Vet *ad* 2; p. 113.
(c) शुलभं CVTb [धनिनां] Vet.
(d) दुर्लभा धनिनां गुणाः Vet.

Virtues alone should be esteemed, never the wealth. It is easy for the rich to acquire wealth but difficult to imbibe virtues.

13200

गुणेष्वेवादरः कार्यो निर्गुणैः किं प्रयोजनम् ।
न घण्टविक्रयं यान्ति गावः क्षीरविवर्जिताः ॥

(अ) Cr 2148 (CNI I 46). (Partly illegible and reconstructed). Cf. No. 13188.
(a) गुणेनेवा° CNI I.
(b) त्यग्° (?) CNI.
(d) °जिता CNI I.

Virtues alone should be respected. What is the use of those who are shorn of them ? The dry cows cannot be sold for their bells only.

13201

गुणैः पूजा भवेत् पुंसां नैकस्माज्जायते कुलात् ।
चूडारत्नं शशी शंभोर् यानमुच्चैःश्रवा हरेः ॥

(अ) Dṛṣṭāntantaśataka 69 (KSH 217).
(आ) SR 81. 26 (a. Dṛ KSH), SSB 356. 34, IS 2159.
(d) पत्र° [यान°] Dṛṣṭ.

People are respected for the virtues not for birth in a specific family. The Moon is the crest-jewel of Śiva (and) *Ucchaiśravāḥ*,[1] is the mount of Indra.

1. A horse with big ears.

13202

गुणैः सर्वज्ञतुल्योऽपि सीदत्येको निराश्रयः ।
अनर्घ्यमपि माणिक्यं हेमाश्रयमपेक्षते ॥

(अ) Cr 349 (CVr 16. 10, CvW 8. 11, CNT IV 189, CPS 308. 6).
(आ) VS 2683 (a. Ravigupta), SRHt 230. 2, SSSN 176. 2, (a. Vallabha), SR 81. 11 (a. Cāṇakya-nīti), SSB 356. 19 (a. Ravigupta), SRK 52. 6 and 89. 4 (a. Prasaṅgaratnāvalī, ŚP 297, IS 2164. Cf. ABORI 48. 152 (28), Sama 1 ग 11, SRM 1. 3. 129, LN(P) 137, DhN(P) 85, MhD(P) 158.

(*a*) गुणै CvW ; सर्वज्ञकल्पोऽपि ŚP, VS, SR, SSB, SRK, गुणैः स शर्वकल्पोऽपि SRHt, SSSN.
(*c*) अनर्घम् CV (var.), ŚP, VS, SRHt, SSSN, SR, SSB.
(*d*) उपेक्षते CvW.

Even if equal to an Omniscient in virtues, One who is alone suffers for want of support. The ruby though priceless, needs the support of gold (to reveal its true worth).

13203

गुणैः स्थानच्युतस्यापि जायते महिमा महान् ।
अपि भ्रष्टं तरोः पुष्पं न कैः शिरसि धार्यते ॥

(अ) Bhāvadeva Sūri's Pārśvanātha-Caritra 4. 95.

Great glory arises through virtue for a man, even if he has fallen from his station. The blossom even that has fallen from the tree by whom is it not worn on the head (M. Bloomfield).

13204

गुणैरनन्तैः परिशोभितोऽपि सन्
सदैकदोषेण विगर्ह्यते ह्यसौ ।
रसायने श्रेष्ठतमो महौषधो
विनिन्द्यते चोत्कटगन्धतो बुधैः ॥

(आ) Any T 1. 60.

Vaṁśastha metre.

Even if blessed (lit. adorned) with infinite virtues, One is reviled for ever for a single vice (that one might have). The garlic, the best of elixir, is denounced by the wise for its pungent smell.

13205

गुणैरनर्घ्यैः प्रथितो रत्नैरिव महार्णवः ।
... ... ॥

(आ) Kpr 10. 592, AlK 157. 8, AlS 181. 16.

He is well-known for his valuable virtues as an ocean for its jewels.

13206

गुणैरप्युपनीतानां वाचालानां पदे पदे ।
खलानां मेखलानां च जघन्या केवला स्थितिः ॥

(आ) SRHt 42. 34 (a. Gopala). (Only in the printed edition of SRHt, missing from other MSS; See V. Raghavan J. O. R. 13. 298).
(*d*) केवलं SRHt.

Though endowed with various qualities, the wicked, who harangue too often, have an untenable position and the girdles, strung with threads, and jingling to no end, are worn on the waist.

13207

गुणैरुत्तुङ्गतां याति किमाटोपैः प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिः गावः क्षीरविवर्जिताः ॥

(अ) Avaśiṣṭanyokti of Paṇḍitarāja (in PJKS) 185. See No. 13188.

One attains great heights by one's merits. What is the use of arrogance ? The dry cows cannot be sold by virtue of their bells alone.

13208

गुणैरुत्तमतां याति नोच्चैरासनसंस्थितः ।
प्रासादशिखरस्थोऽपि काकः किं गरुडायते ॥

(अ) Cr 350 (CVr 16. 6, CNG 182, CNT IV 183, CPS 307. 3), MK (MK (P) 37, MK(S) 39, MK (GOS) 40, MK (G) 46. 27, MK (D) 276 Prabha 20. 63 (p. 169).

(आ) ŚP 302 (a. BhŚ), SR 81. 16 (a. Cāṇakya-nīti), SSB 356. 24, SRK 52. 11, (a. Sabhātaraṅga), IS 2161, Subh 223, Saśa 152. 112, SuB 13, B 13, Sama 1 ग 9, SRM 1. 3. 132, VP 2. 12.

(*a*) उत्तमतं CV (var.); उत्तुङ्गतां MK (P), MK (S), ŚP, SR, SSB, SuB, SRK; यान्ति CV (var.), MK (GOS); यन्ति CNG.

(*b*) न चोच्चासन SuB; नीचैर् CV (var.); नोश्चैर् IS; आसनसंस्थित: CV (var.); आसनसंस्थितैः (°ता:) CV (var.), Sama.

(*c*) °शिखरारूढः SRK; °शिखरस्थोऽपि IS.

(*d*) किं का° CV (var.); गरुडायते: CV (var.).

One attains excellence by virtues, not by occupying a high office. Does a crow conduct itself like a *garuḍa* even though it is perched on the pinnacle of a mansion ?

13209

गुणैरुत्तुङ्गतां याति न तु जातिप्रभावतः ।
क्षीरोदधिसमुत्पन्नः कालकूटः किमुत्तमः ॥

(अ) Avaśiṣṭānyokti of Paṇḍitarāja (in PJKS) 184. Cf. No.

(आ) IS 2160, Subh 278.

(इ) Cf. Nāladiyar p. 125.

(*b*) °प्रभेदतः Ava°.

One rises high by one's virtues, not as a result of birth (in a high family). Does the *Kālakūṭa* poison become worthy (simply) because it emerged from the milky ocean ?

13210

गुणैरुत्तुङ्गतां याति नोच्चैरासनसंस्थितः ।
प्रासादशिखरस्थोऽपि काकः किं गरुडायते ॥

(आ) Pad 111. 34, Sama 2 ग 26 See No. 13208.

(*c*) °खरारूढः Pad.

गुणैरुत्तुङ्गता याति नोच्चैरा° see No. 13208.

13211

गुणैरुदारैः संयुक्तान् प्रोन्नयेन्मध्यमाधमान् ।
महत्तां प्राप्नुवन्तस् ते वर्धयन्ति नरेश्वरम् ॥

(अ) KN (KN (ĀnSS) 5. 68, KN (TSS) 5. 68, KN [BI] 5. 69).

(आ) IS 2162.

(*c*) महत्त्वं KN (BI).

A monarch should promote the mediocre and the lowly (in his establishment), if they are endowed with sterling qualities. On attaining elevation, they enhance (the prosperity of) their royal master.

[A monarch should promote those dependents of his, who are of mediocre or low origin[1] if only they are endowed with sterling qualities, For, attaining greatness, these men, (out of gratitude), try hard to enhance the prosperity of their (beneficient) royal master. (M. N. Dutt).]

1. or : those occupying middle and lower grades in the royal service.

13212

गुणैरुदारैर् वशमेत्य यस्य
स्वयं मुकुन्दस्तनयत्वमागात् ।
भ्राजत्प्रतापः कलितारितापः
प्रतापसिंहः स न कस्य नव्यः ॥

(आ) SSB 430. 1 (Saṁgrahītaḥ).

Upajāti metre (Upendravajrā and Indravajrā).

To whom is not that Pratap Singh adorable, enamoured of whose excellent virtues Viṣṇu himself was born as his son, and who scorched his enemies (with the result) his valour shone with (added splendour).

गुणैरेतैरुपेतः सन् see No. 10820J (4).

13213*

गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति ।
न तेषु युज्यते योगी गोभिर्गा इव गोपतिः ॥

(अ) BhPṇ 11. 7. 50.

(c) देही [योगी] BhPṇ (var.).

An ascetic enjoys the worldly objects with the organs[1] of senses and discards them with the passage of time just as the Sun draws water through its rays and rains it at the appropriate time. He does not remain attached to them.

1. The word गो has various meanings such as, rays, water etc.

गुणैर्गौरवमायाति see No. 13114.

13214*

गुणैर्न किंचिद् विदुषां प्रयोजनं
खलोऽर्थभागी सुगुणश्च निर्धनः ।
यथा हि काको लभते गृहाद् बलिं
तथा न हंसो न शुको न चातकः ॥

(अ) Cr 1440 (CRC 8. 128, CPS 285. 35).

Vaṁśastha metre.

Virtues are of no consequence to the learned. The wicked enjoy worldly prosperity whereas the virtuous suffer poverty. A crow receives food-offering from the house-holder but not so a swan, a parrot or a *Cataka*.

13215*

गुणैर्भूतानि युज्यन्ते वियुज्यन्ते तथैव च ।
सर्वाणि नैतदेकस्य शोकस्थानं हि विद्यते ॥

(अ) MBh (MBh (Bh) 3. 206. 17 and 12. 317. 8, MBh (C) 3. 14081 and 12. 12489).

(आ) IS 2163.

(a) गुणे or गणैर् MBh (var.).

(b) नियुज्यन्ते or संयु° or ते यु° MBh (var.).

(c) सर्वेषां MBh (var.); चैतदे° or सर्वदे° MBh (var.); एवास्य MBh (var.).

(d) भविष्यति or न विद्यते MBh (var.).

All beings are united because of the (three) attributes[1]; so are they separated also. There is therefore no place for grief for any one.

1. Sattva, rajas, tamas.

13216

गुणो गुणान्तरापेक्षी स्वरूपख्यातिहेतवे ।
स्वभावबाल्यलावण्यं तारुण्येन मनोहरम् ॥

(अ) Dṛṣṭāntaśataka 55 (KSH 217. 56).

(आ) SR 81. 25 (a. KN, but not found in KN), SSB 356. 33, IS 2165.

(*c*) स्वभाव चारु ला° Dṛst, स्वभाववाल्यं ला° Dṛ° (KSH); स्वभावरम्यं ला° SR, SSB.

(*d*) तारुण्ये न [तारुण्येन] Dṛ° (KSH).

A quality needs another quality for the manifestation of its nature. Inherent beauty of the childhood is (all the more) captivating in youth.

गुणो गौरवमायाति see No. 13114.

13217

गुणोत्कर्षद्वेषात् प्रकृतिमहतामप्यसदृशं
खलः किंचिद् वाक्यं रचयति च विस्तारयति च ।
न चेदेवं तावृक् कमलकलिकार्धप्रतिनिधौ
मुनेर्गण्डूषेऽब्धिः स्थित इति कुतोऽयं कलकलः ॥

(आ) SkV 1266, Skm (Skm (B) 2179, Skm (POS) 5. 36. 4) (a. Saṁghāmitra or Saṁghraśrīmitra).

(*b*) वाच्यं Skm (var.).

(*c*) न चेदेषां Skm (var.); °लिकार्द्ध° SKM.

(*d*) °षेब्धिस्थित SKM, कुतोऽयं SkV (var.).

Śikhariṇī metre.

Out of hatred for the sterling virtues, the rogue makes an unbecoming statement even with respect to those who are instrinsically great, and spreads it too. If it were not so, why should there be the hullabaloo that the ocean was contained in sage Agastya's mouth, the peer of the half petal of a lotus.

[Because he hates outstanding virtue / the villain makes and publishes / belittling statements of the great. / If their were not the case, / why should there then have been such hubbub made / that all the ocean but a mouthful on the lip, / like a half-lotus bud, of Saint Agastya ? (D. H. H. Ingalls).]

13218

गुणो दूषणतां याति दूषणं गुणतां क्वचित् ।
तथा हि नम्रता दोषः स्तनयोः स्तब्धता गुणः ॥

(आ) ŚP 304, SR 81. 15 (a. ŚP), SSB 356. 23, IS 2166, Subh 15, VP 2. 9.

(*a*) भूषणतां IS ; यान्ति IS.

(*b*) दूषणो or भूषणो IS.

(*c*) नम्रदा [नम्रता] IS.

(*d*) गुणाः [गुणः] IS.

A virtue, at places, becomes a vice and a vice a virtue. For instance stooping of the breasts is a blemish but hardness their quality.

गुणोऽपि दोषतां याति see **सानुकूले पुनस्तस्मिन्.**

13219

गुणोऽपि नूनं दोषाय दुषिधातोः खलस्य च ।
सन्मार्गसिद्धये वृद्धिर् मृजेः साधुजनस्य च ॥

(आ) SR 46. 51, SSB 302. 53.

Even the quality of a wicked person results into evil ; the root '*duṣ*' becomes '*doṣa*' with the substitution of '*U*' by the *guṇa* syllable '*O*'.

The elevation of a noble man leads (him) to a good path; in root '*mṛj'a*' the replacement of '*ṛ*' with the '*vṛddhi*' syllable '*ar*' forms the word '*mārja*' meaning 'purification'.

13220

गुणोऽपि प्राणघाताय दुष्टसङ्गप्रभावतः ।
सुरम्यत्वमपि प्राप्य खड्गसङ्गं निहन्ति यत् ॥

(आ) SSB 368. 11.

As a result of its association with the wicked, virtue too inflicts death. Even excessive brightness (sharpness), when associated with the sword, is instrumental in slaying others.

13221

गुणो भूषयते रूपं शीलं भूषयते कुलम् ।
सिद्धिर्भूषयते विद्यां भोगो भूषयते धनम् ॥

(अ) Cr 351 (CVr 8. 15, CSr 1. 80, CLr 3. 10, CNP II 68, CNŚK 58, CPS 260. 106. Cf. निर्गुणस्य हृतं रूपं and शुचि भूमिगतं तोयं.

(आ) SR 167. 646 (a. Cāṇakya-nīti) and 159. 259, SSB 501. 646 and 488. 266, IS 2167, Subh 138, Saśa 140. 74, SRS 1. 1. 2, Sama 1 ग 8, SH (II) fol. 101*a* (II).

(*a*) गुणं CS (var.); गुणान् CL (var.); SR 159. 259, SSB 488. 266, गुणे IS; भूययते CS (var.); भूषायते CS (var.); दूषते [भूष°] IS.

(*b*) शील CS (var.); भूषायते CS (var.); धनम् [कु°] CS (var.).

(*c*) सिद्धि (°द्धि) CS (var.), CL (var.); शान्तिर्भू° SRS, भूषायते (भू° om. CSC II) CS (var.); विद्या (°द्याः) CS (var.).

(*d*) दानं [भो°] SRS; भोगं (°ग) CS (var.); भूषायते CS (var.); भूषयतं CL (var.).

Virtue embellishes beauty; good conduct, the family. Accomplishment adorns knowledge, proper use, the wealth.

13222

गुणो वित्तवतां त्यागो वित्तं त्यागवतां गुणः ।
परस्परवियुक्तौ तु वित्तत्यागौ विडम्बना ॥

(आ) SSB 339. 18.

For the wealthy, generosity is a quality; for the liberal, wealth is a virtue. But (if the two are) divorced from each other, wealth and generosity are a mere mockery.

13223

गुदरन्ध्रं खलवदनं
समभिति मन्ये पवित्रताहीनम् ।
निःसरति ततो यद्यत्
ततः परं हन्त दौर्गन्ध्यम् ॥

(आ) SSB 320. 148 (a. Saṁgrahītuḥ).

Āryā metre.

To me the aperture of anus and mouth of a wicked are equally filthy. Whatever comes out from them, that, alas, spreads foul smell all-around.

13224

गुप्तात्मा स्याद् दुराधर्षः स्मितपूर्वाभिभाषिता ।
आभाषितश्च मधुरं प्रतिभाषेत मानवान् ॥

(अ) MBh (MBh (Bh) 12. 67. 37, MBh (B) 12. 67. 38, MBh (C) 12. 2533).

(आ) SRHt 187. 5 (a. MBh).

(*a*) गुप्ता तस्माद् or गोप्ता तु स्याद् or गुप्ता स्याच्च or गोप्ताच्चास्य MBh (var.); सु° [स्याद्] MBh (var.); दुराधर्ष (°र्षी) MBh (var.).

(*b*) तस्मिन् [स्मित°] MBh (var.).

(*c*) आभाषतश् or अभा° MBh (var.); आभाषितं MBh (var.), SRHt.

(*d*) प्रत्य° or प्रत्या° or प्रत्याभाषत (°षित) MBh (var.); प्रोत्या भा° SRHt; माधुरं [मा°] MBh (var.); मानव: SRHt.

He who is ever on his guard and speaks with a smile is difficult to assail. When addressed, one should respond to others in a sweet voice.

13225

गुप्ता वनेषु विहरन्ति सुहृद्यमीनाः
कस्यापि नो कुवलयेषु दिवा प्रकाशः ।
राज्ञो बिभेति जगदम्ब कुशेशयालिः
कर्णजपे जयति नेत्रयुगे भवत्याः ॥

(आ) SuMuñ 116. 20-3 (a Veṅkaṭadhvarī).

Vasantatilakā metre.

O Mother of the Universe ! With your eyes stretching upto the ears, vanquishing all, the extremely lovely fish move surreptitiously in the water, none of the lilies blooms during the day, (and) the beds of lotuses are scared of the moon[1].

1. All the objects of Comparison of the eye pale into insignificance before your maddening eyes.

13226

गुप्ते प्रेम्णि गते प्रकाशमभितो लब्ध्वावकाशे खले
तद्वैनन्दिनदृष्टिकौतुककथालापे समं गच्छति ।
यूनोः संवृतयोरपि प्रतिपलं हा हन्त वक्रे विधौ
सा भूयः कृशतैव डिण्डिमयति प्रेम्णः प्रकर्षं तयोः ॥

(आ) Vide, 583.

Śārdūlavikrīḍita metre.

But, alas, though put into captivity by a quirk of fate, their emaciation itself declares, every moment, the exuberance of their mutual love.

13227

गुप्तो भवत्याः सञ्चारः कलिदृक्पातसाध्वसात् ।
तथापि केषां नो वन्द्या सरस्वति महेश्वरि ॥

(आ) SSB 604. 1.

O Great goddess Sarasvati ! the flow (of your stream) has concealed itself out of fear of the Kali age. Still, to whom are you not adorable ?

13228

गुप्त्या साक्षान् महानल्पः स्वयमन्येन वा कृतः ।
करोति महतीं प्रीतिम् अपकारोऽपकारिणाम् ॥

(अ) Veṇi 2. 3.

(आ) SRHt 194. 84 (a. Veṇi), SRRU 728 (a. Veṇi).

(*b*) पुनः [कृतः] SRHt.

(*d*) °कारिषु SRHt, SRRU.

An injury to the enemies, whether great or small, inflicted whether by oneself or by another, whether coveredly or openly, causes great satisfaction. (R. R. Deshpande).

13229

गुम्फः पङ्कजकुड्मलघुतिरुरस् तत् केसरोल्लासवान्
अर्थोऽप्यन्तरसौरभप्रतिनिभं व्यङ्ग्यं चमत्कारि यत् ।
द्वित्रैर्यद्रसिकैश्चिरं सहृदयैर्भृङ्गैरिवास्वाद्यते
तत्काव्यं न पुनः प्रमत्तकुकवेर् यत् किंचिदुज्जल्पितम् ॥

(आ) SR 31. 47, SSB 51. 49.

(*d*) प्रमत्तः° SR *(Contra metrum)*.

Śārdūlavikrīḍita metre.

Whose composition is lovely like the lotus bud, meaning profusely pleasing like its pollen, suggested sense the peer of its inherent fragrance, which is invested with poetic charm and is enjoyed for long by the appreciative critics, two or three (in number), that is true poetry, not the incoherent prattle of a mindless poetaster.

13230

गुम्फन्तु मालतीमालां विचित्रां चित्रकारकाः ।
तदामोदपरिच्छेद- कोविदः कोऽपि षट्पदः ॥

(आ) JS 81. 1.

The expertflorists may string a pretty garland of the jasmine flowers, but only a certain bee is proficient in distinguishing its smell (from that of other flowers).

13231

गुरवो नम्रतां यान्ति लघवश्च विनम्रताम् ।
गौरवेण तुलापात्रम् अन्यवन्नोन्मुखं स्मृतम् ॥

(आ) SSB 360. 1.

The heavy ones (worthy persons) bow down (become humble) but the light ones (shallow persons) shed their modesty (become haughty). The weighty pan of a scale is not known to go up like its lighter counterpart.

13232

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः ।
दुर्लभः स गुरुर्लोके शिष्यचित्तापहारकः ॥

(आ) SSg 32, Sama 2 ग 23, SRM 1. 1. 23 and 2. 2. 678.

There are teachers in large number who rob the wealth *(vitta)* of their desciples. That teacher is rare in the world who captivates the hearts *(citta)* of his pupils.

13233

गुरवो यत्र पूज्यन्ते धान्यं यत्र सुसंचितम् ।
न दण्डकलहो यत्र तत्र शक्र वसाम्यहम् ॥

(अ) Cr 1441 (CvP IV 3. 7, CvGt 3. 5, CvTb 3. 9, CvH 3. 9, CNI I 138, CnT II 5. 2, CnT III 3. 14, CnT VI. 52). Cf. No. 13149.

(आ) IS 2168, Subh 104.

(*a*) पुज्यन्ते CvGt.

(*b*) य° धा° CvH, Subh ; धान्य CvTb.

(c) अदंतकलहो [न दण्ड°] CvP IV, CNI I; अदंडकलहो [न दण्ड°] CvTb; अदन्तकलहो CvGt; दन्तकलहो CvH.

(d) श्रीर्निवसेच्चिरं CNI; श्रीम्श्चलभवेत् CvH; श्रीसंक्रमोथवेत् CvGt; वचाम्य् CvTb.

Where preceptors are revered; where food-grains are well stored; where there are no punishments and quarrels (because of absence of crime), O Indra, there I reside.

13234

गुरुं प्रयोजनोद्देशाद् अर्चयन्ति न भक्तितः।
दुग्धदात्रीति गौर् गेहे पोष्यते न तु धर्मतः॥

(अ) Drṣṭāntaśataka 90 (KSH 217), 93.

(आ) IS 2171, SR 169. 714, SSB 503. 714.

(a) गुरुप्रयो° Dṛ° (KSH).

(b) अर्जयन्ति SR.

People show regards to the teacher because of (ulterior) motive, not out of reverence. A cow is fed in the house because it gives milk, not out of (a sense of) duty.

13235

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम्।
आततायिनमायान्तं हन्यादेवाविचारयन्॥
नाततायिवधे दोषो हन्तुर्भवति कश्चन।
प्रकाशं वाप्रकाशं वा *मन्युस् तं मन्युमृच्छति॥

(अ) Mn 8. 350-1, Vi 5. 190-1. (Cf Vās 3. 15-18, B. 1. 18, 11-3, Vyāsa in *Apar* and *Arh* in Apar 1042). Cf. No. 4523.

(आ) Apar 627. 26-7.

(a) बालवृद्धं Govindarāja's Commentary.

(b) श्रोत्रियं [ब्राह्म°] Apar.

*(h) मन्युस्तन्मन्युम् MnJ, Govindarāja's, Rāghavananda's Nandana's, Commentary and some editions with Kullūka's Commentary Vi.

One may slay without hesitation an assassin who approaches (with murderous intent), whether (he be one's) teacher, a child or an aged man, or a Brāhmaṇa deeply versed in the Vedas.

By killing an assassin the slayer incurs no guilt, whether (he does it) publicly or secretly; in that case fury recoils upon fury. (G. Bühler).

13236

गुरुं हत्वा दिवं यान्ति तृणं छित्त्वा पतन्त्यधः।
बलिनां दुर्बलानां च श्रुतयोऽपि द्विधा स्थिताः॥

(अ) Sabhā 44.

By killing the mighty, men go to the heaven; by cutting straw (killing the weak), they fall down (go to hell). The scriptures too lay down dual rules with respect to the powerful and the weak.

13237

गुरुं हुं कृत्य तुं कृत्य विप्रं निर्जित्य वादतः।
बद्ध्वा वा वाससा क्षिप्रं प्रसाद्योपवसेद् दिनम्॥

(अ) Y (yājñavalkya-Smṛti) 498. 291.

(आ) SH fol. 55a-55b (499).

(*a*) त्वं° [तुंकृत्य] Y ; त्वंकृत्य हुंकृत्य [हुं कृ° तुं° कृ°] Y (var.).

(*c,d*) अरण्ये निर्जले देशे जायते ब्रह्म राक्षसः SH.

If one scares away an elderly person, or addresses him disrespectfully or vanquishes a Brāhmaṇa in an argument or ties him with a cloth (at the neck), one should immediately beg his pardon (lit. please him) and fast for a day (by way of repentance).

13238

गुरुः प्रकृत्यैव नितम्बभारः
स्तनद्वयं वृद्धिमुपैति चास्याः ।
त्रुट्यामि मध्येन तमीयसेति
काञ्चीरवैः फूत्कृतमायताक्ष्याः ॥

(आ) VS 1550 (a. Jayamādhava), SuMuñ 128. 3–4 (a. Jayamādhava).

Upajāti metre (Upendravajrā and Indravajrā).

"The hips of the large-eyed damsel are heavy by their very nature, her breasts are also growing prominent, I will break (under their weight)", thus bemoaned her slender waist through the tinkling of her girdle.

13239

गुरुः प्रगल्भेऽपि वयस्यतोऽस्यास्
तस्थौ निवृत्तान्यवराभिलाषः ।
ऋते कृशानोर्न हि मन्त्रपूतम्
अर्हन्ति तेजांस्यपराणि हव्यम् ॥

(अ) Kum 1. 51 (in some editions 1. 52). (Cf. A. Scharpé's Kālidāsa-Lexicon I 3 ; p 25).

(आ) Almm 182.

(*a*) गुरुप्रग° Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Though her[1] age was mature yet the father remained averse from the desire of having any other bride-groom than Śiva for his daughter, for excepting fire, other heats do not deserve the ghee consecrated by *mantra-s*. (H. H. Wilson).

1. Umā.

13240

गुरुकार्ये प्रवृत्तस्य सिद्धिर्देवप्रसादतः ।
उदङ्कः शक्रसाहाय्यात् तक्षकादाप कुण्डलम् ॥

(अ) Purāṇārthasaṁgraha Rājanīti 118.

He who engages himself in a momentous work, achieves success by the grace of god(s). Udaṅka acquired earring from Takṣaka (great serpent) with the help of Indra.

गुरुकास्त्री राजकास्त्री see राजपत्नी गुरोः पत्नी.

13241

गुरुगर्जितसान्द्रविद्युद्
भयमुद्रितकर्णचक्षुषां पुरतः ।
बाला चुम्बति जारं
वज्रादधिको हि मदनेषुः ॥

(आ) ĀrS 2. 202.

Āryā metre.

In the (very) presence of those who had closed their ears and eyes out of fear of the loud thundering and intense

flashes of lightning, the young lady kissed her paramour. Cupid's arrow is verily more potent than the thunder-bolt.

13242

गुरुगर्भभरक्लान्ताः स्तनन्त्यो मेघपङ्क्तयः ।
अचलाधित्यकोत्सङ्गम् इमाः समधिशेरते ॥

(अ) KāD 1. 98.

(आ) KHpk 2. 53 (p. 147. 160), Amd 99. 229, SuMuñ 149. 13-4, (a. Daṇḍin)

The ranges of clouds slept on the laps[1] of the mountain, weary with the weight of advanced pregnancy and moaning (from pain). (V. N. Ayer).

1. The slopes.

13243

गुरुगर्वनिमीलिताक्षचीन
त्वं हरिणीभिरिहैव मा विहार्षीः ।
करिकुम्भजमौक्तिकैः कृतैषा
हरिसीमेति विभाव्य मुञ्च शीघ्रम् ॥

(आ) AnyT 2. 61.

Aupachandiseka metre (defective in *b*).

With your eyes closed with unabated (excessive) pride, O Fair one, do not sport here in the company of the female deer. As you discover now, the place is in the range (of operation) of the lion, demarcated by the pearls (fallen) from the temples of the elephants, leave it right now.

13244

गुरुजनगुञ्जनमयशो
गृहपतिचरितं च दारुणं किमपि ।
विस्मारयति समस्तं
शिव शिव मुरली मुरारातेः ॥

(आ) PG 172 (a. Sarvavidyāvinoda).

(*a*) °जनरञ्जन° PG (var.).

Āryā metre.

Ignominy born of disrespect to the elders and formidable duty of the house-holder, all this, O God ! One tends to forget (on hearing the notes) of Kṛṣṇa's flute.

13245

गुरुजननयने पिधेहि नेत्रे
त्वरितमिहास्तमुपैहि पद्मबन्धो ।
इति वदति मनोभवाभितप्ता
चिरसमयागतवल्लभा मृगाक्षी ॥

(आ) Vidy 614, SRM 2. 2. 714.

(*a*) निद्रे [नेत्रे] SRM.

Puṣpitāgrā metre.

'My Counseller friend ! Shut the eyes of the elderly people. O Sun ! be quick to recede', thus speaks the fawn-eyed dame, tortured by the mind-born Cupid, as her lover has returned home after a long interragnum.

13246*

गुरुजनपरतन्त्रतया
दूरतरं देशमुद्यतो गन्तुम् ।
अलिकुलकोकिलललिते
नैष्यति सखि सुरभिसमयेऽसौ ॥

(आ) Kpr. 9. 354, Amd 225. 608, ARJ 220. 4–5, KāP 287. 16–17.

(*a*) गुरुपरतन्त्रतया बत Amd, ARJ, KāP.

(*c*) °कोकिले ललिते Amd.

(*d*) स° नै° KāP.

Āryā metre.

He is poised to go to a distant land, due to his being subservient to his elders. But, O Friend, will he not come back in the vernal season, lovely (as it is) with the swarms of bees and Cuckoos ?

13247*

गुरुजनभयमद्विलोकनान्तः-
समुदयदाकुलभावमावहन्त्याः ।
दरदलदरविन्दसुन्दरं हा
हरिणदृशो नयनं न विस्मरामि ॥

(अ) BhV 2. 7, (Rasagaṅga 209. 5–6).

(*a*) °नान्तं BhV (var.).

(*c*) °सुंदराभ [°सुन्दरं हा] BhV (var.).

Puṣpitāgrā metre.

Oh, I can never forget the eye, beautiful like a slightly open lotus, of the deer-eyed one, feeling bewildered, in consequence of the fear of the elderly persons, in the act of her looking at me. (Har Dutt Sharma).

13248

गुरुणा गुणानुबन्धाल्
लघुरपि नीतो निमज्जनमुपैति ।
उपलनिबद्धालाबू-
निचय इवान्तर्जडाशयस्यापि ॥

(आ) SMH 4. 47.

(*d*) °जडस्यापि SMH (KM) (Changes Gīti-āryā into Āryā metre).

Gīti-āryā metre, in SMH (KM).

Āryā metre.

Even a lesser person, being guided by his virtues and led by a worthy person, sinks into the heart of the dull-witted as well, as a mass of (hollow) gourds, fastened to the rocks, plunges into a water-reservoir.

13249

गुरुणा येन पाठितः शिष्यः हि वर्णमात्रकम् ।
भुवि न विन्दते काँचिन् मुषिकहृतसम्पदम् ॥

(अ) Cr 1442 (CRT 8. 53).

(*a*) °तं Cr. [°तः] Editorial.

(*b*) °ष्यं [°ष्यः] Cr. Editorial.

(*c*) किंचित् [°काँ°] Cr. Editorial.

(*d*) मुषिक° Cr. (Printing error).

A teacher who has taught even a single syllable to a pupil, there is no wealth on earth which can repay him.

13250

गुरुणा वैरनिर्बन्धो न कर्तव्यः कदाचन ।
अनुमान्यः प्रसाद्यश्च गुरुः क्रुद्धो युधिष्ठिर ॥

(अ) MBh (MBh (Bh) 13. 107. 46, MBh (R) 13. 104. 80, MBh (C) 13. 4975).

(इ) SS (OJ) 243.

(*a*) गुरूणां (°णं ; °णो) MBh (var.), SS (OJ) (var.) ; चैव or वैरि° MBh (var.); °निवार्दो (°न्धो) SS (OJ) (var.).

(*b*) कथंचन MBh (var.).

(*d*) विजनाता or व्यानता [यु°] SS (OJ).

One should not have persistent antagonism with the teacher. O Yudhiṣṭhira, the teacher should be obeyed and (if) angry, he should be conciliated.

13251

गुरुणा स्तनभारेण मुखचन्द्रेण भास्वता ।
शनैश्चराभ्यां पादाभ्यां रेजे ग्रहमयीव सा ॥

(अ) BhŚ 132, Mandāramarandacampū of Kṛṣṇa Kavi 10. 178 (KM 52, p. 144) *v. l.* Cf. मुखेन चन्द्रकान्तेन.

(आ) VS 1233, JS 190. 94, SkV 507 (a. Sāvarṇi p. 117), Kav 225 (*a* only; rest missing), Prasanna 121*b*, SR 270. 3 (a. JS), SSB 93. 2 (a. Śaṅkhaka), SRK 271. 18 (a. BhŚ), SH 1807, SLP 5. 10 (a. BhŚ), IS 2169.

(*b*) हासेन श्वेतरोचिषा Mandā°; मुखे BhŚ (var.); भास्वर or भासता BhŚ (var.).

(*c*) गमनेन सुमन्देन Mandā°; शनैश्वराभ्यां BhŚ (var.).

(*d*) ग्रहवतीव or गृहमयीव or ग्राहमयीव BhŚ (var.).

With her fully developed (jupiter like) breasts, bright (sunny) moon-like face and slow-moving (Saturn-like) feet, she seemed to abound in planets.

[With her full-developed jupiter-like[1] breasts, bright and sunny moonlike face, and slow-moving Saturn-like limbs/feet, the fairy form of that handsome woman resembles the brilliant constellation of the planets. (P. G. Nath).

1. Heavy.

13252

गुरुणा स्तनभारेण सोपदिष्टा तथा तथा ।
यथा तत्क्षणमेवाप्ता तयान्यायसमागतिः ॥

(आ) VS 1234 (a. Śaṅkuka).

She was instructed by her fully developed breasts in such a manner that she readily gained knowledge of injustice (suffered pangs of separation).

13253*

गुरुतरकलनूपुरानुनादं
सललितनर्तितवामपाद-पद्मा ।
इतरदनतिलोलमादधाना
पदमथ मन्मथमन्थरं जगाम ॥

(अ) Śiś 7. 18.

(आ) SR 269. 425 (a. Śiś), SSB 92. 4 (a. Māgha 1), Sāh *ad* 3.144 (p. 56), RA 6. 21, Sar 5. 160.

(*a*) °नुपुरानुनादं Sar (var.); °नुरावं [°नुनादं] Sar (var.).

(*b*) सुललितं RA (var.).

(*c*) इतरदनतिलोक° RA (var.).

Puṣpitāgrā metre.

She[1] walked with a step languid through love, with her anklets sounding with a grave music (than when in brisker movement), with her lotus-like left foot gracefully dancing, while planting the other one not so coquettishly. (Translation in Bibl. Ind. 9).

1. A woman.

13254*

गुरुतर-लज्जा-वशतो
विघटन-भयतो विवेकतो वापि ।
यदि नैव सुतनुरङ्गो
नयनतरङ्गो निवारितः केन ॥

(आ) PV 274.

(*c*) सुतनु रङ्गो [°तनुरङ्गो] PV.

Gīti-ārya metre.

Out of immense modesty or fear of separation or circumspection, by whom was resisted (even) her side-glance, not to speak of (lit. if not) the theatre of her fair body ?

13255

गुरुतल्पगतौ पाप- कल्पनां त्यजत द्विजाः ।
येषां वः पत्युरत्युच्चैर् गुरुदारग्रहे ग्रहः ॥

(अ) Naiṣ 17. 44.

Brāhmaṇas ! do away with the thought of sin in sharing bed with the teacher's wife. Your master, Indra, was acutely tenacious in seizing the wife of his preceptor Gautama.

[Abstention from the wives of others ? This hypocrisy was disregarded by Indra himself, eager for amorous dalliance with Ahalyā, Gautama's wife. (K. K. Handiqui)].

13256

गुरुतां जघनस्तनयोः
स्रष्टुर् मुष्ट्योन्नमय्य तुलितवतः ।
मग्नाङ्गुलिसंधित्रय-
निर्गतलावण्यपङ्किला त्रिवली ॥

(आ) SkV 404, Kav 166, Prasanna 109*a*.

(*b*) स्रष्टुमु······लितवत: Kav (rest missing); तुलितरत: Prasanna.

(*c*) मुग्धाङ्गुलि° Kav.

(*d*) तिबली [त्रि°] Kav (MS) ; त्रिवलीं Prasanna.

Gīti–āryā metre.

The three folds (on her middle) are thick with beauty issued from the interstices of the Creator's fingers sunk therein, as he lifted her up and balanced the weight of her loins and breasts.

[The folds of her waist are the exudation of allurement/from the three interstices of the creator's fingers, / as he balanced her within his first/adding weight to loins below and breasts above. (D. H. H. Ingalls).]

13257

गुरुतापविशुष्यदम्बुशुभ्राः
क्षणमालग्नकृशानुताम्रभासः ।
स्वमसारतया मषीभवन्तः
पुनराकारमवापुरम्बुवाहाः ॥

(अ) Śiś 20. 63.

Aupacchandisika metre.

White as their water dried up with intense heat, coppery red with the rays of sun that shone for a moment, then turning dark due to their being without substance the clouds (ultimately) regained their (original) form.

13258

गुरुतामुपयाति यन् मृतः
पुरुषस्तद्विदितं मयाऽधुना ।
ननु लाघवहेतुरर्थिता
न मृते तिष्ठति सा मनागपि ॥

(आ) ŚP 398, SuMuñ 80. 3-4, SR 73. 26, (a. ŚP), SSB 344. 26, SRK 60. 13, (a. Kalpataru), RJ 1452.

Viyoginī metre.

Why a dead person grows heavy (i. e. is respected) that I have known now. Supplication is surely the cause of triviality. In the dead that remains not the least.

13259*

गुरुत्रासादासादितभवदुपालम्भवचसां
मुहुः स्मारं स्मारं कथमपि निशीथे समगमम् ।
इदानीं मुञ्च त्वं दयित पुनरेष्यामि समभूद्
उषः कालीनोऽयं चटुलचटकालीकलकलः ॥

(आ) SR 328. 2, SSB 191. 2.

(*a*) °वचसा SR.

Śikhariṇī metre.

Repeatedly remembering your taunts that I received (in profusion), I came to you with great difficulty at the dead of night, fearing the elders (to no end). Now, dear ! allow me to leave. I will (definitely) come again. It is (already) dawn with the rows of hopping sparrows chirping all around.

13260

गुरुत्वं च लघुत्वं च श्रीभावाभावतो जडाः ।
वदन्ति तत् पुनर्दक्षाः सद्विवेकाविवेकतः ॥

(अ) Bhāvadevasūri's Pārśvanātha 1. 376.

(*a*) Second च missing Pārśva°.

Greatness and smallness, the fools say, stem from the presence or absence of fortunes. They spring from circumspection or the lack of it, so say the wise.

[Importance and insignificance, fools say, depend upon the presence or absence of fortune ; clever folk say, upon the presence or absence of keen discernment. (M. Bloomfield)].

13261

गुरुदेवद्विजातीनां पादेन तु न हि स्पृशेत् ।
तेषां त्वंकृत्य हुंकृत्य ह्यशस्त्रवध उच्यते ॥

(अ) MK (MK (GOS) 225, MK (S) 177, MK (P) 137, MK (G) *ad* 75/129).

(*a*) गुरूणां च द्वि° MK (S).

(*b*) पादेनैव न संस्पृशेत् MK (S)

(*c*) तु पादघतस् तु MK (S).

(*d*) ह्य् om. MK (S).

Teacher, god and Brāhmaṇa should not be touched with foot. Disrespectful address and rude behaviour to them amount to their murder without a weapon.

गुरुदोषकृतं जन्तुः see No. 13050.

13262

गुरुद्रव्यस्य हर्तृणां तेजोहानिर्दरिद्रता ।
दुर्मरणं महारोगो धनहानिः सदा भवेत् ॥

(आ) SuB 2. 6.

(*a*) गुरुद्रवस्य SuB (MS).

Loss of might, penury, violent death, fell disease, and loss of wealth invariably come to those who strip the teacher of his possessions.

13263*

गुरुद्वन्द्वं लघुद्वन्द्वं ताले त्रिपुटसंज्ञके ।
सुन्दरो गीयते तेन वीरे चाप्यद्भुते रसे ॥

(आ) ŚP 2001.

(A song) is sung well with two long and two short syllables, in the *tāla* called *tripuṭa*, in the Heroic and wondrous sentiment (respectively).

13264

गुरुद्वयं भवेद् यत्र तालो ललितसंज्ञकः ।
चन्द्रिका चैकताली स्यात् तेन सौभाग्यदायिनी ॥

(आ) ŚP 2030.

A *tala* called *lalita* is where there be two long syllables ; and *Candrikā* will be with one *tala*, leading thereby to good luck.

13265*

गुरुनटदैवज्ञभिषक्-
छ्रोत्रियमुखगह्वराणि यदि न स्युः ।
व्याकरणसिंहभीता
अपशब्दमृगाः क्व विचरेयुः ॥

(आ) VS 2301. Cf. चक्रिता च मृताचार्यं. Cf. Indische Studien 16. 209.

Ārya metre.

If there were no mouth-cavities of teachers, actors, astrologers, physicians and Vedists, where would roam the deer of the corrupt words terrified of the lion of Grammar ?

1. Verse given under the title : "अथ हास्यम्".

13266*

गुरुनिबिडनितम्बबिम्बभारा-
क्रमणनिपीडितमङ्गनाजनस्य ।
चरणयुगमसुस्रवत्पदेषु
स्वरसमसक्तमलक्तकच्छलेन ॥

(अ) Śiś 7. 6.

(आ) Alumn 183.

(*c*) °युगमसूषव° Alumn.

(*d*) °मलकक्तच्छ° Alumn.

Puṣpitāgra metre.

The feet of the ladies, pressed hard being overwhelmed with the weight of their prominent and compact hips, exuded on their foot-prints their sap in the garb of the red lac dye.

13267

गुरुपक्ष्म जागरारुण-
घूर्णत्तारं कथंचिदपि वलते ।
नयनमिदं स्फुटनखपद-
निवेशकृतकोपकुटिलभ्रु ॥

(अ) ArS 2. 217.

Āryā metre.

Your eyes with heavy lashes, red due to waking (the whole night), with pupils reeling constantly (as a result thereof), and eye-brows curved with anger on seeing the clear nail-marks planted (on the body), turn around with great difficulty.

13268*

गुरुपत्नीं स्वामिपत्नीं मित्रपत्नीं तथैव च ।
भेदं कुर्वन्ति ये मूढास् ते यान्ति नरके ध्रुवम् ॥

(अ) Vet. 19. 14. Cf. राजपत्नी गुरोः.

(*c*) कन्यामपि भजन्ते ये Vet. (var.).

The fools who differentiate between the wives of the teacher, the master and likewise that of the friend, surely go to hell.

गुरुपत्नी राजपत्नी मित्रपत्नी see राजपत्नी गुरोः पत्नी.

13269

गुरुपत्नी राजपत्नी शूरभार्या कुलोद्भवा ।
अर्थलुब्धा च या नारी त्यजेदेता विचक्षणः ॥

(अ) Cr 2149 (CNPh 131). (Corrupt and partly illegible; reconstructed, *d* has 7 *akṣara-s*) (Cf. राजपत्नी गुरोः पत्नी···).

(*d*) विक्षणः CNPh.

The wise should not covet the wife of the teacher, the king and the brave, and a woman born in (a higher) family and one who is rapacious.

13270

गुरुपत्न्यां निशाधीशो ब्राह्मण्यां पाकशासनः ।
गतः पञ्चेषुलक्ष्यत्वं का कथाऽन्यस्य देहिनः ॥

(अ) Kathārṇava (ZDMG 14. 575).

(आ) SR 157. 175 (a Kathārṇava), SSB 486. 179, IS 2170, SRK 249. 79 (a. Indiśesaprukhe).

(*b*) ब्राह्मण्यां Kathā°.

The lord of night (the Moon) in respect of the preceptor's wife and Indra in respect of the Brāhmaṇa woman, became the targets of the five-arrowed (cupid), What to talk of other mortals ?

गुरुपरतन्त्रतया बत see No. 13246.

13271

गुरुपरिचर्या जाया
गुणोन्नता स्निग्धबन्धुसंपर्कः ।
ब्राह्मे कर्मणि सक्तिर्
लोकद्वयसाधनं सुधियाम् ॥

(अ) Kuṭṭ 435.

(*b*) कुलोद्गता [गुणो°] Kuṭṭ (var.).

Āryā metre.

Service to the teacher, virtuous wife, company of the loving relations and devotion to the vedic rituals : these are the means for the wise to enjoy the two worlds.

गुरुप्रगल्भेऽपि वयस्यतो see No. 13239.

गुरुप्रयोजनोद्देशात् see No. 13234.

13272

गुरुप्रसादतो लक्ष्यं लब्ध्वा यत्नात्समभ्यसेत् ।
अभ्यासाद् दृश्यते देवो ज्ञानदृष्ट्या महेश्वरः ॥

(आ) ŚP 4485.

Having attained the goal by the grace of the preceptor, one should undertake vigorous practice. With practice, a god is visualized; and with true (spiritual) vision, the great lord (Śiva) becomes manifest.

13273

गुरुबन्धुसुहृद्वर्ग- प्रतिषेधेन्धनेरितम् ।
मदनाग्निर्ज्वलत्युच्चैर् योषितः पुरुषस्य वा ॥

(अ) Viṭavṛtta (in BhŚ 206) 45.

The fire of love of man or woman flares up high when fed with the fuel of dissent of the elders, relations and friends.

13274*

गुरुभिः परिवेल्लितापि गण्ड-
स्थलकण्डूयनचारुकैतवेन ।
दरदर्शितहेमबाहु-नाला
मयि बाला नयनाञ्चलं चकार ॥

(अ) BhV (BhV (POS) 2. 17, BhV (C) 2. 16.

(*a*) परिवेष्टितापि BhV (C).

(*b*) °कौतुकेन [°कैतवेन] BhV (var.).

Aupacchandasika metre.

Although surrounded by the elderly persons, the young lady cast a glance towards me (by creating an opportunity to do so) under the charming pretext of scratching her cheek, slightly displaying (in doing so) her golden arm resembling a lotus stalk. (H. Dutt Sharma).

13275

गुरुमध्यगता मया नताङ्गी
निहता नीरजकोरकेण मन्दम् ।
दरकुण्डलताण्डवं नतभ्रू-
लतिकं मामवलोक्य घूर्णितासीत् ॥

(अ) BhV (BhV (POS) 2. 18, BhV (C) 2. 17, BhV (H) 19), Rasagaṅgā 13. 12–13.

(*c*) तत° [नत°] (Printing error).

Aupacchandasika metre.

The lady, whose limbs were stooping, being gently struck by me with the bud of a lotus while she was in the midst of elders, became confused when she saw me with her ear-rings slightly shaking and her creeper-like eyebrows bent down. (H. Dutt Sharma).

13276

गुरुमध्ये हरिणाक्षी
मार्तिकशकलैर् निहन्तुकामं माम् ।
रद-यन्त्रितरसनाग्रं
तरलितनयनं निवारयांचक्रे ॥

(अ) BhV (BhV (POS) 2. 47, BhV (C) 2. 46), Rasagaṅgā 75. 17–18.

(आ) SRK 134. 37 (a. BhV).

(*a*) कमलाक्षी [हृ°] Rasagaṅgā (see *b*).

(*b*) कमलाक्षेण प्रहर्तुकामं माम् Rasagaṅgā (see *a*).

(*c*) रदयन्त्रित रसनाग्रं BhV (var.).

Gīti-āryā metre.

The deer-eyed one prevented me, who intended to strike her in the midst of her elders with pieces of a clod of earth, (from doing so) by holding the tip of her tongue between (the two rows of her teeth) and by rolling her eyes. (H. Dutt Sharma).

गुरुमपराधं कृत्वा see महतां योऽपराध्येत.

13277

गुरुमाराधयेद् भक्त्या विद्याविनय-साधनम् ।
रामाय प्रददौ तुष्टो विश्वामित्रोऽस्त्रमण्डलम् ॥

(अ) Cārucaryā 67.

(आ) Nisam 1. 65.

(*b*) °भिनय° Ca°.

One should please the teacher with devotion as he is the fountain-head of knowledge and humility. Pleased (with him), Viśvāmitra gifted a host of weapons to Rāma.

13278

गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः ।
पतिरेको गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः ॥

(अ) Cr 352 (CV 5. 1 [in some texts *cd*/*ab*], Cv 4. 5, CNr 47, CSr 1. 89, CnT II 5. 11, CnT III. 4. 6, CnT VII. 61, CPS 109. 1 *cd*/*ab*), P (PP 1. 257, PD 305. 84), H (HJ 1. 113, HS 1. 101, HM 1. 107, HP 1. 47, HK 1. 62, HH 16. 3-4, HC 21. 18-19 and 31. 1-2), Śto 325. 4-5, *c* in Vet *ad* 3. 18. 10, MK (MK (GOS) 224.

(आ) SR 169. 715 (a. CV), SSB 503. 715, Sama 1 ग 14, SH 707, IS 2172. Cf. No. 201, JSAIL 24. 41.

(*a*) गरुर् Śto (var.); गुरु CS (var.); अग्नि CN (var.); CS (var.); अग्नी CS (var.); वह्निर् [अग्निर्] CN (var.); अग्निर्गुरुर् Subh; द्विजतीनां CN (var.); द्विजदितां CS (var.); वाजा° [द्वि°] Cv (var.).

(*b*) वर्णी CN (var.); वर्गाणां CV (var.); ब्राह्मणे CN (var.); ब्राह्मणा CS (var.): पार्थिवो [ब्रा°] Subh; गुरु CS (var.).

(*c*) पतिल् CS (var.); कुलस्त्रीणां गुरुर्भर्ता Subh; पतिः गुरुः कुलस्त्रीणां [पतिरे° गु° स्त्री°] CN (var.); एव [एको] CV, Cv (var.), CS (var.), CN (var.), CPS, PP; एक CS (var.), PP (var.); गुरु CN (var.), CV (var.), Cv (var.), CS (var.); गुरुस् CV (var.), PD.

(*d*) सर्वत्रा° CN (but CNJV, CNNM, CNS, CNPh, CNI I as above), Cv (var.), H (but HS as above); भागवतो CN (var.); °गती CV (var.); °गतौ Cv (var.); गुरु CS (var.); गुः [गुरुः] CN (var.); रिपु (°पुः) [गुरुः] CN (var.), Cv (var.).

Fire is the preceptor of the twice-borns, Brāhmaṇa of the four *varṇas*. For women, husband alone is their preceptor (while) a guest is preceptor to one and all.

13279

गुरुरपि गलति विवेकः
स्खलति च चित्तं विनश्यति प्रज्ञा ।
पतति पुरुषस्य धैर्यं
विषयविषाघूर्णिते मनसि ॥

(आ) SkV 1645.

Āryā metre.

When the mind reels with the venom of carnal pleasures, even sound judgement fails, reason falters, wisdom perishes and man's fortitude falls apart.

13280

गुरुरपि लघूपनीतो
न निमज्जति नियतमाशये महतः ।
वानरकरोपनीतः
शैलो मकरालयस्येव ॥

(अ) ĀrS 2. 195.

(आ) SR 87. 22, SSB 367. 36, VP 1. 23.

(*b*) निहितः [म°] SR, SSB.

Āryā metre.

Even an illustrious person, (if) led by the unworthy, does not appeal (lit. enter into) the heart of the great, as the rocks brought by the monkeys did not sink into the ocean.

13281

गुरुरात्मवतां शास्ता शास्ता राजा दुरात्मनाम् ।
अथ प्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥

(अ) MBh (MBh (Bh) 5. 35. 61, MBh (R) 5. 34. 72–3, MBh (C) 5. 1252–53), Vet 16. 13, PD 310. 153.

(आ) IS 2173, Sama 2 श 22.

(*a*) आचरतां [°त्मवतां] MBh (var.).

(*b*) रा° शा° MBh (var.), Sama.

(*c*) अन्तः [अथ] MBh (var.), PD ; इह [अथ] MBh (var.).

The teacher instructs those who are self-possessed. The king chastises the wicked. And Yama, the descendant of Sun, punishes those who commit sin on the sly.

13282*

गुरुरेकः कविरेकः
सदसि मघोनः कलाधरोऽप्येकः ।
अद्भुतमत्र सभायां
गुरवः कवयः कलाधराः सर्वे ॥

(आ) SR 101. 6, SSB 390. 8, SRK 238. 78, IS 7861, SSS 33, Vidy 804, SRM 1. 3. 278.

(*c*) अकवरशाहसभायां Vidy.

(*d*) कलाधराश्च [°धराः] SSS (*contra metrum)*

Gīti-āryā metre.

At Indra's Court, there is only one teacher (Bṛhaspati), one poet (Śukra) and one artist (Viśvakarman). It is surprising here in this assembly all are teachers, poets and artists.

13283

गुरुरेको भवेद् यत्र संनिपातः स कथ्यते ।
अमरः प्रतिमण्ठोसौ विद्वद्भिस्तेन गीयते ॥

(आ) ŚP 2006.

Where there be one *guru-varṇa*, that is termed as *sannipata*. Therefore it is praised as *amar* type of *pramantha-tāla* by the learned.

13284

गुरुर्गर्भारम्भः क्लमयति कलत्रं बलिभुजः
समग्रोष्मा चूतं पचति पिचुमर्दं च दिवसः ।
इदानीं नीहारस्तिमितपवनप्रीतिजनितां
निशाशेषे निद्रां नुदति पटुधूम्याटमुखरः ॥

(आ) SkV 195 (a. Rajaśekhara), Prasanna 916.

(*b*) चूडं [चूतं] Prasanna.

(*d*) °शेषो [°शेषे] SkV.

Śikhariṇī metre.

Her heavy womb fatigues the crow hen,/the day, all heat, cools mango tree and *nim*[1]/and when the very end of night/ brings pleasing breezes moistened by the dew,/the shrike's cry forthwith drives out sleep. (D. H. H. Ingall's).

1. Nimba tree.

13285

गुरुर्गर्वात् कविर्द्वेषाद् यतिर्भोगपरिग्रहात् ।
नृपः पापाद् द्विजः क्रोधात् सा विद्या वार्यते यया ॥

(अ) Dar 3. 49.

That is (true) knowledge which wards off a teacher from pride, a poet from hostility, an ascetic from sexual enjoyment, a king from sin (and) a Brāhmaṇa from anger.

13286

गुरुर्ज्यौतिषिको बाणः किमेकः स्तम्भमूलकः ।
प्रेषितप्रेषकश्चैव षडेते सेवकाधमाः ॥

(आ) SRHt 132. 4 (a. Bharavi).

A teacher, an astrologer, a person of low origin, a slave, a stiff-necked person and servant of the servant, these six are bad servants.

13287

गुरुर्दुष्टः परित्याज्यस् तथा माता तथा पिता ।
यो ह्यनर्थाय कल्पेत स शत्रुर्न तु बान्धवः ॥

(अ) R (R (Bar) *ad* 2. (1346* *l*. 5–6), R (G) 2. 64. 35, R (L) 2. 66. 36).

(आ) IS 2174.

(*b*) पि° त° R (var.).

(*c*) कल्प्येत R (var.)

(*d*) स तु श° बा° tr. R (var.); शत्रुः स तु न बान्धवः tr. R (var.); च [तु] R (var.).

A wicked teacher should be discarded, so should be a (wicked) mother and father. Whoever is capable to cause harm is an enemy, not a friend.

13288

गुरुर्धर्मोपदेशेन शास्ता च परिपालनात् ।
वहृत्यग्निरिवानिष्टान् वमयत्यहितांस् तथा ॥

(अ) (MBh (Bh), 12. 137. 102 *cd* 12. 137. 101 *cd*).

(आ) SRHt 62 16 (a. MBh).

(*a*) गुरुवत्सोपदेशेन or गुरुध° MBh (var.); °शेषु MBh (var.).

(*b*) गोप्ता [शा°] MBh (var.), (but some text as above); °पालयन् (°येत्) MBh (var.).

(*c*) °रिष्टान् (°दि°; °ष्टं) MBh (var.).

(*d*) यमयन् (°नाद्) भवते (असतो or तरते or कुरुते or एवं संभवते) यमः MBh (but some texts as above or °तदा or यथा).

A teacher with religious instruction and a ruler by protection, scorches calamities like fire and subdues the adversaries.

13289*

गुरुर्न स स्यात् स्वजनो न स स्यात्
पिता न स स्याज् जननी न सा स्यात् ।
दैवं न तत्स्यान् न पतिश्च स स्यान्
न मोचयेद् यः समुपेतमृत्युम् ॥

(अ) BhPn 5. 5. 18 (in some texts 5. 5. 19).

(c) तस्यान् [तत्स्यान्] BhPn (var.).

Upajati metre (Upendravajrā and Indravajrā).

A preceptor is no preceptor, a kinsman no kinsman, father no father, mother no mother, god no god, husband no husband, who does not have one freed from death that has arrived. [lit. who does not have the dead released (from death)].

13290*

गुरुर्नायं भारः क्वचिदपि न पन्थाः स्थफुटितो
न ते भग्ना शक्तिर्वहनमपि नाङ्गेन विकलम् ।
इह व्रज्ञे नान्यस् तव गुणसमानस्तदधुना
धुनानेन स्कन्धं धवल किमु मुक्तः पथि भरः ॥

(आ) JS 92. 5, ŚP 966, Any 44. 51, AAS 7. 5, SR 234. 144 (a. ŚP), SSB 630. 8.

(a) स्थपुटितो ŚP, Any, SR, SSB.

(b) कुण्ठ (°ण्ठा) [भग्न] ŚP, Any; AAS, SR, SSB, तेङ्गे न ŚP, तेऽङ्गे न [नाङ्गेन] ŚP, Any, SR, SSB.

(c) शृङ्गे JS (var.); त्वङ्गे [व्र°] JS (var.), SR, SSB.

Śikhariṇi metre.

The load is not heavy, the road is not uneven anywhere, your strength is also not impaired, the cart too is not short of any limb, there is none else in the town who equals you in qualities, why then, O white bull, you shaking your shoulders, have now cast off this load midway ?

13291

गुरुर्ब्रह्मा गुरुर्विष्णुर् गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

(आ) Sama 1 ग 15, SSPr. 43, SRM 1. 1. 22.

A spiritual preceptor is Brahmā (creator); he is Viṣṇu (the preserver); he is lord Maheśvara (the destroyer). He is the supreme Brahman incarnate. Obeisance to that revered preceptor.

13292

गुरुर्लघुद्वयं यत्र भृङ्गतालः स कथ्यते ।
मङ्गलो मण्ठको ज्ञेयो रसे चाद्भुतसंज्ञके ॥

(आ) ŚP 2003. Cf. No. 13263.

Where there be one *guru* and two *laghu varṇa*-s, that is termed as *bhṛṅgatāla*. This is known as *maṅgala* type of *maṇṭhaka* (song) and is sung in the wonderous sentiment.

13293

गुरुलाघवमर्थानाम् आरम्भे कर्मणां फलम् ।
दोषं वा यो न जानाति स बाल इति होच्यते ॥

(अ) R (R (Bar) 2. 57. 5, R (B) 2. 63. 7, R (G) 2. 65. 6, R (L) 2. 69. 6).

(आ) SRHt 29. 19 (a. Bhāravi), IS 2175.

(*b*) आरंभेष्ववितर्कयन् (°भि°; °ह्य°; °षु; °पित°) or °भेष्वविमर्षयन् or °भेष्वनुकीर्तयन् or °भष्विव तत्क्षयं or °भेष्वेव लक्षते R (var.).

(*cd*) दोषतो गुणतश्चैव (or °गु दो° °चै) बाल इत्युच्यते बुधैः (नरः) R (G).

He who does not know the ins and outs (lit. high and low) of the various matters, and does not anticipate the result of his actions and their short-comings before hand, is termed as a child (an immature person).

13294

गुरुवचनं सत्यानां
कार्याणां गो-द्विजाति-सुरपूजा ।
लोभः पापतमानां
क्रोधः सर्वोपताप-जनकानाम् ॥

(अ) Kal 10. 14.

Giti-ārya metre.

Of all the truths, the word of a teacher (is the truest); of all the actions, the worship of cows, Brāhmaṇas and gods (is the best); of the heinous sins, avrice (is most despicable); (and) of all those that cause suffering, anger (is the worst).

13295

गुरुवत् पूजयामास कांश्चित् कांश्चिद् वयस्यवत् ।
कांश्चिदभ्यवदत् प्रेम्णा कैश्चिदप्यभिवादितः ॥

(अ) MBh (MBh (Bh) 1. 213. 39, MBh (R) 1. 221. 43, MBh (C) 1. 8003).

(*a*) विधिवत् [गु°] MBh (var.).

(*c*) अभ्यद्रवत् or चाभ्यवदत् MBh (var.); प्रीतः [प्रे°] MBh (var.).

(*d*) °वाप्य् or °चाप्य् MBh (var.); अभिवंदितः MBh (var.).

Some he revered like teachers; some he treated like friends; some he addressed with great affection; by some (others) he was respectfully saluted.

13296

गुरुवन् मित्रनाशेन यन् मित्रमुपलभ्यते ।
शालिस्तम्बाभिभवनं श्यामाकमिव तत् त्यजेत् ॥

(आ) SRHt 108. 4 (a. P).

(*c*) °स्तम्बाहिभवनं SRHt.

One should discard the friend whom one gets at the cost of another worthy friend, like the *shyāmaka* corn that hampers (the growth of) the rice plants.

13297

गुरु वित्तं ततो मित्रं तस्माद् भूमिर्गरीयसी ।
भूमेर्विभूतयः सर्वास् ताभ्यो बन्धुसुहृद्-गणाः ॥

(अ) KN (KN (ĀnSS) 10. 32, KN (TSS) 10. 32½, KN (BI) 10. 29).

(आ) IS 2176.

(*d*) जन: [गणा:] KN (var.), गण: Suggested in IS *(sic !)*.

Wealth is great, friend is greater than that, and territory is still greater than him. All round affluence proceeds from territorial possessions, and relations and friends follow affluence.

[Wealth is desirable, allies are more desirable and lastly, acquisition of territory is most desirable. All round prosperity is the outcome of territorial possessions, and friends and allies come in the train of prosperity (M. N. Dutt)].

13298

गुरुशकटधुरंधरस् तृणाशी
समविषमेषु च लाङ्गलावकर्षी ।
जगदुपकरणं पवित्रयोनिर्
नरपशुना स विशिष्यते गवेन्द्र: ।।

(अ) P (PS 1. 16, PP 1. 16, PRE 1. 15).

(आ) IS 2177, Any 44. 47.

(*a*) °शकल° PS (var.).

(*b*) चला गलापकर्षी Any; °लापकर्षि PS (var.); °लापकर्षी PP.

(*c*) °करणे PS ; °योने: PS (var.).

(*d*) च [स] PS (var.) ; किमु भीयते ग° PP ; कथमुपनीयते ग° Any; विहृष्यते ग° PS (var.).

Puṣpitāgrā metre.

The excellent ox draws heavy carts, eats grass, draws plough on even and uneven grounds, he is beneficial to the world and is of pure origin ; thus he excels the beast of a man.

[The noble ox draws heavy wagons, and eats grass (rather than meat) ; over hard and easy spots alike he draws the plough; he is a benefit to the world, and his origin is pure ; these are his distinctions over the beast-in-human form. (F. Edgerton)].

13299

गुरुशुश्रूषया बुद्धिर् मधुगोष्ठ्या मनोभव: ।
उदयेन शशाङ्कस्य पयोराशिर्विवर्धते ।।

(आ) KāVa *ad* 4. 3. 19.

Intelligence augments by serving the teacher, lust by drinking spree, and ocean by the rise of the moon.

[Intelligence by serving the teacher, —love by drinking—and the ocean by the rise of the moon—is augmented. (G. Jha)].

13300

गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा ।
अथवा विद्यया विद्या चतुर्थं नोपलभ्यते ।।

(अ) Cr 353 (CSr 1. 36, CnT II 12. 8, CnT III 7. 42, CnT V 68), VC (VCSr 9. 6, VCjr 9. 5).

(आ) SuB 3. 19, SR 159. 257 (a. VC), SSB 488. 264, IS 2178, SRS 2. 1. 28, SSpr 66, SH 1098.

(*a*) गुरुशृश्रुषया CS (var.) ; गुरुशुशुषया CS (var.) ; गुरु: शुश्रूषया CS (var.).

(*b*) प्राप्यते द्रविणेन वा SRS, SSpr पुष्करेण (°ष्केण; °स्क°; °रेन) CS (var.); केवलेन [पुष्क°] SH.

(*c*) विद्यायां (°द्य°) CS (var.).

(*d*) न दृष्टं साधनान्तरम् SRS, SSpr, चतुर्थेन न लभ्यते SH; चतुर्था नैव कारणम् SuB; चतुर्थी

नोपलभ्यते SR, चतुर्थो (र्था°; °र्थं; °र्थे; °र्थेर्) CS (var.), VCsr (var.), VCjr (var.); चतुथान् (°र्थान्) VCsr (var.); नापलभ्यते (नप°; नैव° VCjr (var.). CS (var.), VCjr; नोपपद्यते VCsr (var.), VCjr (var.).

Knowledge is acquired either through service to the teacher or with ample wealth or in exchange of knowledge. There is no fourth method.

13301

गुरुश्च राजा च पिता च वृद्धः
क्रोधात् प्रहर्षाद् यदि वाऽपि कामात् ।
यद्व्यादिशेत् कार्यमवेक्ष्य धर्मं
कस्तं न कुर्यान्नृशंसवृत्तिः ॥

(अ) R (R (Bar.) 2, App. I. 11, *l*. 39–42, R (B) 2. 21. 59, R (G)–, R (L) –).

(*b*) अथ or इति [यदि] R (var.).

(*c*) यद्यादिशेत् or यच्चदिशेत् or यदादिशेत् R (var.); धर्म्यं R (var.).

(*d*) न नृशंसवृत्तिः R (var.).

Upajāti metre (Upendravajrā and Indravajrā).

What a preceptor, a king, a father or an elderly person commands, whether out of anger or joy or caprice, thinking it to be his duty, who but one of violent disposition, would not carry it out.

[If a preceptor of mature age men is also a king and a father, wants to uphold truth by carrying out his resolve and thereby commands his son to do a certain act, be he actuated by anger, joy or passion, who else will transgress his words other than the wicked. (T. S. Raghavacharya).]

13302

गुरुश्छाया पिता छाया छाया ज्येष्ठाश्च बान्धवाः ।
छाया राजसु संमानम् एताश्छायाः सुदुर्लभाः ॥

(अ) Cr 354 (CLr 1. 12, CM 54). Cf. Crn 274.

(*a*) पितृच्छाया (°तर°) CL (var.).

(*b*) छाया मित्रश्च बान्धवा CL (var.); ज्येष्ठश्च बान्धव CL (var.); स्यज्ज्येष्ट (छाया om.) (om. in some texts) CL (var.); मित्र सुबान्धवाः CL (var.); ज्येस्थाश्च CL (var.); बांधवी CL (var.).

(*c*) छाया च राजसम्मानं CL (var.); सुच्छाया राज CL (var.); राजस्य स्रमानिम् CL (var.); राजा CL (var.); राज्ञश्च CL (var.); सन्मान CL (var.).

(*d*) एते छाया याश्च दुर्लभा CL (var.); छाया CL (var.); छा° (rest missing) सुर्लभा CLTb; स्वदुर्लभाः CL (var.); सुदुर्लभा CL (var.).

Teacher, father, elderly relations and respect at the royal court act as one's shields. These shields are (however) very difficult to obtain.

13303*

गुरुषु मिलितेषु शिरसा
प्रणमसि लघुषून्नता समेषु समा ।
उचितज्ञासि तुले किं
तुलयसि गुञ्जाफलैः कनकम् ॥

(अ) ĀrS 2. 208, Avaśiṣṭānyokti of Paṇḍitarāja (in PJKS) 293.

(आ) Sama 2 त 12, SLPr 42. 2-3, SSg 181, SuMuñ 260. 19-20, SR 248. 68, SSB 655. 1.

(b) तुला [समा] SSB.

(c) उचितासि SSB. PJKS.

Ārya metre.

O scales, on coming into contact with the respectable (heavy), you bow down your head; with the lowly (lighter), you rise high; and with the equal, you remain balanced. (Thus) you know the propriety, but, why do you weigh gold with the *gunja* seeds ?

13304

गुरुसदने नेदीयसि
चरणगते मयि च मूकयापि तया ।
नूपुरमपास्य पदयोः
किं न प्रियमीरितं प्रियया ॥

(अ) ArS 2. 214.

Ārya metre.

As I fell at her feet in the nearby house of her sire, my beloved, though reticent herself, did me the most agreeable thing by removing the anklets from her feet.[1]

1. According to Ananta Pandita the removing of anklets is suggestive of her consent for the act or invitation to come at night or the giving up of her pride.

13305*

गुरुसमीरसमीरितभूधरा
इव गजा गगनं विजगाहिरे ।
गुरुतरा बहुवारिभराद्घना
भुवमतीव नमन्त इवाभवन् ।

(अ) SR 129. 51, SSB 438. 51.

Drutavilambita metre.

The elephants shot into the sky like the mountains whirled by a hurricane, but (subsequently) came down low to the earth, as if saluting it, like the thick clouds under the weight of copious water.

13306

गुरुसविधे राधाया
माधववदनाभिलाषिणी नयने ।
पञ्जरसञ्चरमाणं
खञ्जनमिथुनं तिरस्कृतम् (?) ॥

(आ) Vidy 892.

Ārya metre (defective in *d*).

The eyes of Rādha keen to glance at Mādhava's face in the presence of the elders, surpassed the pair of the *khañjana* birds (impatiently) moving to and fro in a cage.

13307

गुरुस्तु विद्याधिगमाय सेव्यते
श्रुता च विद्या मतये महात्मनाम् ।
श्रुतानुवर्त्तीनि मतानि वेधसाम्
असंशयं साधु भवन्ति भूतये ॥

(अ) KN (KN (ĀnSS) 1. 69, KN (TSS) 1. 69, KN (BI) 1. 66).

(a) गुरुर्हि KN (TSS) (var.).

(c) °वर्त्तीनि KN (BI), KN (TSS) (var.).

(d) वृद्धये [भूतये] KN (TSS) (var.).

Vaṁśastha metre.

A teacher is revered for acquiring knowledge (from him). Knowledge, (if) imbibed well, sharpens the judgment of the worthy. And the views of the worthy that conform to their prudence (knowledge) lead, without doubt, to glory.

[A preceptor is worshipped for the acquisition of learning. Learning, which has been mastered, becomes instrumental in enhancing the prudence of the illustrious. The habit of doing acts according to the dictates of prudence is sure to lead to prosperity (M. N. Dutt)]

13308

गुरूकरोषि प्रसभं गिरीन्द्रं
विशः स्वभावैः सुरभीकरोषि ।
कस्योपदेशेन पुनः पटीर-
द्रुम द्विजिह्वान् न तिरस्करोषि ॥

(आ) AnyS 43.

Upajāti metre (Upendravajrā and Indravajrā).

O Sandal tree ! you, (by your mere presence), do the lordly mountain immensely proud, by nature you make the quarters smell sweet ; at whose advice then you do not repel the snakes (clinging to you) ?

गुरूणां च द्विजातीनां see No. 13261.

13309

गुरूणां चैव शुश्रूषा ब्राह्मणानां च पूजनम् ।
इन्द्रियाणां जयश्चैव ब्रह्मचर्यममत्सरम् ॥

(अ) Matsya-purāṇa 212. 22.

Service to the preceptors, reverence to the Brāhmaṇas, victory over senses, abstinence from carnal pleasures and absence of jealousy (ensure a happy life).

13310

गुरूणां चैव सर्वेषां माता परमको गुरुः ।
माता गुरुतरा भूमेः खात्पितोच्चतरस् तथा ॥

(आ) Brāhmadharma 2. 1. 5, IS 7519.

Of all the worthies, mother is the most illustrious. Mother is heavier (more respectable) than the earth and father is higher than the sky.

13311

गुरूणां नाममात्रेऽपि गृहीते स्वामिसंभवे ।
दुष्टानां पुरतः क्षेमं तत्क्षणादेव जायते ॥

(अ) P (PPJ 71, Pts 3. 81, PtsK 3. 78), Cf. No. 13332.

(आ) IS 2179.

At the mention of the bare name of the mighty before the wicked, there instantly arises happiness (well-being) all around.

[Mere mention of lordly monarch's name/ to mean men, straightway saves from loss and shame. (A. W. Ryder)]

13312

गुरूणां पुरतो राज्ञो न चासीत महासने ।
प्रौढपादो न तद्वाक्यं हेतुभिर्विकृतिं नयेत् ॥

(अ) Śukr 3. 161.

One should not occupy a high seat in the presence of the elders and the king (or king's preceptors). One should not contradict their word with defiant assertions.

13313

गुरूणां वचनं कुर्वन् मानमिच्छन् मनीषिणाम् ।
आचारं न्यायनिर्दिष्टम् अयं नाफलभाग् भवेत् ॥

(अ) VC br V. 5.

He who does the bidding of the worthy, seeks to win the respect of the wise and follows the conduct dictated by righteousness, never goes unrewarded.

[If he[1] heeds the words of those to whom deference is due, strives to win the respect of the judicious, and walks in accordance with the precepts of right conduct, he shall not fail of his reward. (F. Edgerton).

1. The king.

13314

गुरूणां संनिधौ तिष्ठेत् सदैव विनयान्वितः ।
पाद-प्रसारणादीनि तत्र नैव समाचरेत् ॥

(आ) SRM 1. 1 25.

One should always be humble in the presence of the high personages. (Frivolous acts like) the stretching of legs should be (meticulously) shunned there.

13315

गुरूणामध्यधिक्षेपो वेदनिन्दा सुहृद्वधः ।
ब्रह्महत्यासमं ज्ञेयम् अधीतस्य च नाशनम् ॥

(अ) Y 3. 228 (Cf. Mn 11.55, Cr 21. 1, Vi 35. 1-2, VāS 1. 19-21, Āp 1. 21. 8).

Talking disrespectfully of the *gurus*, reviling the Vedas, murdering a friend, all these should be regarded as equal to the Brāhmicide, as also the forgetting what was studied (of Vedas). (J. R. Gharpare).

13316

गुरूणामनुवृत्तिश्च पूज्यानामनुपूजनम् ।
धर्मासनप्रतिष्ठानं राज्यकण्टकशोधनम् ॥

(अ) KN (KN (ĀnSS) 14. 47, KN (TSS) 14. 47, KN (BI) 13. 47).

(*b*) पूज्यानां चापि पू° KN (TSS) (var.); पूज्यानां चाभि पू° KN (BI).

Obedience to the elders, worship of the adorable, presiding over the seat of justice and extermination of those inimical to the kingdom -- (this is the duty of the king).

13317

गुरूणामपमानो हि वधो न तु शरीरतः ।
शरीरेण वधोऽन्येषाम् इति तान् दूरतस्त्यजेत् ॥

(अ) SSB 476 299 (a. Saṁgrahitṛ).

Disrespect to the elders tantamounts to their assassination, though not physical. Others suffer corporeal killing, that should, therefore, be shunned at all costs.

13318

गुरूणामेव सर्वेषां माता गुरुतरा स्मृता ।
एकस्यापि सुतस्यैव न दृष्टा निष्कृतिः श्रुतौ ॥

(अ) SkP, Veṅkate. 5. 76. 21.

Of all those to whom reverence is due, mother is known to be the most adorable. No repayment of her debt is seen prescribed in the Canon with respect to even one son.

13319

गुरूणि वासांसि विहाय तूर्णं
तनूनि लाक्षारसरञ्जितानि ।
सुगन्धिकालागुरुधूपितानि
धत्ते जनः काममदालसाङ्गः ॥

(अ) Ṛtu 6. 13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 195).

(*c*) शिरांसि [सुगन्धि] Ṛtu (var.); °लागरु° Ṛtu (var.).

(*d*) धत्तेऽङ्गना कामशरानुविद्धः or काममदालसाङ्गी [जनः काम°] Ṛtu (var.).

Upajāti metre (Upendravajrā and Indravajrā).

And discarding heavy garments/those whose limbs are overcome/by love's lassitude/soon assume the lighter vesture,/ dyed in *lakṣā* juice and scented/with the incense of black *aguru*. (R. S. Pandit).

13320*

गुरूणि वासांस्यगुरूणि चैव
सुखाय शीते ह्यसुखाय घर्मे ।
चन्द्रांशवश्चन्दनमेव चोष्णे
सुखाय दुःखाय भवन्ति शीते ॥

(अ) Buddhacarita 11. 42.

(*b*) घर्मे Bu° (var.).

(*c*) चन्द्रांशव चन्दनम् Bu° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Warm clothes and aloewood are pleasant in the cold and unpleasant in the heat; the rays of the moon and sandalwood are pleasant in the heat and unpleasant in the cold. (E. S. Joleshou).

13321

गुरूनतिवदेन् मत्तः परदारान् प्रधर्षयेत् ।
संविदं कुरुते शौण्डैर् न शृणोति हितं क्वचित् ॥

(अ) MBh (Bh) 13. Appendix I; No. 15. lines 2882-3.

(आ) SRHt 80. 4 (a. MBh).

(*a*) मर्त्यः or मुक्तः [मत्तः] MBh (var.).

(*c*) सहिकं or समिकं [संविदं] SRHt; धूर्तैर् [शौ°] MBh (var.).

A drunkard speaks intemperately to the elders, ravishes other's wives, keeps company with the tipsy and does not heed the well-wisher.

13322

गुरूनपि न पश्यन्ति यया मीलितचक्षुषः ।
लक्ष्मीव्याजादहं मन्ये समुद्राद् धूलिरुत्थिता ॥

(आ) SuM 3. 2.

Because of which people shut their eyes and do not see (heed) even those who merit esteem, methink it is dust in the garb of Lakṣmī (the goddess of fortune) that has emerged from the ocean.

13323

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस् तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

(अ) MBh (MBh (Bh) 6. 24. 5; BhG 2. 5), Cf. JAOS 52. 71, Sgg.

(b) श्रेयश्चतुं or श्रेयस्करं or श्रेयो भुक्तं MBh (var.); भैक्षम् [भैक्ष्यम्] MBh.

(c) न त्वर्थकामस्तु (°मांस्तु) गुरून्निहत्य MBh (var.); °कामांश्च or °काम्यांस् MBh MBh (var.).

(d) भुंजीत [°ञ्जी°] MBh (var.); °प्रदग्धान् (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā).

Without killing my elders of great majesty, it is better (for me) to eat even alms-food in this world. But having slain them who long for (various) rewards, I would experience, right here, enjoyments besmirched with blood.

[For not slaying my revered elders of great dignity/'t were better to eat alms-food, even, in this world; / but having slain my elders who seek their ends, right in this world/ I should eat food smeared with blood. (F. Edgeton).]

13324

गुरून् कुर्वन्ति ते वंश्यान् अन्वर्था तैर्वसुंधरा।
येषां यशांसि शुभ्राणि ह्रेपयन्तीन्दुमण्डलम् ॥

(अ) Kir 11. 64.

(आ) SRHt 210. 20 (a. Bhāravi), SR 79. 13 (a. Kir), SSB 353. 16 (a. Bhāravi), SSSN 156. 16 (a. Bhāravi).

(c) शुक्लानि Kir (var.).

They, whose immaculate fame puts (even) the moon-orb to shame, make their forbears proud, and it is because of them that the earth (the repository of riches) is true to its name.

13325

गुरूपदेशतश्चित्तम् एकस्मिन् स्थानके यदि।
वायुश्च रुध्यते यत्र धारणा सा विधीयते ॥

(आ) ŚP 4392.

If under the advice of the spiritual teacher, the mind is fixed on a certain object and the breath is held in check, that forms the state of 'restraint' (*dhāraṇā*).[1]

1. Sixth of the eight stages of Yoga.

13326

गुरूपदेशमासाद्य एकस्मिन् स्थानके यदि।
रुध्यते यन्मनोवातौ धारणा साभिधीयते ॥

(आ) ŚP 4468. Cf. No. 13325.

If in accordance with the instruction of the spiritual teacher, the mind is concentrated on one object and the breath is held in check, that is termed as *Dhāraṇā* (restraint).

13327

गुरूपदेशादध्येतुं शास्त्रं जडधियोऽप्यलम्।
काव्यं तु जायते जातु कस्यचित् प्रतिभावतः ॥

(अ) Bhāmaha's Kāvyālaṁkāra 1. 5.

Even the dull-witted can learn *śāstra-s* under the instruction of a teacher. However, poetry arises only in the person who has a natural genius and that too not always.

13328

गुरोः सामान्यवचनाद् अयुक्तं नाचरेद् बुधः ।
उदङ्को नाकरोदुक्त्या गुरोस् तद्वनितारतिम् ॥

(अ) Purāṇartha Saṁgraha, Rājanīti 119.

The wise should not do an improper act by so much as a teacher's word. Udaṅka did not enjoy with his wife at the behest of his teacher.

13329

गुरोः सुतां मित्रभार्यां स्वामिसेवकगेहिनीम् ।
यो गच्छति पुमाँल्लोके तमाहुर्ब्रह्मघातकम् ॥

(अ) P (PP 2. 94, Pts 2. 107, PtsK 2. 115, PM 2. 33). Cf. JSAIL 20. 42.

(आ) SR 165. 530 (a. P), SSB 497. 530, IS 2182.

(*c*) पुमान् लोके PtsK; पुमाँल्लोके PP, SSB.

(*d*) °घातिनम् Pts, SR, SSB.

He who cohabits with daughter of a teacher, wife of a friend or consort of his master's servant, him they call a Brāhmaṇa-slayer.

[A Brāhmaṇ-slayer, so they say, / is he who tries to house/with teacher's child, or wife of friend, /or royal servant's spouse. (A.W. Ryder).]

13330

गुरोरधीताखिलवैद्यविद्यः
पीयूषपाणिः कुशलः क्रियासु ।
गतस्पृहो धैर्यधरः कृपालुः
शुद्धोऽधिकारी भिषगीदृशः स्यात् ॥

(अ) Cr 1443 (CRB 5. 13).

(आ) SR 43. 1, SSB 298. 1, SRK 83. 1 (a. Vaidyajīvan), IS 7862, Vaidyakiya-Subhāṣitāvalī 64.

(*d*) शुद्धो° SRK.

Upajāti metre (Upendravajrā and Indravajrā).

One who has received the entire science of medicine from an accredited teacher, bears as it were the very elixir of life in his hands, is expert in all therapeutic measuring, has cast away all greed, is endowed with fortitude, is compassionate, pure and competent—such a one is fit to become a physician (P. M. Mehta).

13331

गुरोरपीमां भणदोष्ठकण्ठं
निरस्तिगर्वच्छिदया विनेतुम् ।
श्रमः स्मरस्यैव भवं विहाय
मुक्ति गतानामनुतापनाय ॥

(अ) Naiṣ 10. 132.

(*b*) विनेतु: Malli and Nais.

Upajāti metre (Upendravajrā and Indravajrā)

Cupid's exertion to instruct even Bṛhaspati's lips and throat that sought to describe Damayantī, by removing

their pride (in their competence) to set forth her charms, caused remorse to those who had gained liberation, having left the world (and were therefore unable to feast on her beauty).

13332

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।
उत्पथं प्रतिपन्नस्य परित्यागो विधीयते ॥

(अ) MBh (MBh (Bh) 5. 178. 24; 12. 57. 15; 12. 140. 48, Ādi App. 81, *l*. 109–10, MBh (C) 5. 7074; 12. 5195; 12. 7074; 1. 5595), R (R (Bar) *ad* R. 2 (454* *l*. 3–4), R (B) 2. 21. 13), P (PT 1. 121, Ptem 1. 110, PS 1. 110, PN 2. 87, PP 1. 169, Pts 1. 306, PtsK 1. 341 PRE 1. 120), Pañcarātra 1. 10. 20, Prab 1. 22. Cf. Rn 66. Cf. Hopkings Śukr 4. 1. 51.

(आ) SR 167. 634 (a. MBh), SSB 500. 634, SRK 249. 80 (a. Indiśesa-prukhe), SRHt 90. 5 (a. R) ŚKDr *ad* परित्याग (a. Matsya-Sūktam), IS 2180, SSap 224, SRRU 812 (a. Prab) SSH 1. 81, VP 9. 46.

(*b*) °कार्यण्यजानतः PT, PTem (but some tests as above); °जानता SSH.

(*c*) उत्पथप्रति° MBh (var.), R, PT, PTem, Śukr, SR, SSB, SRK, SRRU; SSH, etc.; उत्पथे MBh (var.); यत्पत्थप्रा° PS, PP, Pts, PtsK, PRE, Prab.

(*d*) कार्यं भवति शासनं MBh (var.), R, Śukr, SRHt, SSaP दण्डो भवति शाश्वतः (or शासनम्) MBh (var.), PP (but some tests as above); न्याय्यं (or न्ययं) भवति शा° or शोभनः MBh (var.); PT, PTem, PRE, न्यायं भवति शासनम् SR, SSB, SRK; न कार्यं गदतो वच PS.

It is meet to discard even a teacher who is inflated with pride, does not distinguish between right and wrong and has taken to a wrong path.

[It is in order, to shun even a teacher who is self-sufficient[1], who does not distinguish right from wrong, and who walks in the road of pride.[2] (J. Taylor).]

1. Haughty : Edi.
2. Who goes the wrong way : Edi.

13333

गुरोरवज्ञां प्रविधाय गर्वाद्
अतीव-दुर्बोधगभीरभावम् ।
काव्यं मुखश्रीजितपूर्णचञ्चच्-
चन्द्रे कथं पश्यसि दुर्घटाशयम् ॥

(आ) SSB 523. 1 (a. Kṛṣṇarāma).

Upajāti metre (Upendravajrā and Indravajrā).

Having slighted your teacher out of pride, how will you who have eclipsed the lustrous full moon with the beauty of your face ! see (grasp) the complex poetry (pregnant) with ideas, extremely inscrutable and profound.

13334

गुरोरवज्ञाग्रे मृत्युर् मन्त्रत्यागो न दूरतः ।
गुरुमन्त्रपरित्यागी सिद्धोऽपि नरकं व्रजेत् ॥

(आ) SuB 2. 4.

(*a*) अवज्ञाग्रा SuB (MS).

(*b*) मन्त्रत्यागाद्रिदृढता SuB (MS).

Disrespect to the teacher means imminent death. Disregard of *mantra* is (also) not a distant death. He who discards the teacher and the *mantra* is sure to go to the hell, even if he were a *siddha* (perfect man).

13335

गुरोर्गिरः पञ्चदिनान्युपास्य
वेदान्तशास्त्राणि दिनत्रयं च ।
अमी समाघ्रातवितर्कवादाः
समागताः कुक्कुटपादमिश्राः ॥

(अ) Laṭakamelaka of Śaṅkkadhara 2. 14.

(आ) SR 43. 2 (a. Laṭa°), SSB 297. 2.

(*a*) पञ्च दिना° SSB, °नान्यधीत्य SR, SSB.

(*d*) कुक्कुरमिश्रपादाः Laṭaka.

Upajāti metre (Upendravajrā and Indravajrā).

Here comes the revered Kukkuṭa Pāda Miśra, after he had listened to the teacher's discourse for five days, studied the Vedanta texts for three days and smelt the doctrine of logic (for some time).

13336

गुरोर्यत्र परीवादो निन्दा वापि प्रवर्तते ।
कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः ॥

(अ) Mn 2. 200, Bhaviṣya-purāṇa 1. 4. 171. (Cf. Vi 28. 26) ; 32. 8-11.

(आ) IS 2181, SRM 1. 1. 28, VīrS 491, Mādanapañjāla 102, Smṛticandrikā-Saṁskārakh. 120, Apar 56, Saṁskāramayūkha 41, Nirṇaya-Sindhu-Saṁskārakh. 85, Yatidharmasaṁgraha 33.

(*ab*) परीवादस्तथा निन्दा गुरोर्यत्र प्र° Bhaviṣya-purāṇa.

Where one's teacher is being scandalized or otherwise reviled, one must cover one's ears or go elsewhere from the place.

[Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place. (G. Bühler).]

13337

गुरौ विद्यावयोवृद्धे सुविधौ च तपोऽधिके ।
कुपिते नोत्तरं दद्यात् सर्वत्रेश्वरधीर्बुधः ॥

(अ) Cr 2149 A (CNI II 89) (*a* missing; partly illegible and *d* corrupt; reconstructed).

(*d*) सर्वत्रेश्वरधिर्बुद्धः CNI II.

A wise man who believes in the omnipresence of God, should not argue with his teacher or one senior in age and learning or one rich in penance, when (they be) in anger.

13338

गुर्जरा दुर्जनाः सर्वे ब्राह्मणाश्च विशेषतः ।
सत्यं नास्ति दया नास्ति सदैव परनिंदकाः ॥

(आ) SH (II) fol. 5*b* (77).

The residents of the *Gurjara* country (Gujrat) are all rogues, more so the Brāhmaṇas. They have neither truth nor compassion but always talk ill of others.

13339

गुर्वङ्गना-प्रसङ्गो
द्विजराजस्याप्यकारि बत येन ।
युवजन-विविध-तरङ्गः
सोऽयमनङ्गो वरीवर्ति ॥

(आ) PdT 110.

Āryā metre.

He is the well-known Cupid, the heart-throb of the youth, who, alas, prompted even the moon, the lord of stars, to indulge with 'his' teacher's wife.

13340

गुर्वन्तिके ह्रिया पूर्वं संज्ञयार्थविबोधनम् ।
करोति पत्युर्युवतिर् 'अथ शब्दानुशासनम्' ॥

(आ) VS 2046 (a. Paṇḍita-Pājaka).

In the vicinity of the elders, the young lady, out of modesty, first conveys her desire to the husband with a gesture; thereafter (when alone) she commands him in (so many) words.

13341

गुर्वभक्ता हता नारी ब्रह्मचारी तथा हतः ।
अदीप्ताग्निहुतो होमो हता बुद्धिरसाक्षिका ॥

(अ) PdP Uttarakh. 242. 21.

Doomed is the woman who is not devoted to her husband, it is she who misleads (even) a celibate. An oblation is of no use without the blazing fire and intellect is worthless without clear perception.

13342

गुर्वर्थमर्थी श्रुतपारदृश्वा
रघोः सकाशादनवाप्य कामम् ।
गतो वदान्यान्तरमित्ययं मे
मा भूत् परीवादनवावतारः ॥

(अ) Ragh 5. 24. (Cf A. Scharpé's Kālidāsa Lexicon 1. 4 ; p. 78).

(आ) VyVi 246. 26 *ab* (only), KHpK 3. 370 (p. 252) (*ab* only), Vakrokti 2. 30.

(*b*) अनवाप्तकामः Ragh (var.).

(*c*) °वदान्यन्त° Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

"A suppliant (who sought wealth) for his teacher, and who had thoroughly mastered the sacred lore, went to another donor without obtaining the desired object from Raghu", may this new scandal not rise about me (so thought Raghu).

[Asking wealth for his preceptor, a certain suitor who had seen the other ends of the learning went to another donor, not obtaining his object of wish from Raghu. Let there not be this new (first) rise of a reproach about me! (G. R Nandargikar),

13343*

गुर्वीमुर्वीतिलक तिलक स्वीकुरु स्वामभिख्यां
रूपं लक्ष्मीनगर तगर श्लाघ्यमुन्मीलयेथाः ।
भङ्गीमङ्गीकुरु रतिपतेर्भल्लि हे चूतवल्लि
प्रक्रान्तोऽयं विषमरमणीमानजैत्रः स चैत्रः ॥

(अ) Any Muk 11.

Mandākrāntā metre.

O *Tilak* (tree), the ornament of the earth, put on your great splendour; O *Tagar* (tree), the abode of beauty, manifest your commendable form; O Mango-creeper, the missile of Cupid, put on your charm. The month of *Caitra* that has humbled the pride of the offended young women, has arrived.

13344

गुल्फग्रन्थिमणिप्रभावबलतः पादाङ्गदं प्रेयसश्
चूडारत्नपदं मदात्समगमन् मानापनोदादरात् ।
मागान् मन्त्रपदाददादपि पदं कार्याकुलोऽपि प्रियः
कर्णाशोकदलाहतश् चिरतरं मानं समूलं जहौ ॥

(आ) Dhaśa 60.

(*d*) °नाहृ° Dhaśa (changed to °दलाह° Editorially).

Śārdūlavikrīḍita metre.

In a bid to allay his anger, she pressed the foot-ornament of her lover with the gems of her anklet and passionately clasped his head (lit. crest-jewel-place). The lover, though pre-occupied with many a chore, did not move a step (as if) under her spell. And when gently struck with the petal of the Aśoka flower worn as ear-ornament by her, he forgot completely his inveterate anger.

13345

गुहाश्रितो धर्मरतिर्गिरीश-
प्रथां वधानो भवतः प्रसादात् ।
सत्याहितप्रीतिरहीनभक्तिर्
भवानिवाहं भगवन् भवेयम् ॥

(अ) Stuti Kusumāñjali 12. 11.

(आ) VS 3408 (a. Paṇḍita Jagadhara).

Upajāti metre (Upendravajrā and Indravajrā).

Abiding in a cave, devoted to righteousness, with faith reposed in truth and firm devotion, and emulating (thereby) Śiva's conduct, when, O Lord, shall I be like you by your grace.

13346

गुहोऽसुरैः षड्दिनजातमात्रको
निदाघधामेव निशातमोभरैः ।
विषह्यते नाभिमुखो हि संगरे
कुतस् त्वियं तेन समं विरोधिता ॥

(अ) Kum 15. 34.

(*a*) महासुरैः or सुरासुरैः [गु°] Kum (var.).

(*c*) विमुह्यते Kum (var.); योऽभिमुखो न or सोऽभिमुखं न Kum (var.).

(*d*) त्वया तस्य [त्वियं तेन] Kum ((var.).

Vaṁśastha metre.

The demons will not be able to withstand Kārttikeya, born six days before, when he confronts them in the battle, as the nocturnal darkness cannot face the sun. Why then this antagonism to him ?

[As nocturnal darkness cannot overpower the sun so the great Asuras will not be able to defeat[1] Kārtikeya born six days before:. (H. H. Wilson).]

1. Add : 'in the battle'. Edi.
2. Add : *Of what consequence will be this hostility against him*". Edi.

13347

गुह्यकर्म च मन्त्रं च न भर्तुः संप्रकाशयेत् ।
विद्विष्टमपि नाशं च मनसाऽपि न चिन्तयेत् ॥

(अ) KN (KN AnSS) 5. 31, KN (TSS) 5 31, KN (BI) 5. 31), Agni-pur. 239. 41*a* (only).

(*a*) गुह्यं कर्म KN (BI), Agni-pur.

(*c*) विद्विष्टत्वं विना° or °ष्टं च विना or °ष्टि च विना KN (BI), KN (TSS) (var.).

He[1] should not divulge the secret actions and deliberations of his master. Nor should he think, even in his mind, of the perfidy to him or his liquidation.

1. King's official.

[He should not (prematurely) divulge those counsels and measures of his master that ought to be kept secret. Even in his mind he should never harbour the remotest thought of his master's dethronement and death. (M. N. Dutt).]

गुह्यं कर्म च मन्त्रं च see No. 13347.

13348

गुह्यपिधानैकपरः
सुजनो वस्त्रायते सदा पिशुनम् ।
भवतादयं विडम्बो
यदिदं छिद्रैर्विसूत्रयतु ॥

(आ) SkV 1247.

(*c*) भवतामयं [°दयं] SkV; भवतामवे SkV (var.).

(*d*) विसूत्रयत् SkV (var.).

Āryā metre.

Ever intent to conceal what is privy, a good man acts as a garment to the wicked. But that may turn out to be a mockery were he to disintegerate it by making holes in it.

[A good man, making it his care/to hide what's shameful, plays the robe/to him who is malicious. / (?) He does so though the other foil his care/and by unraveling let holes/appear within the robe ? (D. H. H. ingalls)]

13349

गुह्याख्यानात् परार्थत्वाद् वृत्ताच्च भुवि दुष्यतः ।
यस्त्रस्यति वसत्यस्मिन् नित्यं लक्ष्मीर्विदुष्यतः ॥

(अ) Kīcaka-vadha of Nitivarman 4. 7.

Lakṣmī always abides, in this world, with the unblemished person, who dreads (shuns) divulging other's secrets, misappropriating their wealth and doing vile acts.

गूढमन्त्रप्रचारश्च see **वाग्मी प्रगल्भः स्मृति°**.

13350

गूढमन्त्रस्य नृपतेस् तस्य सिद्धिरसंशयम् ॥
अप्रशस्तानि कर्माणि यो मोहादनुतिष्ठति ॥
स तेषां विपरिभ्रंशे भ्रश्यते जीवितादपि ।

(अ) MBh (MBh (Bh) 5. 38. 19*cd*-20, MBh (R) 5. 37. 21, MBh (C) 5. 1419–20).

(*b*) बुद्धिर् [सि°] MBh (var.); न संशय: or अनुत्तया or असंशया [असं°] MBh (var.).

(*c*) कार्याणि MBh (var.).

(*e*) सर्वेषां [स ते°] MBh (var.); विपरिभ्रंशात् (चप°) MBh (var.); °भ्रंशो MBh (var.).

Success doubtless comes to the king wose counsels are kept secret. He who does unworthy acts out of ignorance suffers loss of life as a consequence of their disastrous results.

[The king whose counsels are kept close, without doubt, commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. (P. C. Roy).]

13351

गूढमैथुनधाष्ट्र्यं च काले काले च संग्रहम् ।
अप्रमादम् अनलास्यं पञ्च शिक्षेत वायसात् ॥

(अ) Cr 355 (CVr 6. 18, CrV 5. 7, CNr 69, CSr 2. 25, CNSap 55*cd*/*ab*, CnT II. 7. 7, CnT III 5. 7, CnT VI 81, CnT VII 36, CPS 174. 110). Cf. Crn 15. Cf. Nos. 3402, 7913; प्रत्युत्थानं च युद्धं च; प्रभूतं कार्यमल्पं वा; बह्वाशी स्वल्पसंतुष्ट:; य एतान् विंशतिगुणान्; श्रुत्वा धर्मं विजानाति सर्वेन्द्रियाणि संयम्य and सिंहादेकं चकादेकम्.

(आ) SR 162. 402 (a. Cāṇakya-nīti), SSB 493. 409, IS 2183.

(इ) NM (T) 2. 12, RN (P) 52.

(*a*) गूढमैथुनधर्मं (°मे°) च CN (but CNI I, CNG as above); गूढमैथुन (°न:) धृष्टत्वं CS; गूढमैथुनं धाष्टर्यं च CV; गूढमैथुधृष्टत्वं CN (var.); गूढं कर्म तथा धाष्ट्र्यं CN (var.); गूढं च मैथुनं धाष्ट्र्यं (धष्णर्यं) CN (var.); गूढं च मैथुनं धाष्ट्र्यं CPS; लक्ष्यैकदृष्टिता धाष्टं CN (var.); आकारोङ्गितैर्गूढत्वं CN (var.); चातुर्यं क्षिप्रकारित्वं CN (var.); स्वजातिर्यै: सहैकत्वं CN (var.); उच्चैरिहृति जातिप्रेम CN (var.); °नमादिष्टं CV (var.); °धारिष्टं CV (var.); °धारिष्ट: CV (var.); °धार्यं CV (var.); °धार्यं CN (var.); °धर्मं च CV (var.); °धूर्तत्वं (°र्तं त्रं) CS (var.); °धाष्टर्ये च SR, °मैथुन: [°धा°] CS (var.); °चारित्वं [°धाष्ट्र्यं°] CV (var.); °ष्ट्र्यें SR, SSB.

(*b*) काले च (करेवं) बलिसंग्रह: (°हे; °ह; °हं; बन्धसं; °वारयसं°; °वोधवासं°) CS; करेकारवसंग्रहे IS; चालयसंग्रहं (°ह:) Cv (but CvGt as above), CS (var.), CPS; चालयसंग्रह: (°हं) CN (var.); समये खद्यसंग्रह: CN (var.); चालय° SR, SSB.

(*c*) अप्रमत्तमविश्वासं (°स:) CV, CN; अप्रमादी सुधूर्तं (सुधूत्तश्; सुधुर्तत्वं; सुधुर्तच्; °माद:) च CS (but CSC I, CSC II, CSB II, CSJ as CV and CN); अप्रमादविश्वासं CS (var.); अप्रमादीनि एकस्य: CN (var.); अप्रमादस्त्वनालस्यं CN (var.); अल्पज्ञात्वमिविश्वास CN (var.); अविश्वासाप्रमत्वं CV (var.); अप्रमत्तन् Cv (var.); अविश्वासं (स्वामि; °स:) [अना°] Cv; °दो सुधूर्तं च CS; °मना° SR, SSB.

(*d*) पलं [पञ्च] CS (var.); चतु: (°तु) [पञ्च] CN (var.); च° om. CvL II; शिक्ष्ये संचैव CN (var.); शिक्षेच्च CV, Cv (but CvW as above), CS, CN (var.); शिक्षेत् CN (var.); शिष्यं CS (var.); शिष्ये (°ष्यें) च CS (var.); शिक्ष्य च CS (var.).

Sly cohabitation, tenacity, hoarding at an opportune time, vigilance and alertness, these five things one should learn from a crow.

13352

गूढा नूपुरशब्दमात्रमपि मे कान्ता श्रुतौ पातयेत्
पश्चादेत्य शनैः कराम्बुजवृते कुर्वीत वा लोचने।
हर्म्येऽस्मिन्नवतीर्य साध्वसवशात् मन्दायमाना बलाद्
आनीयेत पदात् पदं चतुरया सख्या ममोपान्तिकम् ॥

(अ) Vik 3, 15. (Cf. A. Scharpè's Kalidāsa-Lexicon I. 2 ; p. 93).

(*a*) गूढं Vik (var.); कान्तं Vik (var.); पातयेत् Vik (var.).

(*b*) करोत्पलवृते Vik (var.).

Śārdūlavikrīḍita metre.

The dear one[1], though invisible, may let fall on my ear at least the tinkling of her anklets ? Or, coming slowly from behind, might she close my eyes with her lotus-like hands ? Or, descending into this palace, might she be brought forcibly to me step by step by her clever friend, her gait being slow on account of fear ? (M. R. Kale).

1. Urvaśī.

13353

गूढालिङ्गनगण्डचुम्बनकुचस्पर्शाविलीलायितं
सर्वं विस्मृतमेव विस्तृतवतो बाले खलेभ्यो भयात्।
संलापस्त्वधुना सुदुर्घटतमस्तत्राऽपि नातिव्यथा
यत्त्वद्दर्शनमप्यभूदसुलभं तेनैव दूये भृशम् ॥

(आ) SR 292. 31, SSB 131, 33.

Śārdūlavikrīḍita metre.

All the sportive acts like secret embraces, kissing the cheeks and pressing your bossom, O young lass, are all but forgotten for unmitigated fear of the rogues. Even (loving) conversation is now not possible to have, but that too I do not grudge much. That your sight has also become scarce, this causes me grave agony.

[O young lady—

Secret embrace, kissing, and touching the bosom, all the sports like this are completely forgotten due to gross fear from the villains. Now even the mutual dialogue is extremely impossible. Even then I have no grudge. But, that your very sight has become rare, this causes me great agony.]

13354

गूवाकानां नालिकेरद्रुमाणां
हिन्तालानां पाटलीकिंशुकानाम्।
खर्जूराणां ताडताडीतरूणां
पुष्पापीडन्यासहेतुर्वसन्तः ॥

(आ) KāvR 18. 59 (p. 106), KH 159. 19–21.

(*a*) नालिकेरी° KH.

(*c*) स्वर्जूरीणां तालता° KH ; °द्रुमाणां [°त°] KāvR (var.).

(*d*) °सन्ते KH.

Śālinī metre.

Spring causes the betel-nut, coconut, *hintala*, *paṭli*, *kinśuka*, *palm*, *taḍa* and *tadi* trees to bloom to their full.

13355

गूहनं मूत्रशकृतोः क्षुत्पिपासोपपीडनम् ।
इत्याद्यांस्तन्त्रकुशला द्यूतदोषान् प्रचक्षते ।।

(अ) KN (KN (ĀnSS) 15. 49, KN (TSS) 15. 49, KN (BI) 14. 48).

(a) वहनं [गूहनं] KN (var.).

(c) °तन्त्र निपुणा [°कुशला] KN (BI).

Retention of the discharge of urine and faeces, suffering from hunger and thirst, these are said by persons versed in polity, to be the evils of gambling. (M. N. Dutt).

13356

गृद्धिं विना भक्षयतो न दोषो
मांसं नरस्यान्नवदस्तदोषम् ।
एवं वचः केचिदुदाहरन्ति
युक्त्या विरुद्धं तदपीह लोके ।।

(अ) AS 536.

Indravajrā metre.

"No sin accrues to the man who eats flesh without indulging in it; that is as faultless as eating grains", so opine some. But the society takes it to be contrary to reason.

["Eating flesh without greed is faultless. It is equal to ordinary (vegetarian) food". This is what some persons opine. But yet this is unreasonable in the society.]

13357

गृध्रः कपोतः काकोलो वायसो वाऽपि मूर्धनि ।
क्रव्यादो वा खगो नीलः षण्मासायुःप्रदर्शकः ।।

(अ) Mark.-pur. 43. 8.

(आ) ŚP 4573.

(a) कपोतगृध्रकाकोला ŚP.

(b) °र्द्धं° Mark.-pur (var.).

(c) वापरो नीलः ŚP.

If a vulture, a pigeon, a raven, or a crow, or a hawk, or a blue bird alights on one's head, that indicates a life of six months. (F. E. Pargiter).

13358

गृध्रदृष्टिर्बकालीनः श्व-चेष्टः सिंह-विक्रमः ।
अनुद्विग्नः काकशङ्की भुजङ्गचरितं चरेत् ।।

(अ) MBh (MBh (Bh) 12. 138. 62, MBh (R) 12. 140. 61, MBh (C) 12. 5309).

(आ) IS 2184, SRHt 174. 39 (a. Cākṣuṣī).

(a) गृध्रदृष्टिबकालीनश्च MBh (var.) *(sic !)*; बकालीवा or बलाकिरश् or वृकालीनः or बकाधीनः MBh (var.).

(b) चावेष्टः or सुचेष्टः or निश्चेष्टः MBh (var.).

(d) °चरितश् MBh (var.).

A (king) should be far-sighted like a vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. (P. C. Roy).

13359

गृध्राकारोऽपि सेव्यः स्याद् हंसाकारैः सभासदैः ।
हंसाकारोऽपि संत्याज्यो गृध्राकारैः स तैर्नृपः ।।

(अ) P (Pts 1. 302, PtsK 1. 336) Cf. No. 3502.

(आ) ŚP 1377, SR 150. 343 (a. P), SSB 474. 249, IS 2185, ŚbB 594.

(इ) Cf. John of Capra (see Beutey's Pañcatantra 1. 231).

(*d*) शतैर्नृप: [स तैर्नृप:] PtsK ; सभासदैः ŚP, SR, SSB, ŚbB.

A king with the propensities of even a vulture (lit. Even a vulture-like king) be served by the swan-like courtiers. But a king with the propensities of a swan (lit. a swan-like king) should be discarded by the vulture-like courtiers.

13360

गृध्रा मधूकमुकुलोन्नतपिङ्गलाक्षा
दैत्येन्द्रकुञ्जरनताङ्कुशतीक्ष्णतुण्डाः ।
भान्त्यम्बरे विततलम्बविकीर्णपक्षा
मांसैः प्रवालरचिता इव तालवृन्ताः ॥

(अ) Ur 11.

Vasantatilakā metre.

Vultures, with tawny eyes as big as arrac seeds, with beaks as sharp as goads,[1] and huge long-wings out-spread, gleam in the sky like fans, with bits of flesh for coral. (A. C. Woolner and L. Sarup).

1. Of the elephant of the demon-king.
2. Like fans made of corals in the form of bits of flesh.

13361*

गृध्री गृध्रं पृच्छति
पितृवनमध्ये न दृश्यते धूमः ।
मन्ये संप्रति वैद्यो-
ऽप्यन्यग्रामं गतो नूनम् ॥

(आ) SRHt 136. 8 (a. Mānasollāsa).

Āryā metre.

A female vulture asks the male : There is no smoke visible in the cemetery. (He replied) I think the physician too has now gone to some other village.

13362*

गृध्री निर्भरमामिषेषु सरघा घोरा मधूनां भरे
व्याघ्री तीक्ष्णनखक्षतेषु भुजगी दंशप्रकारेषु च ।
उत्तानेषु विवर्तनेषु शफरी वित्तच्छले मूषकी
वेश्या कामुकवञ्चनासु भवने रूपैरनेकैः स्थिता ॥

(अ) Mugdhopadeśa (KM VIII) 29.

(आ) VS 2377, GVS 473.

(*c*) निवर्त° GVS (var.), चित्त° GVS (var.), मूषिका GVS.

(*d*) °वञ्चनाय Mugdh° (KM) 29 ; GVS ; भुवने [भव°] GVS.

Śārdūlavikrīḍita metre.

A harlot stays in her house, assuming various forms to dupe the lustful. (She is) a vulture to flesh (i. e. rich client), a violent bee to honey, a tigress in inflicting wounds with sharp claws, a female snake in biting, a fish in (taking) high whirls and a thief to rob (others).

13363

गृध्रेणापहृतं मांसं मत्स्योऽपि सलिलं गतः ।
मत्स्यमांसपरिभ्रष्टे किं नु पश्यसि जम्बुकि ॥

(अ) P (PP 4. 51, Pts 4. 93, PtsK 4. 64, PM 4. 60).

(*a*) गृध्रेणापि हृतं Pts.

(*d*) किं निरीक्षसि PtsK. Pts ; जम्बुके Pts, PtsK.

O Female Jackal ! Your meat has been carried away by the vulture, the fish too has slipped into the water. With fish and flesh gone, what possibly do you seek now ?

[The vulture has your[1] meat; / the water holds your fish/of fish and flesh forlorn, / what further do you[1] wish ? (A. W. Ryder).]

1. Female jackal.

13364

गृध्रैराबद्धचक्रं वियति विचलितैर्दीर्घनिष्कम्पपक्षैर्
धूमैर्ध्वस्तार्कभासां सघनमिव दिशां मण्डलं दर्शयन्तः ।
नन्दैरानन्दयन्तः पितृवन-निलयान् प्राणिनः पश्य चैतान्
निर्वान्त्यद्यापि नैते स्रुत-बहल-वसा-वाहिनो हव्यवाहाः ॥

(अ) Mudr. 3. 28.

(*a*) गृध्रैराबद्धचक्रं Mudr (var.) ; विचरितैर् or विचलितोद् or चलतया or चलनया Mudr (var.).

(*b*) तैर्धयन्तः [दर्श°] Mudr (var.).

(*c*) नन्दानाम् or °नाय° [°यन्तः] Mudr (var.) ; चैते [चैतान्] Mudr (var.).

(*d*) तेन [नैते] Mudr (var.); °बहुल° [°बहल°] Mudr (var.).

Sragdharā metre.

Behold, these fires fed by ample dripping marrow and gratifying with the Nandas the denizens of the cemetery, have not yet been extinct, making as they do the sky appear full of clouds, and blurring the light of the sun by a mass of smoke, having the semblance of vultures hovering in the sky in a circle, with their long wings motionless. (R. S. Walimbe).

13365*

गृध्रोद्वान्तनितान्तनिःसरदसृग्धाराश्चमत्कारिभिर्
दंष्ट्रालोलितजिह्वविह्वलमुखज्वालैर्लिहन्ती दिवम् ।
भूयो निम्नकडारतारनयनद्वन्द्वेन सुन्दप्रिया
प्राप्तेयं ज्वलितान्तरिक्षकुहरक्रूरेण नक्तंचरी ॥

(आ) JS 329. 9.

(*b*) लिहन्तीं JS (changed to लिहन्ती Editorially).

Śārdūlavikrīḍita metre.

Licking the firmament with the flames issuing from her mouth agitated with her tongue rolling around the prominent teeth, which (flames) gleam like strong flowing currents of blood ejected by the vultures, here comes again the female goblin, the darling of Sunda, with the pair of her sunken, tawny and wide eyes frightening like the burning caves of the sky.

13366

गृध्रोऽपि हि वरं राजा सेव्यो हंसपरिच्छदः ।
न गृध्रपरिवारस्तु हंसोऽपि किमुतापरः ॥

(अ) KSS (KSS (AKM) 10. 60. 163, KSS (NSP) 10. 60. 162). Cf. No. 3502 and दुष्टोऽपि भोग्यताम्.

(आ) IS 2186.

It is better to be the servant of a vulture-king with swans as courtiers, than to serve a swan as a king, if his courtiers be vultures, much less a king of a worse character, with such courtiers. (C. H. Tawney).

13367

गृहं बहुकुटुम्बेन दीपैर्भोगैः सुबालकैः ।
भात्येकनायकं नित्यं न गृहं बहुनायकम् ॥

(अ) Śukr 3. 239.

(आ) Saśā 102. 114.

(*b*) दीपैर्गोभिः Śukr. (var.).

A house always shines with a large family, lamps, objects of enjoyment and decent children if it is under one master; not a house with many masters.

13368

गृहं राजकुलं देवम् इन्दिरं पत्तनं वनम् ।
पृथिव्यां नास्ति तद्यत्र नाकारणरुषः खला: ॥

(आ) IS 2187, Subh 2187, Pr 367.

(*c*) तच्छत्रं Subh.

(*d*) खल: [खला:] IS, Subh.

There is on the earth no such house, royal court, shrine, town or forest as does not have rogues who are enraged for no reason.

गृहं शत्रुमपि प्राप्तं see No. 13434.

13369

गृहं श्मशानं गजचर्म चाम्बरं
विलेपनं भस्म वृषश्च वाहनम् ।
कुबेर हे वित्तपते न लज्जसे
प्रियस्य ते सख्युरियं दरिद्रता ॥

(आ) VS 991.

Vaṁśastha metre.

Kubera, god of wealth! Are you not ashamed of yourself that such is the poverty of your friend Śaṅkara that he has cemetery as his abode, elephant-hide as his robe, ash as his perfume (unguent) and bull as his mount.

13370

गृहक्षेत्रविवादेषु कूपोपवनभूमिषु ।
समुत्पन्ने विवादे तु सामन्तात् प्रत्ययो भवेत् ॥

(अ) P (PP 3. 84, PtsK 3. 92). Cf. वापीकूपतडागानां. Cf. JSAIL 20. 16.

(आ) IS 2188.

(*a*) °तडगेषु [°वि°] IS.

When a dispute arises with respect to house or field or well or grove or land, a neighbour's testimony is decisive.

13371

गृहक्षेत्रे च दृष्टे द्वे वासहेतू कुटुम्बिनाम् ।
तस्मात्ते नोत्क्षिपेद्राजा तद्धि मूलं कुटुम्बिनाम् ॥

(अ) N 11. 42

A house-holder's house and his field are considered as the two fundaments of his existence. Therefore, let not the king upset either of them; for that is the root of householders. (J. Jolly).

13372*

गृहपतिपुरतो जारं
कपटकथा-कथितमन्मथावस्थम् ।
प्रीणयति पीडयति च
बाला निःश्वस्य निःश्वस्य ॥

(आ) ĀrS 2. 197.

Āryā metre. (defective in *c*).

Heaving sighs time and again, the young lass causes pleasure and pain to the paramour who had expressed his (emotional) turmoil through sham stories in the presence of her husband.

13373*

गृहपदमिदं धर्मारण्यं किमत्र विचित्रता
भवति मनसो यत्रासङ्गः स एव निबन्धनम् ।
चरमवयसि त्यक्त्वा गेहं वने वसता मया-
प्यधिगत इवापत्यस्नेहो लतासु मृगीषु च ॥

(अ) BhŚ 486 (doubtful).

(*a*) किमत्र दिवी चित्रतां BhŚ (var.).

(*b*) यत्रासंत: BhŚ (var.).

Hariṇī metre.

This sacred grove is as good as a house. There is nothing strange about it. Wherever the mind is inclined, that is one's shackle. I too, as I live in the forest having left the house in old age, have found in the creepers and does the affection of my children.

13374

गृहपुत्रसुहृद्भ्रातृ- पितरो हि विनश्वराः ।
द्रव्यादिकं च सुभगे तेषु सज्जेत नो बुधः ॥

(अ) PdP, Uttarakh. 216. 18.

O gracious lady ! home, sons, friends, brothers, parents and wealth are all perishable. A wise man should not be (too) attached to them.

13375

गृहभित्तिवप्रकूटाद्य् अन्तरे शकुनं भवेत् ।
दृश्यते चेदर्धफलम् अदृष्टमफलं विदुः ॥

(आ) ŚP 2588.

An omen that occurs in the house, on the wall, rampart or peak (of a mountain), if noticed, yields half the reward ; if unnoticed, is of little consequence.

13376

गृहमधममुपेक्ष्यं कृष्णपक्षातिरागैर्
अविधुवनमुपेयं सद्भिरादौ निसर्गात् ।
क इह गतिमितोऽन्यां वक्तु कामातुराणां
तदहमुपदिशामि श्रेयसे भूयसे यत् ॥

(अ) Ras 49.

(*b*) Version A : अ-विधु···सद्भिर् आदौ
निसर्गात्

Version B : अ-वि-धु···सद्भिर्, आदौ
नि-सर्गात्

Mālinī metre.

The virtuous who are deeply devoted to Lord Kṛṣṇa should, at the outset, give up the worthless home (that fetters them to the worldly affairs) and repair to the forest, dark (calm) by nature. Who would tell to the love-sick a course other than this ? I set forth that (course) which is for their maximum good.

13377*

गृहमध्यनिखातेन धनेन धनिनो यदि ।
भवामः किं न तेनैव धनेन धनिनो वयम् ॥

(अ) P (Pts 2. 149, PtsK 2. 156). Cf. दानोपभोगहीनेन.

(आ) Alr 429, IS 2189, SSB 340. 4.

(इ) Cf. ShD (T) 201.

If some are rich by the wealth burried in their house, why can't we be also rich by the same wealth ?

13378

गृहमध्यनिखातेन धनेन रमते यदि ।
स तु तेनानुसारेण रमते किं न मेरुणा ॥

(आ) JS 61. 7, SRHt 217. 8 (a. Vyāsa), Vyās, App. II 3, VS 471, SR 71. 27 (a P), SSB 341. 27, SRRU 931.

(*c*) °मानेन JS (var.), SRHt, Vyās.

(*d*) मेरुणा [रमते] SRHt, Vyās जीव्यते [मेरुणा] SRHt, Vyās.

If some one rejoices with the wealth burried in his house, why does he not likewise rejoice with mount *Meru* (which is made of gold) ?

13379

गृहमेकं गृहस्थस्य गृहाणां शतमर्थिनः ।
भार्याभर्जितवित्तस्य नष्टा गृहपतेर्गतिः ॥

(अ) Dar 2. 24.

To a house-holder, there is only one house, to the beggar there are hundreds of them. The fate of the house-holder, whose wealth has been squandered away by his wife, is sealed.

13380

गृहमेतदीश्वराणां
कान्तारं दुष्प्रवेशमन्येषाम् ।
फूत्कृतमिदं सुभुजया
न मालती कामसत्रदानपरा ॥

(अ) Kuṭṭ (Kuṭṭ (KM) 636, Kuṭṭ (BI) 658).

(आ) GVS 55.

(*c*) इदमुद्भुजया Kuṭṭ (BI).

Gīti-āryā metre.

This house (of the harlot) is meant for the rich only. For others it is an un-negotiable desert. She of lovely hands has ignored your staying back here. Mālatī does not have the wont to make free offerings in the sacrifice of love. (She is a hard bargainer).

[The house in which we sit is such for the rich; for the poor it is a trackless desert. Last comes the hissing of the snake : "Mālatī" was not made for a free sanctuary". (E. Powys Mather's translation).]

13381–82

गृहवासः सुखार्थाय पत्नीमूलं गृहे सुखम् ।
सा पत्नी या विनीता स्याच्चित्तज्ञा वशवर्तिनी ॥
दुःखा ह्यन्या सदा खिन्ना चित्तभेदः परस्परम् ।
प्रतिकूलकलत्रस्य द्विदारस्य विशेषतः ॥

(अ) Dakṣa-saṁhitā 4. 7–8.

The domestic mode of life is for happiness, and happiness is dependent on

a wife in the house. She, who is humble, knows the mind and is under the control (of her husband, —is a (real) wife.

Otherwise she always becomes miserable and disappointed. Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives. (M. N. Dutt).

13383

गृहव्यापारसंसक्तो यो धर्मं न करोति सः ।
पापसंबलमादाय श्वभ्रतिर्यग्गतिं व्रजेत् ॥

(आ) IS 2190, Subh 267.

(*a*) °व्यागार° Subh.

(*d*) स्वभ्र° Subh.

He who, while engaged in the activities of the household, does not redeem his religious obligations, is born either as an animal or in the hell according to (lit. on the strength of) his sin.

13384

गृहशिखरमगम्यमध्यरोहद्
द्रुतमवधीरितपातभीतिरन्या ।
मरणमपि तृणं समर्थयन्ते
मनसिजपौरुषवासितास् तरुण्यः ॥

(अ) Vikram 6. 13.

Puṣpitāgrā metre.

Another lady, ignoring the fear of falling down quickly climbed to the house-top ; young women, in whom reside the heroism of Cupid,[1] regard even death as straw. (S. G. Banerji).

1. i. e. fired with exuberant love.

13385

गृहस्थ एव धर्मात्मा गृहस्थो धर्मवित्तमः ।
गृहस्थो धर्मरूपस् तु गृहस्थो वर्ण एव च ॥

(अ) Harivaṁśapurāṇa, Bhaviṣyaparva 107. 22.

A house-holder alone is a religious man ; a house-holder knows best the true *dharma*. A house-holder is religion incarnate ; a house-holder (infact) represents his *varṇa*.

13386

गृहस्थस् तु धनं प्राप्य परां पुष्टिं व्रजत्यलम् ।
शरत्परिणतं सस्यम् अनड्वानिव विद्पते ॥

(अ) PdP, Uttarakh. 201. 38.

Having acquired wealth, a house-holder, O king, registers manifold prosperity as an ox attains immense strength on eating rich crop in the autumn.

13387

गृहस्थस् तु यदा पश्येद् वलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥

(अ) Mn 6. 2. (Cf. Vi 94. 1-2, Yama *ad* Apar. 940 ; Cf. also G 3. 1, B 17. 2-5, Āp 2. 21. 1-5; 2. 22. 6-7, *y* 3. 45). (Cf. A. B. Keith's A History of Sanskrit Literature, p. 444).

(आ) Mitākṣarā *ad* 3. 45 (p. 330. 19-20).

(*c*) वापत्यं Mit.

When a house-holder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, then he may resort to the forest. (G. Bühler).

13388

गृहस्थाश्रममाश्रित्य कल्पद्रुममिवाखिलाः ।
ऐहिकामुष्मिकान् सर्वान् भुञ्जतेऽर्थान् महाधियः ॥

(आ) SSB 371. 2.

Resorting to a house-holder's life, the peer of the wish-granting tree, men of wisdom enjoy all worldly and other-worldly objects.

13389

गृहस्नेहावबद्धानां नराणामल्पमेधसाम् ।
कुस्त्री खादति मांसानि माघमासे गवामिव ॥

(अ) MBh (MBh (Bh) 12. 137. 85, MBh (C) 12. 139. 88, MBh (C) 12. 5322).

(आ) IS 2191.

(*a*) शृणु [गृ°] MBh (var.); °स्नेहस्य° (°हा च) MBh (var.) ; °रुद्धानां MBh (var.).

(*b*) °मित्रसां or °चेतसां [°मे°] MBh (var.).

(*c*) घादति MBh (var.).

(*d*) माघो मा or माघमां MBh (var.) ; सोघ-वान् or सोगवाम् (शो°) or सेगवा MBh (var.).

Men who are chained to their home by their love for it and are of poor understanding, vile women eat their flesh like the month of Māgha that of cows.[1]

[Home-keeping men of little understanding have to put up with termagant wives that eat up their flesh like[1] the progeny of a crab-eating up their dam. (P. C. Roy).]

1. They become lean because of the non-availability of grass). Edi.

13390

गृहस्य पूर्वदिग्भागे न्यग्रोधः सर्वकामिकः ।
उदुम्बरस् तथा याम्ये वारुण्यां पिप्पलः शुभः ।
प्लक्षश्चोत्तरतो धन्यो विपरीतांस् तु वर्जयेत् ॥

(आ) ŚP 2105.

The Banyan tree (planted) in the eastern region of one's house fulfils all desires. So does the *Udumbara* tree (planted) to the south. The Pippal (planted) to the West is auspicious and *Plakṣa* (planted) to the north brings good fortune. They should be avoided in the reverse order.

13391

गृहागतं क्षुद्रमपि यथार्हं पूजयेत् सदा ।
तदीयकुशलप्रश्नैः शक्त्या दानैर्जलादिभिः ॥

(अ) Śukr. 3. 104.

Even an humble person, when he comes to one's house, should be duly honoured by enquiring about his well-being and by offering him water etc. to one's capacity.

13392

गृहाणि नाम तान्येव तपोराशिर्भवादृशः ।
संभावयति यान्येव पावनैः पादपांसुभिः ॥

(अ) KaD 1. 86.

(आ) Amd 101. 235, KHpK *ad* 2. 3 (97; p. 107), Sar 1. 186.

(*c*) पवित्रयति Amd; °यन्ति Sar; यान्त्येवं KaD (var.).

(*d*) पवित्रैः Amd; पादपांशुभिः Amd.

Those alone are homes which sages like you, whose treasure is penance, honour by the holy dust of their feet. (V. N Ayer).

13393

गृहादर्था निवर्तन्ते श्मशानान्मित्रबान्धवाः ।
येन तत् सह गन्तव्यं तत् कर्म सुकृतं कुरु ॥

(अ) Cr 1444 (CRC 6. 74, CPS 167. 92). Cf. No. 4809.

(*c*) त्वयेह [तत् सह] CPS.

Riches turn back from home; friends and relatives come back from the cremation ground; that which accompanies one (on death), do that pious deed.

13394*

गृहाद् गृहमुपागतं व्रजति पत्तनं पत्तनाद्
वनाद् वनमनुद्रुतं भ्रमति पादपं पादपात् ।
गिरेर्गिरिमधिश्रितं तरति वारिधिं वारिधेर्
यदीयमरिसुन्दरीनिकरपृष्ठलग्नं यशः ॥

(अ) Umāpati-dhara's Praśasti (Epigraphica Ind. I, 308).

(आ) Skm (Skm (B) 1614, Skm (POS) 3. 49. 4) (a. Umāpatidhara).

(*c*) तोयधिन्तोयधेर् Praśasti.

(*d*) °सुन्दरीसरकपृ° Praśasti.

Pṛthvī metre.

(He is the one) whose fame following the host of wives[1] of the enemies, moves from one house to another, from town to town, from forest to forest, wanders speedily from one tree to another, ascends mountain after mountain and crosses one ocean after the other.[2]

1. Their husbands having been slain, they flee from place to place without any respite.
2. His fame has spread across the world.

13395

गृहा न निर्वान्ति मया प्रदीपितास्
तथैव तावद् हृदयानि मन्त्रिणाम् ।
इयं तु पूजा मम दण्डधारिणः
कृतापराधस्य हि सत्कृतिर्वधः ॥

(अ) Prati 4. 22.

(आ) Alum 184.

Vaṁśastha metre.

The houses torched by me have not extinguished so far, so are the hearts of his counsellors afire. This is creditable to me, the wielder of the rod of authority. It is an honour to kill one who commits a crime.

गृहारम्भोऽतिदुःखाय see No. 13396.

13396

गृहारम्भो हि दुःखाय न सुखाय कदाचन ।
सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥

(अ) MBh (MBh (Bh) *ad* 12. 171 (475*l. 5–6), MBh (R) 12. 178, 10, MBh (C) 12. 6649), BhPn 11. 9. 15.

(आ) IS 2192, Pr 367, Sāṁkhya pravacana (Bibl. Ind) *ad* Kapila 4. 12.

(*a*) °म्भोऽतिदुःखाय BhPn.

(*b*) विप्लश्चाध्रुवात्मनः BhPn ; कथं° [कदा°] Sāṁ°.

Constructing a house (for oneself) causes difficulty. It does not give happiness at all. The snake slips into the abode made by others and lives in (perfect) happiness there.

[To build a house for one's ownself is productive of sorrow and not of happiness. The snake, taking up his residence in another's creature's abode, lives in felicity. (P. C. Roy)]

13397

गृहासक्तस्य नो विद्या नो दया मांसभोजिनः ।
द्रव्यलुब्धस्य नो सत्यं स्त्रैणस्य न पवित्रता ॥

(अ) Cr 356 (CVr 11. 5, CPS 291. 6).

(आ) IS 2193, Sama 1 ग 18, Sama 2 ग 16.

(*a*) गृहाशक्तस्य CV (var.).

(*b*) न [नो] CV (var.); °हारिणः [°भोजिनः] CV (var.); °भक्षिणः IS.

(*d*) चौरस्य [स्त्रै°] CPS ; पवित्रतः IS.

He who is fettered to home will not acquire knowledge. He who eats meat has no compassion. He who is mad after wealth is void of truth. He who is addicted to women has no purity.

13398

गृहिणा यदि लभ्येत गृहिणी हृदयंगमा ।
संसार इति को भारस् तं सारमनुपश्यतः ॥

(अ) Sabhā 92.

If a man were to find a wife of his heart, the world would then be no burden to him as he has discovered the quintessence thereof.

13399*

गृहिणीगुणेषु गणिता
विनयः सेवा विधेयतेति गुणाः ।
मानः प्रभुता वाम्यं
विभूषणं वाम-नयनानाम् ॥

(आ) ĀrS 2. 203.

Āryā metre.

Modesty, service, obedience, these are counted among the virtues of a wife. Pride, authority and cleverness serve as ornaments of the ladies of charming eyes.

13400

गृहिणी भगिनी तस्याः श्वशुरौ श्याल इत्यपि ।
प्राणिनां कलिना सृष्टाः पञ्च प्राणा इमेऽपरे ॥

(अ) Kalivi 41.

Wife, her sister, parents-in-law and also brother-in-law, the Kali-age has created these as other five life—breaths of the people.

13401

गृहिणीविग्रहोग्रस्य मुहुस्तृण उपेक्षया [?] ।
कोपोपवासनिःश्वास- संतप्तस्य धनेन किम् ॥

(अ) Dar 2. 55.

(*b*) मुहुस्त्यजनु° Dar (KM 6).

(*d*) °संतापित Dar (KM 6).

Wealth has no meaning to him who is furious after a quarrel with his wife or who is troubled by anger, hunger (lit. fast) and breath (-disease).

13402

गृहिणीवृत्तिदोषेण गौतमोऽत्यन्ततापितः ।
आतस्थे दुःखविध्वंसं कैवल्यं परमं मुनिः ॥

(अ) Sabhā 94.

Grievously distressed by the evil conduct of his wife, the sage Gautama took to the final emancipation which destroys all sufferings.

13403

गृहिणी सचिवः सखी मिथः
प्रियशिष्या ललिते कलाविधौ ।
करुणाविमुखेन मृत्युना
हरता त्वां वद किं न मे हृतम् ॥

(अ) Ragh 8. 67. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 128).

(आ) Kpr. 10. 562. KāP *ad* 10. 50 (p. 386) Kāvyan 30. 27–28, AIS 188. 8–11, Sāh *ad* 10. 727, ŚP 3998 (a. Kālidāsa), SR 362. 15 (a. Ragh), SSB 250. 15 (a. Kālidāsa); RJ 1315 (a. Kālidāsa).

(*a*) °वो मिथः सखी (tr.) Ragh (var.); गृहिणीस° Ragh (var.); सखा Ragh (var.), Kāvyam.

(*b*) प्रियशय्या° Ragh (var.); प्रियशिक्षा° Kāvyam ; कथा° [कला°] Ragh (var.).

(*d*) त्वं Kāvyam ; बत [वद] Kpr ; कृतम् [हृ°] Ragh (var.).

Viyoginī metre.

You were my spouse, counsellor, companion in solitude, and dear pupil in the fine arts. Tell me, in snatching you away, what of mine the ruthless death has not robbed.

[Thou wert my only wife, thou my counsellor, Thou my companion in solitude, my beloved pupil in the fine arts ; in short, by taking thee away, say, what things of mine has not death, averse to pity, robbed me of ? (G. R. Nandargikar).]

13404

गृहिणी स्वजनं वक्ति शुष्काहारं मिताशनम् ।
पतिपक्ष्यांस् तु बह्वाशान् क्षीरपांस्तस्करानपि ॥

(अ) Kalivi 47.

A housewife always says that her relations take insipid food and meagre diet, but those of her husband are gluttons, take milk (daily) and steal (food) as well.

13405

गृहीतं ताम्बूलं परिजनवचोभिः कथमपि
स्मरत्यन्तःशून्या सुभग विगतायामपि निशि ।
तथैवास्ते हस्तः कलितफणिवल्लीकिसलयस्
तथैवास्यं तस्याः क्रमुकफलफालीपरिचितम् ॥

(आ) Skm (Skm (B) 1032, Skm (POS) 2. 112. 2) (a. Bilhaṇa) in SG 410 (a. Bilhaṇa), Skm (POS) (a. Bilhaṇa),

ŚP 3475 (a. Bilhaṇa), PG 187 (a. Harihara) Ujjvalanīlamaṇi 300 (a. PG), JS 159. 18 (a. Bilhaṇa), SR 289. 57 (a. ŚP), SSB 125. 62 (a. Bilhaṇa).

(*a*) परिजनवचोभिः Skm (B) (printing error) ; सुमुखी [कथ°] PG.

(*b*) मुरहर गता° PG; विरतायाम् ŚP, तव मूर्ति प्रतिदिनम् [वि° निशि] SSB, SR.

(*c*) °फणिवल्ली किस° ŚP.

(*d*) तथैवासीत् SR, SSB; °पालीपरि° JS, PG (var.).

Śikhariṇī metre.

O gracious one ! she somehow accepted the betel-leaf at the request of her attendants. Though the night is gone, she (still) remembers you with a vacant mind. Her hand stays as before, holding the betel-leaf; her mouth also is as before, holding (and not tasting) the betel-nut.

13406

गृहीतं येनासीः परिभवभयान्नोचितमपि
प्रभावाद् यस्याभून् न खलु तव कश्चिन् न विषयः ।
परित्यक्तं तेन त्वमसि सुतशोकान् न तु भयाद्
विमोक्ष्ये शस्त्रं त्वामहमपि यतः स्वस्ति भवते ॥

(अ) Veṇī 3. 19.

(आ) Kpr 7. 263, Sāh *ad* 7. 576 (p. 228), KāP 237. 24, 238. 2, Amd 163. 421 ; VyVi 191 (a. only), AA 66. 15-8 (AL ed. 80 13-6), KHpk *ad* 3.7 (378; p. 263).

(*a*) °रिभया° Amd (var.).

Śikhariṇī metre.

By whom you were taken up fearing slights (from others) though it was not proper (to do it) , because of whose prowess there was none that could not be your target, by him have you been discarded due to grief for his son and not through fear, I too, O weapon, cast you off. May it be well with you.

13407

गृहीतं योगनक्षत्रैर् अपामार्गस्य मूलकम् ।
लेपमात्रेण वीराणां सर्वशस्त्रनिवारणम् ॥

(आ) ŚP 1886.

The root of the Apāmārga herb, picked out at the conjunction of (the specific) stars, keeps all weapons off the brave by merely (applying to them) its paste.

13408

गृहीतं रेवतिऋक्षे पिप्पलस्य च कन्दकम् ।
महिलानां करे बद्धं परमं गर्भकारणम् ॥

(आ) ŚP 2992.

(*b*) वन्दकम् ŚP (Changed to कन्दकम् Editorially).

The bulb of the Pippala, taken out at the rise of the Revatī Constellation and tied to the hand of a woman, is most effective in leading to pregnancy.

13409

गृहीतं हस्तनक्षत्रे चूर्णं छुच्छुन्दरीभवम् ।
तत्प्रभावाद् गजः पुंसः संमुखो नैति निश्चितम् ॥

(आ) ŚP 1890.

Powder of *Chhuchhundari* taken during the Hasta constellation, is doubtless effective in warding off an elephant from approaching a person.

13410

गृहीतखण्डः शशिशेखरेण
प्राप्तः शशीवोदरपूरणाय ।
पुञ्जेन लक्ष्मीमुखचन्द्रभासां
स पातु वः श्रीपतिपाञ्चजन्यः ॥

(आ) JS 34. 102 and (in Bhandārkar Report a. Bilhaṇa). Cf. Vikram 12. 48.

(*c*) भुजेन [पुञ्जेन] JS.

Upajāti metre (Upendravajrā and Indravajrā).

May that Pāñcajanya Conch of Lord Viṣṇu, a part of which was appropriated by Śiva, and which was there to fill, like moon, the vaccum with the mass of lustre of Lakṣmī's moon-like face, protect you all.

13411

गृहीतताम्बूलविलेपनस्रजः
सुरासवामोदितवक्त्रपङ्कजाः ।
प्रकामकालागुरुधूपवासितं
विशन्ति शय्यागृहमुत्सुकाः स्त्रियः ॥

(अ) Ṛtu 5. 5. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 ; p. 191).

(*a*) °ताम्बूलावलेपन° Ṛtu (var.), *(contra metrum)*.

(*b*) सुखासवा° or पुष्पासवा° Ṛtu (var.).

(*c*) °वासितां° or °वासित (°ता) or वासिना Ṛtu (var.).

(*d*) शय्याम् Ṛtu (var.) ; उत्सुकस्त्रियः Ṛtu (var.).

Vaṁśastha metre.

Carrying betels, pigments and garlands with them, and with their lotus-like mouths scented with wine, passionate women enter their bed-chamber perfumed with profuse incense of the black aloe.

[Ardent wives repair to their sumptuous bower/filled with the fragrant wreath of 'aguru' smoke / taking with them the 'tāmbūla' leaf and pigment, / the chaplets of flowers and knick-knacks of vanity; / and their lotus-mouths are scented / with the wine perfumed with flowers. (R. S. Pandit).]

13412

गृहीतमासीत्सलिलं बलाहकैः
कलान्तरेण ध्रुवमम्भसां निधेः ।
यदेतदीयानि जलानि गृह्णते
विधाय कोलाहलमब्धिवल्लभाः ॥

(अ) Vikram 13. 49.

Vaṁśastha metre.

Surely the water of the ocean was taken by clouds at some interest ; because the rivers[1] take their water after making a tumult. (S. C. Banerji).

1. The beloveds of the ocean : Edi.

13413

गृहीतलिखितं योग्यमानं प्रत्यागमे सुखम् ।
न दद्याद् वृद्धिलोभेन नष्टं मूलधनं भवेत् ॥

(अ) Śukr 3. 191, (B. 3. 193).

Money lent in writing with a proper guarantee is easy to recover. One should not lend it out of greed for interest, as even the principal amount may be lost (thereby).

13414

गृहीतशिश्नश्चोत्थाय मृद्भिरभ्युद्धृतैर्जलैः ।
गन्धलेपक्षयकरं शौचं कुर्यादतन्द्रितः ॥

(आ) NBh 235.

[After defaecating] one should get up holding the penis (in hand), and carefully clean (the privy part) with clay and water taken (from pond etc.) so as to remove completely the foul odour and filth.

13415

गृहीतस्योपरि कथं गृह्यते ग्रहणं पुनः ।
पूर्वं किं नागतोऽसीति वदन्तीष्वपरासु च ॥

(अ) GVS 325.

(आ) Kuṭṭ 3. 14.

"How can you[1] have the impertinence to charge a second client for the whole night" said one, "when a first has already paid you for it ?" And another[2] cried : why are you late[3] ? (E. Powys Mathers).

1. A prostitute.
2. Another prostitute.
3. A client.

13416

गृहीताः पाणिभिर्वीरैर् विकोशाः खड्गराजयः ।
कान्तिजालच्छलाद्राजो व्यहसन् संमदादिव ॥

(अ) Kum 16. 14.

(आ) SR 127. 6 (a. Kum), SSB 437. 10.

(c) कान्त्याननच्छलाद्राजेर् Kum (var.).

(d) समदा इव Kum (var.), SR, SSB. समदादिव Kum (var.).

The brave soldiers held in their hands the unsheathed swords, in the battle. They (the swords), as if out of joy (at their release), began to laugh in the guise of their excessive lustre. (H. H. Wilson)

13417*

गृहीतो यः पूर्वं परिणयविधौ कङ्कणधरः
सुधासूतेः पादैरमृतशिशिरैर्यः परिचितः ।
स एवायं तस्यास्तुहिननिकरौपम्यसुभगो
मया लब्धः पाणिर्ललितलवलीकन्दलनिभः ॥

(अ) Uttara 3. 40.

(आ) Sar 3. 137, Almu 5. 18-21.

(b) सुधामूर्तेः [°सूते] Sar ; चिरं स्वेच्छास्पर्शैरमु° Almu.

(c) °तदितरकरौपम्य° Uttara (var.), Sar.

Śikhariṇī metre.

The hand which, bearing the marriage-bracelet, was formerly held by me[1] at the nuptial rite, and which had been familiar with[2] the rays of the moon cool as nectar; the same hand of her[3], delightful like a mass of snow and resembling a tender 'lavalī' shoot, has again been obtained by me.

1. Rāma.
2. Possessed the same qualities as.
3. Sītā.

13418

गृहीत्वा गोमयं गेहे विशन् गोहरणाय सः ।
आत्मानं दशनैः खादन् स्थानं शून्यं करोति सः ॥

(आ) ŚP 2436.

If it (the dog) enters the house with cow-dung stuck (to its mouth), that is indicative of the theft of the cows. If it bites itself there with its teeth, that makes the place deserted.

13419

गृहीत्वा दक्षिणां विप्रास् त्यजन्ति यजमानकम् ।
प्राप्तविद्या गुरुं शिष्या दग्धारण्यं मृगास् तथा ॥

(अ) Cr 357 (CVr 2. 18, CPS 30. 18).
(आ) IS 2194, Sama 1 ग 17, SRM 2. 2. 351.
(*a*) दक्षीणां CV (var.).
(*b*) त्यजन्ती CV (var.).
(*c*) प्रप्तवीद्या CV (var.) ; °विद्यं Sama ; गुरू CV (var.) ; शीष्या CV (var.) ; शिष्यो CV (var.) ; शिक्षा IS ; शिष्याः Sama.

The Brāhmaṇas abandon their host on receiving the sacrificial fee, the pupils their teacher after they have completed their studies and the beasts desert the forest when (it is) put to fire.

13420

गृहीत्वान्यविवादं तु विवदेन् नैव केनचित् ।
मिलित्वा सङ्घशो राजमन्त्रं नैव तु तर्कयेत् ॥

(अ) Śukr 3, 319, (B. 3. 321).

One should not quarrel with anyone taking upon oneself other's dispute, nor should one deliberate the state-secrets in groups.

13421

गृही यत्रागतं दृष्ट्वा दिशो वीक्षेत वाप्यधः ।
तत्र ये सदने यान्ति ते शृङ्गरहिता वृषाः ॥

(अ) P (PP 2. 49, Pts 2. 61, PtsK 2. 64, PM 2. 17). Cf. नाभ्युत्थानक्रिया यत्र.
(आ) IS 2195.
(*a*) यश्चागते प्राघुणके PP (var.).
(*c*) ये यान्ति सदने तस्य PP (var.); सदनं PtsK.

Where a house-holder, on seeing the visitor, looks aside (lit. downwards), those who go to his house are hornless bulls.

13422

गृही वदान्योऽनपविद्धवाक्यः
शेषान्नभोक्ताप्यविहिंसकश्च ।
नानर्थकृत्त्यक्तकलिः कृतज्ञः
सत्यो मृदुः स्वर्गमुपैति विद्वान् ॥

(अ) MBh [MBh (Bh) 5. 37. 13, MBh (C) 5. 36. 14, MBh (C) 5. 1348].
(*a*) गृहीतवाक्यो MBh (var.) ; ऽनयविद्धवाक्य or ऽनविरुद्ध° or ऽनपविद्धाग्निहोत्रः or ऽविधिनाग्निहोत्री MBh (var.); नयविद्धदान्यः [ऽनप°] MBh (var.),
(*b*) °ह्य° [°प्य°] MBh (var.).
(*c*) मानार्थ° MBh (var.) ; नानार्थ° MBh (var.) ; नानर्थकृत्याकुलितः (°कारी कुशलः or °पकलिः) MBh (var.) : यो ह्यर्थकृत्य° MBh (var.).
(*d*) सद्यो [सत्यो] MBh (var.); मृतः [मृदुः] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

A wise house-holder, who is liberal, whose word is honoured, who eats after feeding others, harms none, does no evil, avoids dispute and is grateful, true and mild, repairs to the heaven.

13423

गृहे गुरावरण्ये वा निवसन्नात्मवान् द्विजः ।
नावेदविहितां हिंसाम् आपद्यपि समाचरेत् ॥

(अ) Mn 5. 43, Vi 51. 66.

(आ) Vīr Āhimka 538. 13-14.

(*b*) आत्मने Vīr.

A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the veda. (G. Bühler).

13424

गृहे चाभ्यन्तरे द्रव्यं लग्नं चैव तु दृश्यते ।
अशेषं हरणीयं च विद्या न ह्रियते परैः ॥

(अ) GP 1, 115, 82 (Cr 1445).

Money secured in the house or spent on it is visible (to all), and all that can be robbed, (but) one's knowledge cannot be robbed by others.

13425

गृहे जानुचरः केल्यां मुग्धस्मितमुखाम्बुजः ।
पुत्रः पुण्यवतामेव पात्रीभवति नेत्रयोः ॥

(आ) SR 89. 2, SSB 372. 4, SRK 119. 1 (a. Kalpataru).

(*b*) °खांऽबु° SRK.

To the sight of the virtuous alone comes a son who crawls on knees while at play in the house and whose lotus-like face (is lit. with) an innocent smile.

13426

गृहे धाराधिरूढापि सभायां न प्रवर्तते ।
प्रतिभाभङ्गसङ्गाद् या किं तया मूकविद्यया ॥

(अ) Dar 3. 43.

(*a*) दाराभिरूपापि Dar (var.).

(*d*) मूढ° [मूक°] Dar (var.).

What is the use of that barren learning which though rises to the highest pitch in the house but does not operate in the assembly of the learned due to one's dull wit.

13427

गृहे पर्यन्तस्थे द्रविणकणमोषं श्रुतवता
स्ववेश्मन्यारक्षा क्रियत इति मार्गोऽयमुचितः ।
नरान् गेहाद् देहात् प्रतिदिवसमाकृष्य नयतः
कृतान्तात् किं शङ्का न हि भवति रे जागृत जनाः ॥

(अ) Śāntiś 3. 5.

(आ) IS 2196, Bahudarśana 14.

(*a*) पर्यङ्कस्थे Śāntiś (var.), IS (var.); प्रत्यन्तरस्थे Bahu°; °मोषश्रु° Bahu°.

(*b*) सुवे° Śāntiś (var.); स्ववेश्मान्या° Śāntiś (var.), IS (var.); आरक्षे Śāntiś (var.); वादो [मा°] Śāntiś (var.).

(*c*) °गेहात् [दे°] Śāntiś (var.); °गेहा or देहाद् गेहात् or देहाद् देहात् Śāntiś (var.); प्रतिदिन समाकृष्य Śāntiś (var.), IS (var.); नयत (°ता) Śāntiś (var.).

(*d*) किं शङ्कान्नहि भ° or शङ्का किं न हि भ° or शङ्का किं न भवति हि Śantiś (var.); वै [रे] Śantiś (var.), IS (var.) ; जागर्ति Śantiś (var.).

Śikhariṇī metre.

It is a sane policy to ensure the security of one's house on hearing of a petty theft in an adjoining house, but why is there no fear of Yama (god of death) who drags and carries away, day after day, people from their houses and bodies. Friends, be alert.

13428

गृहेऽपि निवसन् विप्रो मुनिर्मांसविवर्जनात् ।
मांसादोऽन्योऽपि मांसस्य त्यागात् स्वर्गं व्रजेद् ध्रुवम् ॥

(आ) ŚP 632, SH fol. 53*b* (458).

(*c*) °सादो° ŚP (var.).

A Brāhmaṇa who shuns meat is a recluse even while living in a house. One who eats meat also surely attains heaven by giving it up.

13429

गृहेऽप्यर्थान् परित्यज्य श्मशाने मित्रबान्धवान् ।
नग्नश्च रिक्तहस्तश्च प्रयाति मूषितो यथा ॥

(अ) Cr 1446 (CRC 6. 80, CRBh II 6. 10, CPS 168. 94).

(*a*) परित्याप्य CRC, CPS.

Leaving the riches in the home and friends and relatives in the cemetery, man departs (from the world) naked and empty-handed like one robbed (of all possessions).

13430

गृहे प्रविश्य चेदन्नं विक्षिपेत् कथयत्ययं ।
गृहिणी ते तदाप्यर्थं जारस्यैतद्विचारय ॥

(आ) ŚP 2431.

If entering into a house, it (a dog) scatters food (unhindered), that shows that your wife has been appropriated by her paramour. Even then think over the matter.

13431

गृहे बहिर्वा मार्गे वा परद्रव्याणि मूढधीः ।
वधबन्धादभीको वै गृह्णाति स्तेयमद्यपः ॥

(आ) SuM 18. 11.

(*c*) वध्वबंधादिनीभीको SuM (var.).

A dull-witted person, who drinks stolen liquor, robs others of their possessions (money) in the house, outside or on the way, unmindful of (lit. not fearing) arrest or death.

13432–33

गृहेऽरण्ये तथा देवे हव्ये तीर्थे जलाशये ।
विवाहे चोत्सवे नित्यं मालिनीनिलये तथा ॥
यात्रायां स्त्रीसमूहे च निर्जने जनसंकुले ।
पत्तने च तथा ग्रामे स्वच्छन्दा द्वारवर्तिनी ॥

(अ) Śts 61. 3–4 (p. 175. 7–8). Cf. Nos. 12429–30.

A wanton woman invariably stands at the door in the house, forest, temple, sacrifice, holy place, tank, nuptial ceremony, festival, garland-maker's house, procession, assembly of the women, at an isolated and crowded place, town and village.

13434

गृहे शत्रुमपि प्राप्तं विश्वस्तमकुतोभयम् ।
यो हन्यात् तस्य पापं स्याच् शतब्राह्मणघातजम् ॥

(अ) P (Pts 1. 289, PtsK 1. 321).

(आ) IS 2197.

(*a*) गृहं Pts.

His sin (equals the sin) resulting from slaying a hundred Brāhmaṇas, who kills even his enemy who had come to his house with trust, fearing no harm from any quarter.

13435

गृहेश्वरीं सद्गुणभूषितां शुभां
पङ्ग्वन्धयोगेन पतिं समेताम् ।
न लालयेत् पूरयेन् नैव कामं
स किं पुमान्न पुमान्मे मृतोऽस्ति ॥

(अ) SkP, Māheśvarakh. Kaumarikh. 14. 95.

(आ) SR 389. 481 (a. SkP).

Upajāti metre (Upendravajrā and Indravajrā) defective.

What sort of man is he who does not love a pious wife, adorned with excellent virtues, and joined to her husband like a lame person united with a blind, Or does not fulfil her desires ? I consider him not a man at all !

गृहेषु यस्य भार्या च see यस्य भार्या गृहे नित्यं.

13436

गृहेष्वर्था निवर्तन्ते श्मशानादपि बान्धवाः ।
शरीरं तीर्थमादाय पुण्यपापैः समं गतम् ॥

(अ) Cr 1447 (CNP II 149, CNG 221, CH 55), Vet 23. 7. Cf. Nos. 2958 ; 5474 and मृतं शरीरमुत्सृज्य.

(*a*) गृहे स्वर्थं नि° B in Vet ; अर्तानि A in Vet.

(*b*) श्मशाने चैव Vet.

(*c*) काष्ठमादत्ते [ती°] Vet.

(*d*) पापपुण्यं सह व्रजेत् Vet ; गता CNP II (MS).

(On death) the worldly possessions are left at home, relations too return from the cemetery ; the body (soul) alone departs with its pious and impious deeds, taking along the sacred knowledge.

13437

गृहे हिमानीशिखरोत्थमारुतैर्
विवर्जिते धूमरजोभिरुद्धतैः ।
रतावसानेऽपि कटाक्षमोक्षणैः
प्रियं प्रिया कापि करोति सोत्सुकम् ॥

(अ) Ṛtu varṇa (in Brahmavidya XXXIII) 2. 11.

Vaṁśastha metre.

In a house, free from smoke and dust raised by the winds from snowy peaks, a damsel, even at the end of the sexual game, makes her lover full of longings with a volley of sidelong glances.

13438

गृहोपरि गृहद्वारे पिङ्गला रौति यस्य च ।
म्रियते तस्य गेहान्तर् न शुभा तेन सा स्मृता ॥

(आ) ŚP 2467.

On whose house-top or at the gate, the *Pingala*[1] shrieks, someone dies in his house. She is not, therefore, considered auspicious.

1. A kind of owl.

13439

गृह्णतोऽपि तृणं दन्तैः प्राणिनो मारयन्ति ये ।
व्याघ्रेभ्यस् ते दुराचारा विशिष्यन्ते कथं खलाः ॥

(अ) Vet 10. 8.

(*a*) गृह्णातो Vet (var.); पितृन् [तृ°] Vet (var.).

(*b*) देहिनो [प्रा°] Vet (var.).

Those who kill the men, even if they are holding (blades of) grass in their teeth, how those rogues are better than the wolves (lit. tigers) !

13440

गृह्णन् गुणानह्नि विभावरीणां
दिनप्रशंसां विदधन्निशासु ।
क्रमादसौ तां क्षितिमाचकाङ्क्ष
यत्र द्वयं नास्ति दिनं निशा च ॥

(अ) Vikram 9. 4.

Upajāti metre (Indravajrā and Upendravajrā).

That one,[1] appreciating the qualities of nights by day (and) praising days at night, gradually came to long for land where the two, viz. day and night, did not exist. (S. C. Banerji).

1. Cupid.

13441

गृह्णन्ति विपिने व्याघ्रं विहंगं गगने स्थितम् ।
सरिन्मध्ये गतं मीनं न स्त्रीणां चपलं मनः ।

(अ) VCsr 2. 10.

(*a*) व्याघ्रा or व्याधा (°घ-) VC (var.).

(*b*) चलने or गगन° VC (var.); विहङ्गा··· स्थिताः or चलितस्थितम् VC (var.).

(*c*) सरिन्मध्य (°द्वंग) or सरिद्धृतवते (°ती) VC (var.), अपामन्तर्गतं VC (var.); नावं or यान [मी°] VC (var.).

(*d*) चापलं (°लां) VC (var.); गति or गतिः [मनः] VC (var.).

One may catch a tiger in the jungle, a bird up in the sky, or a fish swimming in the midst of the waters more easily than the fickle heart of a woman. (F. Edgerton).

13442*

गृह्णन्तु सर्वं यदि वा यथेष्टं
नास्ति क्षतिः कापि कवीश्वराणाम् ।
रत्नेषु लुप्तेषु बहुष्वमर्त्यैर्
अद्यापि रत्नाकर एव सिन्धुः ॥

(अ) Vikram 1. 12.

(आ) SuMuñ 25. 11–2 (a. Bilhaṇa), Kuv *ad* 32. 73 (p. 101), SR 38. 19 (a. Kuv), SSB 290. 19 (a. Kuv.), ARJ 147. 13–4, AIS 191. 19–22.

(*a*) यथेच्छं Kuv, SR, SSB, ARJ, AIS.

(*b*) क्वापि Kuv, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

All (of them)[1] may take as much as they like, yet there is no harm to the master poets. (Though) innumerable gems have been taken away by the immortals, the ocean is still a mine of gems. (S. C. Banerji).

1. Readers or plagiarists : Edi.

13443

गृह्णाति युक्तमितरच्च जहाति धीमान्
एष स्वभावजनितो महतां विवेकः ।
अन्योन्यमिश्रितमपि व्यतिरिच्य शुद्धं
दुग्धं पिबत्युदकमुज्झति राजहंसः ॥

(आ) SkV 1374.

Vasantatilakā metre.

The wise man accepts the truth and discards the wrong. This discernment is natural to the great. The royal swan separates (the two), though mixed together, and drinks the pure milk but leaves the water.

[The wise man takes the right and leaves the wrong, / for such discrimination is natural to the great. / Mix milk and water ; yet the wild goose[1] will surrender them to drink the milk and leave the water. (D. H. H. Ingalls)]

1. A lordly swan : Edi.

13444

गृह्णातीह यथा वस्त्रं त्यक्त्वा पूर्वधृतं नरः ।
गृह्णात्येवं नवं देही देहं कर्मनिबन्धनम् ॥

(अ) Vi 20. 50.

(*cd*) नरो देहं देही Vi (var.).

As a man puts on new clothes in this world, throwing aside those which he formerly wore, even so the self of man puts on new bodies, which are in accordance with his acts (in a former life). (J. Jolly).

13445

गृह्णात्येष रिपोः शिरः प्रजविनं कर्षत्यसौ वाजिनं
धृत्वा चर्म धनुः प्रयाति पुरतः संग्रामभूमावपि ।
द्यूतं चौर्यकथां तथा च शपथं कुर्वन्ति वामः करो
दानाऽनुद्यमतां निरीक्ष्य विधिना शौचाधि-
कारी कृतः ॥

(आ) SRK 240. 96 (Sphuṭaśloka), MRS 2. 2. 720.

(*b*) नाऽसौकरोदक्षिणः [संग्रा°] SRK.

(*d*) विलोक्य [नि°] SRm.

Śardūlavikrīḍita metre.

The left hand holds the enemy's head (while the right strikes at it), subdues the swift horse, holding the shield and bow proceeds to the battle-field as well, plays dice, steals and takes oath ; (but) noting its aversion to charity, the creator did not make it worthy of pious deeds.

13446

गृह्णामि वेणीफणिनं करेण
स्मराग्नितप्ताकुचगोलकुम्भम् ।
पिबामि बिम्बाधरकोशपानं
विद्यत्रयं भामिनि भावयामि ॥

(आ) SuM (Appendix) II 30.

Upajāti metre (Indravajrā and Upendravajrā).

I catch in my hand the snake of (your) braid, and the round pitcher of breast heated in the fire of passion, and drink the cup of your *bimba*- like lower lip. I undergo (thus), O Fair lady, the three supernatural ordeals.

13447*

गृह्णन्तां करिणः प्रसह्य विनिहन्यन्तां वराहा वृका
भल्लूकाश्च तरक्षवश्च पथिकाः सन्तु त्वया निर्भयाः ।
आखून् कङ्कखराञ्छशाननिमिषान् कीटान् पतङ्गानपि
ग्राहंग्राहमहो कियत्प्रकटयस्याखेटके पाटवम् ॥

(अ) DikAny 70.

Śardūlavikrīḍita metre.

Capture the elephants by force, kill the boars, wolves, bears and hyenas. May the travellers be thus freed from fear by you. In repeatedly catching the rats, herons, asses, hares, fish, insects and moths as well, how much skilfullness do you display in hunting.

13448

गृह्यन्ते यदि रोषेण त्वादृशोऽपि विपश्चितः ।
ततः शास्त्रविपश्चित्त्वं श्रम एव हि केवलम् ॥

(अ) R (R (Bar 15. *ad* 50. 5 (1052* *l*. 3–4), R (B) 5. 52. 8).

(*a*) दोषेण [रो°] R (var.).

(*b*) त्वादृशाश्च R (var.); विचक्षणाः R (var.).

(*c*) कुतश्चास्त्र° [ततः शा°] R (var.).

If learned persons like you are also overcome by anger, then proficiency in the *śastras* is a mere exertion.

13449

गेये केन विनीतौ वां कस्य चेयं कृतिः कवेः ।
इति राज्ञा स्वयं पृष्टौ तौ वाल्मीकिमशंसताम् ॥

(अ) Ragh 15. 69. (Cf. A. Scharpé's Kālidāsa Lexicon 1. 4 ; p. 242).

(*a*) को नु विनेता [केन वि°] Ragh (var.); कोऽत्र Ragh (var.); विनीतिर् (°तौ) Ragh (var.).

(*b*) क°. कृ° [कृ. क.] Ragh (var.).

(*d*) वा. ताव° [तौ वाल्मी°] Ragh (var.).

By whom you two[1] were instructed in singing, and of what poet is this composition ? Thus asked by the king himself, they named Vālmīki. (G. R. Nandargikar).

1. Kuśa and Lava.

13450

गेहं दुर्गतबन्धुभिर्गुरुगृहं छात्रैरहंकारिभिर्
हट्टं पत्तनवञ्चकैर्मुनिजनैः शापोन्मुखैराश्रमान् ।
सिंहाद्यैश्च वनं खलैर्नृपसभां चौरैर्दिगन्तानपि
संकीर्णान्यवलोक्य सत्यसरलः साधुः क्व विश्राम्यति ॥

(आ) VS 309, SR 53. 275, SSB 314. 282.

Śardūlavikrīḍita metre.

Finding the house crowded with the destitute relatives, *Guru's* abode with the arrogant students, market with city-swindlers, hermitages with sages disposed to cursing, forest with lions etc., royal assembly with rogues and the quarters with thieves, where a gentleman, truthful and straightforward, would find peace ?

13451

गेहाजिरेषु नवशालिकणावपात-
गन्धानुभावसुभगेषु कृषीवलानाम् ।
आनन्दयन्ति मुसलोल्लसनावधूत-
पाणिस्खलद्वलयपद्धतयो वधूट्यः ॥

(आ) KāvR 18. 27 (p. 102), KH 157. 14–15.

Vasantatilakā metre.

In the compounds of the farmer's houses, pleasing with the majestic fragrance of the fresh rice grains, the young ladies impart immense pleasure, with the series of bracelets dangling on their arms which move while they raise the pestles (to husk the rice).

13452

गेहादङ्गणमङ्गणादपि बहिर्बाह्याच्च चलन्ती गृहं
तामार्तिं यदि वेत्ति सैव सुमुखी किं चान्य-
दाचक्ष्महे ।
पर्यङ्कोऽपि तवाङ्गसङ्गसुभगः स्वेदाम्भसां निर्झरैर्
धारामण्डपतामनीयत तया तस्मिन् लुठन्त्या
मुहुः ॥

(आ) JS 160. 26, ŚP 3478, SR 289. 67 (a. ŚP), SSB 126. 71.

(a) च पृथ्वीतलं [च° गृ°] ŚP, SR, SSB.

(b) सै° वे° [वे° सै°] ŚP.

(c) पर्यङ्केऽपि SR, SSB ; °सुभगैः SR, SSB.

(d) रुदत्या [लु°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

From house, out to the courtyard, from courtyard, outside (the house) and from there again entering the house, all this pain, if any body knows, it is only that fair lady. What else can we say ? The couch, blessed with the touch of your body, was also turned into a shower-bath with the cascade of perspiration, as she constantly rolled on it.

13453

गेहाद् बहिर्विरम चापलमस्तु दूरं
अद्यापि शैशवदशालडितानि तानि ।
आप्यायमानजघनस्थलपीड्यमानं
अर्धोरुकं त्रुटति पुत्रि तव क्षणेन ॥

(आ) SkV 343.

Vasantatilakā metre.

No more running out of doors ! / No more romping ! What, still these games of childhood ! / Why, daughter, look, your petticoat, / streched by these swelling loins, / will burst at any moment. (D. H. H. Ingalls).

13454

गेहान्तर्ध्वनिता भीत्यै पदे तु स्वामिमृत्यवे ।
शय्यायां महिलाकष्टं दुर्गायाः कुरुते रवः ॥

(आ) ŚP 2505.

The chirping of the *Durga*[1] inside the house, causes fear (to the inmates), near the foot, the death of the master; on the bed, hardship to the women.

1. A young singing bird.

13455

गेहिनो हेलया जिग्युर् दस्यून्दुर्गपतिर्यथा ।
न केऽपि प्रभवस्तां चाप्य् अनुकर्तुं गृहेश्वरीम् ॥

(अ) SkP, Māheśvarakh. Kaumārikh. 14. 66.

The inmates of the house vanquished the robbers as does the fort-master [or they vanquished the inmates of the house as the fort-master subdues the robbers]. None of them was, however, able to emulate (the good behaviour of) that mistress[1] of the house.

1. Parvati.

13456

गेहिन्याः शृण्वन्ती
गोत्रस्खलितापराधतो मानम् ।
स्निग्धां प्रिये सगर्वां
सखीषु बाला दृशं दिशति ॥

(अ) ĀrS 2. 199.

Ārya metre.

Hearing of the anger of his wife due to his calling her by a wrong name, the young maiden, while in the midst of her friends, cast a loving and proud glance on her lover.

13457

गेहिन्या चिकुरग्रह-
समयससीत्कारमीलितदृशापि ।
बालाकपोलपुलकं
विलोक्य निहतोऽस्मि शिरसि पदा ॥

(अ) ĀrS 2. 216.

Ārya metre.

On seeing horripilation on the cheek of the young mistress, my wife struck me on the head with her foot, though her eyes were closed with a hissing sound as I held her by hair.

13458

गेहिन्या ह्रियमाणं
निरुध्यमानं नवोढया पुरतः ।
मम नौकाद्वितयार्पित-
गुण इव हृदयं द्विधा भवति ॥

(आ) ĀrS 2. 209.

Ārya metre.

As my heart, firmly held in front by the newly wed dame, is being drawn (back) by my wife, it breaks into two like a rope fastened to two boats.

13459

गेहे गेहे कलौ काव्यं श्रोता तस्य पुरे पुरे ।
देशे देशे भयत्राता दाता जगति दुर्लभः ॥

(आ) SH fol. 69*b* (748) and fol. 84*a* (41).

(*d*) ज…ति SH fol. 69*b*.

In the Kali age there is poetry in every house, its connoisseur in every town; One who shields from fear is in every country, but it is hard to find a donor in the world.

13460

गेहे गेहे सुभग भवतो रामभद्र क्षितीश
त्वामालिख्य स्वमपि सविधे सस्पृहं भावयन्त्यः ।
तस्मिन्नाकस्मिकमुपगते वल्लभे भीतिभाजः
पौष्पं चापं तव करतले वेपमाना लिखन्ति ॥

(आ) SR 119. 127, SSB 419. 12, Pad 17. 5, RJ 124.

(*a*) °सुदृशो [भवतो] Pad ; °चन्द्र [°भद्र] SSB.

(*c*) उपनते Pad.

Mandākrāntā metre.

O Rāma, graceful lord of the earth, the young dames, in every house, draw your picture and longingly imagine themselves to be near you (in the picture). But frightened and trembling as their husbands suddenly return home, they draw a bow of flowers in your hand.

13461

गेहे यस्य विराजते भगवती साक्षात्सरोजासना
जिह्वाऽग्रे च सरस्वती विजयते शैलेन्द्रभूः पादयोः ।
ऋद्धिर्यस्य समन्ततश्च सततं सिद्धिश्च साध्यान्वये
स श्रीशोभनलाल राजतु भवान् सम्मोदयन् सज्जनान् ॥

(आ) SSB 429. 2 (Saṁgrahītaḥ).

Śardūlavikrīḍita metre.

In your house resides the goddess Lakṣmī in an embodied form, Sarasvatī (the goddess of learning) on the tip of your tongue, and the daughter of the Himālaya (Pārvatī) near your feet, who have prosperity all around you and success in every undertaking; may you, O Shobhan Lal, shine forth, gladdening the worthy.

13462

गेहे वाहीकयूनां वहति दमनको मञ्जरीकर्णपूरा-
न्नुन्मादः पामरीणां मरुति मरुबकामोदिनि व्यक्तिमेति ।
सद्यो भङ्गानुसारस्नुतसुरभिशिराशीकरः साहकारः
सर्पन्नम्भः शरावे रचयति च रसो रेचकी-चन्द्रकाणि ॥

(आ) KāvR 18. 86 (p. 110), KH 161. 23–5.

(c) सद्यो गन्धानुसारस्नुतसुरभिशिरा: KH.

(d) °चक्र° [°चन्द्र°] KāvR (var.), KH.

Sragdharā metre.

In the houses of the Vāhīka-youth, the *damanaka* tree bears ear-rings in the form of its blossoms, the ecstasy of the ladies of the Pāmara Country manifests itself in the air laden with the fragrance of the *marubaka*-flowers, and the fragrant fluid of the mango-trees, dripping as (the fruits were) recently plucked, wafts along and forms moon-like circles in the cup of water.

13463

गैरिकमनःशिलादिः
प्रायेणोत्पद्यते कुतो नगतः ।
यः खलु न चलति पुरुषः
स्थानादुक्तः स कीदृक्षः ॥

(आ) SR 196. 13, SSB 551. 12.

Āryā metre.

From where does the red chalk and red arsenic generally originate? From the mountain *(nagataḥ)*. How is that person described who does not move from his place? Not gone *(na gataḥ)*.

13464*

गो-कण्ठात् कण्ठ-पाशान् मुकुलितवदनात् पद्म-वृन्दान्मिलिन्दान्
ध्वान्तासारात् त्रिलोकीमपि च गद-गणात् किं च निद्रा-समुद्रात् ।
कोकाञ्छोकात् क्षुदब्धेरखिलसुरवरान् मोचयत्य-र्कभूतिर्
यस्माद् दीनार्तिमालाप्रशमनकुशला भाग्यभाजां प्रसूतिः ॥

(आ) PdT 182.

(a) पद्म° [पद्म°] PdT (var.).

(c) कोकान् शोकात् [को°] PdT (var.); °वारान् [°वरान्] PdT (var.).

Sragdharā metre.

The light (lit. splendour) of the sun releases the neck-ropes from the necks of the cows, the bees from the host of closed lotuses, the three worlds from the profusion of darkness, various ailments and the sea of slumber, the ruddy geese from the grief, and the adorable gods from the Ocean of hunger. (This is so) because the progeny of the fortunate is proficient in allaying the misery of the distressed.

13465**

गोकर्णं गाहमानाः पृथुतरपृषतग्राहिणः शंबरौघा-
  नाकर्षन्तो दिगन्तानपि च विदधतः कन्दली-
    सुप्रचारान् ।
एते धावन्ति वार्धंधवसमुरुधनुर्धारयन्तः समन्ता-
  दावृण्वन्तोऽभ्रवीथिं वनमिव शबरभ्रान्तिभाजो-
    ऽम्बुवाहाः ॥

(आ) SR 342. 80, SSB 216. 3, RJ 1267.

(*d*) ऽभ्रवीथीं SSB.

Sragdharā metre.

Entering into the Gokarṇa Tīrtha, carrying copious drops (entrapping the big deer), drawing (from the ocean) a mass of water (alluring the herds of the *Śambara* deer), causing the plaintain trees shake violently in all the directions (making the *kandalī*-deer flee to the ends of the quarters), bearing a large rainbow (carrying a large bow), and enveloping the avenue of the sky like a forest, the clouds move all around, confusing themselves with (a pack of) hunters.

13466*

गोकर्णराडाभरणं यदीयं
  यद्‌गव्यहव्यावजमाबबाह ।
कुं भेनचूडामणिरादिगन्तात्
  पायादपायादुरगात्मजार्धः ॥

(आ) SR 190. 65, SSB 540. 77, SRK 154. 33 (a. Sphuṭaśloka).

(*b*) °हव्येडज° SRK.

(*c*) कुंभेन SRK.

Indravajrā metre.

May Lord Śiva, who has the lord of serpents as his ornament, the fire of whose (third) eye burned down the Cupid, whose crest-jewel is the moon, the lord of stars, save the earth from destruction to its farthest extremity.

13467

गोकर्णाकृतिहस्तेन माषमग्नजलं पिबेत् ।
तन्न्यूनमधिकं पीत्वा सुरापानसमं पिबेत् ॥

(आ) NBh 191.

(*d*) or भवेत् [पि°] NBh.

Shaping one's hand like a cow's ear one may sip water equal to that soaks a bean. Water (drunk) more or less than that is like drinking wine.

13468*

गोकर्णे भद्रकर्णे च जपो दुष्कर्मनाशनः ।
राजकर्णे जपः सद्यः सर्वकर्म-विनाशनः ॥

(अ) Kalivi 72.

Muttering prayer at Gokarṇa and Bhadrakarṇa washes off evil deeds. Tale-bearing to the king instantly destroys all deeds (i. e. leads to dangerous consequence).

13469

गोकुलस्य तु या शोभा धन्या मधुपुरे गता ।
अस्माकं हृदयं यत्र गोकुलं व्याकुलायते ॥

(आ) PG *ad* 322 (a. Dhanya).

The blessed grace of *Gokula*[1], where our heart and the herd of cows (now) feel distraught, has gone to Madhupura[2].

1. Kṛṣṇa.
2. Mathurā.

13470

गोकोलास्थिकरीषैस्तु दग्धे गर्ते विशोधिते ।
उप्तं च वालुकापूर्णे मूलकं गर्तवद् भवेत् ॥

(आ) ŚP 2311.

Raddish, sown in a pit, heated with dry cow-dung and bones of a boar, then thoroughly cleansed and filled with sand will grow of the size of that pit.

13471

गोक्षुरकेक्षुरकं शतमूली-
वानरि नागबलातिबलानाम् ।
चूर्णमिदं पयसा निशि सेव्यं
यस्य गृहे प्रमदाशतमस्ति ॥

(आ) ŚP 3214 (a. Yogaratnāvali).

Dodhaka metre.

He who has a hundred women in his house, should use the powder of *gokṣuraka, ikṣuraka, nāgabalā* and *atibalā* herbs[1] with milk at night.

1. All mixed.

13472

गोक्षुरविदारिकाभव-चूर्णं वा शर्करासहितम् ।
स्वरसेन भावितं वा धात्रीचूर्णं सिताज्यमधुलीढम् ॥
लीढ्वानुपीय दुग्धं न तृप्यति स्त्रीशतस्यापि ॥

(आ) ŚP 3215 (a. Yogaratnavali),

Āryā metre.

If the powder of *gokṣura* and *Vidarika*, mixed with brown sugar is used, or powder of *dhatri*, mixed with its own juice, is licked with sugar, ghee and honey followed by the drinking of milk, one will not be satisfied even with hundred women.

13473

गोगजवाहनभोजनभक्ष्योद्-
भूतपमित्रसपत्नजशत्रोः ।
ब्राह्नवैरिकृतासनतुष्टा
मामिह पातु जगत्त्रयजुष्टा ॥

(आ) SR 190. 63, SSB 539. 74.

Dodhaka metre.

He goes by bull—Śiva, his son—Kārtikeya, his Vehicle–pea-cock, his food–snake, his food, wind, his son—Hanumān, his protector—Sugrīva, his friend—Rāma, his enemy—Rāvaṇa, his son—Indrajita his foe—Indra, his vehicle—Aiarāvata, his enemy—lion, happily seated on him–Durgā. May that Mother, attended upon by the three worlds, protect me.

गोघ्ने चैव सुरापे च see ब्रह्मघ्ने च सुरापे च.

13474

गोजीर्णं वस्त्रजीर्णं च परपूर्वगताः स्त्रियः ।
दुर्जनं सततं मित्रं दूरतः परिवर्जयेत् ॥

(अ) Cr 1448 (CNF 15, CNPN 25*cb*/*ab*, (M 72). Cf. Nos. दुर्जनं च सदामित्रं and धनमाहुः परं धर्मं atisampada ; aśvaḥ-supta ; aśvayānaṁga°.

(*a*) °जीर्ण CNF (MS); Monseur corrects *a* to read गोजीनं वत्सजीनं च; E. Bartoli disagrees.

(*b*) भार्या (the MS has भार्या) जारभराः स्त्रि° CNPN.

(*c*) दुर्जनं शत्रुमित्रं च CNPN.

One should shun from afar a dry cow, a tattered cloth, women already having (illicit) relations with others, and a friend of invariably wicked disposition.

13475

गोत्रं नैव निजं कुलं न विमलं जातिं च नो सुन्दरीं
दैवं नैव गुरुं च नो न पितरं नो मातरं न प्रभुम् ।
मित्रभ्रातृकलत्रपुत्रभगिनीवृद्धांश्च नो मन्यते
कार्याकार्यविचारणां न कुरुते क्रोधप्रमत्तः पुमान् ॥

(आ) IS 2199, Subh 83.

(*a*) सुन्दरां Subh.

(*b*) नो (first) om. Subh.

(*c*) °वृद्धाश्च Subh.

(*d*) क्रोधः Subh.

Śardūlavikrīḍita metre.

A man, mad with anger, cares not for lineage, nor his spotless family nor beautiful wife nor divinity nor preceptor nor father nor mother nor the master, nor friend nor brother nor wife nor son nor sister nor the aged nor does he discriminate between right and wrong.

13476

गोत्रक्षुण्णमर्कस्यान्तं कुलान्तं प्रभवः स्त्रियः ।
राज्ञः श्रीर्ब्रह्मशापान्ता पापान्तं ब्रह्मवर्चसम् ॥

(अ) Cr 2150 (CNP II 80, CM 80) (Unclear). E. Monseur suggests to read *cd* :

प्राज्ञत्वं ब्रह्मचर्यान्तं प्राज्ञान्तं ब्रह्म° and to compare it with CNG 311 (Cf. No. 4508 ājñāmātraphala.

(*a*) °क्षूनं°.

(*b*) कुलंन्तं CNP II ; प्रभव CNP II.

(*c*) राज्ञ स्त्री ब्रह्मशापांत CNP II.

(*d*) प्रलांत ब्र° CNP.

The sun loses its light (i. e. sets) when the cows tread (i. e. return to) their stable (in the evening). A family is ruined when women become its masters. The glory of the king is finished when (he is) cursed by a Brāhmaṇa. The divine power of a Brāhmaṇa is lost the moment he commits a sin.

13477

गोत्रस्खलितप्रश्नेऽप्य्-
उत्तरमतिशीलशीतलं दत्त्वा ।
निःश्वस्य मोघरूपे
स्ववपुषि निहितं तया चक्षुः ॥

(अ) ĀrS 2. 206.

(*c*) निस्वस्य ĀrS; 'निःश्वस्य' reading in the commentary : Edi.

Āryā metre.

Even when addressed by a wrong name[1], answering the query very coldly as per her nature, she sent out a sigh and fixed the eyes on her body with its beauty[2] gone futile.

1. Betraying love with another woman of that name.
2. Which failed to attract the heart of her lord.

13478*

गोत्रस्थितिं न मुञ्चन्ति सदा सन्नतिमाश्रिताः ।
उदन्वन्तश्च सन्तश्च महासत्त्वतयाऽन्यया ॥

(आ) SR 46. 48, SSB 302. 50, ŚP 241, JS 52. 3, SRK 17. 64.

(*d*) °तया तथा SRK.

Ever modest, the virtuous do not overstep the decorum of their family, nor do the oceans their shores ; this being their inherent disposition.

13479*

गोत्राग्रहारं नयतो गृहत्वं
स्वनाममुद्राङ्कितमम्बुराशिम् ।
दायादवर्गेषु परिस्फुरत्सु
दंष्ट्रावलेपो मकरस्य वन्द्यः ॥

(आ) KāvR 14. 9 (p. 80), KH 15. 21-2.

Upajāti metre (Indravajrā and Upendravajrā).

While its kinsmen frolic, the pride of the alligator with respect to its (ferocious) jaws merits esteem, as it makes the ancestral estate, the ocean, marked with its name (*makarālaya*), its abode.

13480*

गोत्राचारविशेषपारगतया वृद्धाभिराविष्टया
मात्रा वस्तुषु तेषु तेषु विशदन्यस्तेषु दृष्टेः पुरः ।
अन्नप्राशनवासरे सरभसं वक्षोभरोत्सर्पिणा
येनात्तं धनुरीक्षिताश्च झटिति क्षत्रावतंसा दिशः ॥

(अ) Khaṇḍapraśasti 73. 2.

(आ) Skm (Skm (B) 224, Skm (POS) 1. 45. 4) (a. Keśaṭaz in Skm (POS) a. Keśava), SR 116.60, SSB 409. 2.

(*a*) °विचारपार° Khaṇḍa°, SR, SSB; वृद्धा निरा° SSB.

(*b*) पुरतः प्रस्तारितेषु क्रमात् [वि° न्य° दृ° पु°] Khaṇḍa°, SR, SSB.

(*d*) सपदि [झ°] Khaṇḍa°, SR, SSB.

Śārdūlavikrīḍita metre.

As the mother, well-versed in family practices and duly instructed by the elderly ladies, neatly placed before him the various things on the day of *anna-prāśana* - ceremony, he (Paraśurāma), with inflated chest, hurriedly took up the bow and at once gazed at the quarters adorned with the *kṣatriyas* (so that he may liquidate them later on).

13481

गोत्रे साक्षादजनि भगवानेष यत् पद्मयोनिः
शय्योत्थायं यदखिलमहः प्रीणयन्ति द्विरेफान् ।
एकाग्रां यद् दधति भगवत्युष्णभानौ च भक्ति
तत् प्रापुस् ते सुतनु वदनौपम्यमम्भोरुहाणि ॥

(अ) Anar 7. 82. (Cf. A. B. Keith's The Sanskrit Drama, p. 230).

(आ) Skv 444, (a. Murāri), Kav 192, (a. Murāri), JS 269. 12 (a. Murāri), SR 313. 59 (a. JS) SSB 168. 60, AlK 392. 24-393. 2, Almu 54. 6-9.

(*a*) भगवानेव SkV (var.).

(*c*) एकाग्रं JS, AlK, SkV (var.); एकाग्रा SSB.

Mandākrāntā metre.

Brahmā, the lotus-born, originated in their clan/all through the day, from sunrise on, they furnish bees, delight; to the warm Sun they give unswerving adoration. / From such past merits, fair one, lotuses have won/reward in being likened to your face. (D. H. H. Ingalls).

13482

गोत्वारोपेण वाहीके तत्साम्यमनुमीयते ।
को ह्यतस्मिन्नतत्तुल्ये तत्त्वं व्यपदिशेद् बुधः ॥

(आ) VyVi 118. 11-2 (a. Saṁgrahaśloka).

As the properties of a bull are **attributed** to the resident of the Vāhīka Country, it is inferred that he is similar to it (the bull). Otherwise what wise person would ascribe the qualities to one who is not like or similar to (the original).

13483

गोदानात् स्वर्गलोकं व्रजति शिवपुरं धेनुपुत्रप्रदानाद्
ऐश्वर्यं हेमदानाद् व्रजति सुखमहो विद्यया सूर्य-
लोकम् ।
वैकुण्ठं चाश्वदानाद् व्रजति स पुरतो नागदो
ब्रह्मलोकं
भूदानाद् भूपतित्वं सकलजनपतिर्जायते चान्न-
दानात् ॥

(आ) Pras 10. 5.

Śragdharā metre.

Gift of a cow leads to the heavenly region, of a bull to Śiva's abode, of gold to affluence, and by knowledge one happily repairs to the solar region. By making the gift of a horse one attains *Vaikuṇṭha*. One who gives an elephant in charity goes to the *Brahmaloka*. By donating land one attains lordship over the earth, and by gifting food (to the needy) one becomes the lord of all the living beings.

13484

गोधूमचूर्णचयचारुसुधाकराभा
माषप्रकारलवणार्द्रकहिङ्गुगर्भा ।
हैयंगवीनकरमर्दितकोमलाङ्गी
"रोटी" मुखे वसतु पुण्यवतां जनानाम् ॥

(आ) Vidy 769.

Vasantatilakā metre.

May *Roṭī* made of a lump of wheat-flour and resembling the lovely moon, stuffed with a variety of beans, salt, ginger and scented gum, soft and rubbed with fresh butter, reside in the mouth of (i. e. be available to) the virtuous people.

13485

गोधूमसर्पिर्यवमुद्गधान्यं
रक्तस्रुती रेचनमस्ति मान्यम् ।
हंसोदकं तिक्तकषायमिष्टं
घनान्तकाले लघु दुग्धमिष्टम् ॥

(आ) SSB 219. 2 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

Wheat-flour, ghee, barley, *mung* pulse and coarse grain are believed to be laxative and cause free flow of blood. *Haṁsodaka* (water cooled with lunar rays), pungent, astringent and sweet things and milk in small quantity are beneficial after the rainy season.

13486*

गोधूलिधूसरितकोमलकुन्तलाग्रं
गोवर्धनोद्धरणकेलिकृतप्रयासम् ।
गोपीजनस्य कुचकुङ्कुममुद्रिताङ्गं
गोविन्दमिन्दुवदनं शरणं भजामः ॥

(अ) Kṛṣṇakarṇāmṛta 2. 26.

(आ) SuM 1. 3.

(*a*) °भासुर° [°कोमल°] SuM.

(*b*) °कर° [°कृत°] SuM ; °द्धरणमुद्धतबाहुदंडम् SuM (var.).

(*c*) गोपीस्तनस्तबककुङ्कुमपिङ्गलाङ्गं (°पिंजरांग) SuM.

(*d*) भज साधु चेतः [°श° भ°] SuM.

Vasantatilakā metre.

We take refuge with the moon-faced Govinda, whose tender forelocks turned tawny with the dust raised by the cows, who performed the sportful act of lifting the Govardhana mount and whose person was marked with the saffron applied to the breasts of the cowherdesses.

[In the moon-faced Govinda it take refuge, whose lovely forelocks were tinged with the dust raised by the cows, whose sportful activity led Him to raise aloft the Govardhana mountain (in order to protect the cows and the cowherds) ; and whose breasts were dyed with saffron painted on the bosoms of Gopis ! (M. K Achārya)]

13487

गोधूली धान्यधूलिश्च पुत्रस्यालिङ्गतो रजः ।
रजः स्त्रियाश्च कौन्तेय हन्ति पापं पुराकृतम् ॥

(अ) Cr 1449 (CNPN 28, CM 56).

(*b*) °लिङ्गनो CNPN (MS).

(*c*) स्त्रियं CNPN (MS).

O son of Kunti ! the dust raised by the cows, that sticks to the grains, that sticks to one on clasping one's son, and the appearance of woman's mensturation, destroy sins committed in earlier births.

13488

गोनासाय नियोजितागदरजाः सर्पाय बद्धौषधिः
कण्ठस्थाय विषाय वीर्यमहतः पाणौ मणीन् बिभ्रती ।
भर्तुर्भूतगणाय गोत्रजरतीनिर्दिष्टमन्त्राक्षरा
रक्षत्वद्रिसुता विवाहसमये प्रीता च भीता च वः ॥

(अ) Viddhaśālabhañjikā 1. 3.

(आ) SkV 102 (a. Rājaśekhara), Prasanna 21*b*, Skm (Skm (B) 111, Skm (POS) 1. 23. 1) (a. Rājaśekhara), JS 22. 36 (a. Rājaśekhara), Sar 3. 28 (p. 325), SR 12. 33 (a. Viddha), SSB 19. 30, ŚB 1. 348; 2. 322; 4. 456.

(*a*) नियोजितांगदजरत्स° Viddha (var.); गोनासाविनि° Viddha (ChSS); °जायत जरत्सर्पाय Viddha (var.); गोनाशाय निवेशिता° Prasanna, गोदानाय or गोनाथाय JS (var.), °तागत° JS (var.).

(*b*) पाणिस्थाय SkV; °महते कण्ठे मणिं वि° SkV °महिते Sar.

(*c*) भूतगणेश° Prasanna; गोत्रज° SkV (var.); °जरतीसन्दिष्ट° JS.

(*d*) ह्रीता [प्री°] Viddha (ChSS).

Śārdūlavikrīḍita metre.

And o'er you, gentles all, may she[1] e'er watch/girt round with powder against the snake kine-snouted, / with magic herbs that fright the serpend-brod ; / aye, bearing in her hands those jewels of might / that quench the venom-fire of Śiva's throat, / well knowing mystic mantra-s' muttered low/by matrons of her kin to guard her safe/from all the demon-rout about her lord, / e'en while in ecstasy of bliss and fear/she trembleth at the coming of her spouse. (L. H. Gray).

1. Durgā.

गोपं हितं हि राजानं see No. 13493.

13489

गोपयेत् स्वानि रन्ध्राणि पररन्ध्राणि चिन्तयेत् ।
कुसीदेन निवर्तेत राज्यमिच्छन् नृपः स्थिरम् ॥

(अ) Cr 1450 (CRC 4. 34, CRB 4. 24, CPS 87. 14), Cf. Cru 145

(*a*) राष्ट्राणि CRB.

(*b*) परराष्ट्राणि CRB.

A king who wants the stability of his kingdom, should conceal his own infirmities, look for the weaknesses of his opponents and should not resort to usuary.

13490

गोपवेषोऽपि कृष्णोऽपि वैकुण्ठोऽपि जनार्दनः ।
लक्ष्म्या लक्ष्यीकृतः सोऽपि गीयते पुरुषोत्तमः ॥

(आ) SuM 2. 11.

(*c*) लक्षीकृतः or लक्ष्मी° SuM (var.).

Even if he is dressed as a cowherd, or is dark-skinned (Kṛṣṇa), or resides in the Vaikuṇṭha or oppresses the (wicked) people (Janārdana) or is longed for (lit. targeted) by the goddess of wealth (Lakṣmī), it is the supreme being who is eulogized (in all these forms).

13491

गोपहीना यथा गावो विलयं यान्त्यपालिताः ।
एवं नृपतिहीना हि विलयं यान्ति वै प्रजाः ॥

(अ) Pratimānāṭaka 3. 23 (in some texts 3. 24).

(आ) Almm 185.

(c) वै [हि] Almm.

As the cows without a cowherd perish, unprotected, so do the people go to ruin without a king.

13492*

गोपायन्ती विरहजनितं दुःखमग्रे गुरूणां
किं त्वं मुग्धे नयनविसृतं बाष्पपूरं रुणत्सि ।
नक्तं नक्तं नयनसलिलैरेष आर्द्रीकृतस्ते
शय्योपान्तः कथयति दशामातपे शोष्यमाणः ॥

(आ) JS 140. 13 (a. Mārulā), ŚP 3421, VS 1095, SR 286. 15 (a. ŚP), SSB 120. 15, SH (Part II) fol. 32*b* (50) (a Mārulā), SSkR P 44.

(*b*) °गलितं [°विसृतं] SR, SSB.

(*d*) शय्यैकान्तः VS, दीयमानः [शो°] VS.

Mandākrāntā metre.

Concealing before your elders, (your) grief due to your separation (from your beloved one) why are you, O my lovely girl ! checking the flood of tears, overflowing your eyes ? The edge of your bed, wetted night after night by tears and dried in the sun (the next morning), indicates (your sad) plight. (J. B. Chaudhari).

13493

गोपायितारं दातारं धर्मनित्यमतन्द्रितम् ।
अकामद्वेषसंयुक्तम् अनुरज्यन्ति मानवाः ॥

(अ) MBh (MBh (Bh) 12. 72. 12, MBh (R) 12. 71. 12, MBh (C) 12. 272*b*).

(आ) SRHt 287. 8 (a. MBh).

(*a*) गोपितारं दधातारं or गोपं हितं हि राजानं or गोपायतारं MBh (var.).

(*b*) धर्मे नित्यं (°र्मनि°) MBh (var.); अतींद्रियं MBh (var.).

(*c*) °दोष° [°द्वे°] MBh (var.).

(*d*) अनुरक्षति (°रज्यंत or रंजति) or उपरज्यंति MBh (var.).

People love (the king) who protects them, gives charity, is devoted to *Dharma*, is (wide) awake and is free from lust and hatred.

13494

गोपाल इति कृष्ण त्वां प्रचुरक्षीरवाञ्छया ।
श्रितो मातुः स्तनक्षीरम् अपि लब्धुं न शक्नुयात् ॥

(आ) SuMuñ 277. 22-3, Kuv *ad* 38. 90 (p. 113).

(*a*) मत्वा [कृष्ण] SuMuñ, त्वं Kuv.

(*c*) मातृस्त° Kuv.

(*d*) अप्यलभ्यं त्वया कृतम् Kuv.

O Kṛṣṇa ! he who has approached you to seek abundant milk thinking that you were a cowherd, may not be able to get even his mother's milk (to drink as he is sure to be liberated from the worldly existence).

13495

गोपालदामोदरदेवदास-
संज्ञा बभूवुस्तनयास्तदीयाः ।
नेत्रावतारा इव चन्द्रमौले-
रपाकृतध्वान्तगणास्त्रयोऽपि ॥

(आ) ŚP 4.

Upajāti metre (Indravajrā and Upendravajrā).

His sons named Gopāla, Dāmodara and Devadāsa were like the (three) incarnations of Śiva's eyes, and all the three dispelled the mass of darkness (from the world).

1. Rāghavadeva, teacher of the Chauhan ruler Hammira.

13496

गोपालभक्तः प्रतिपन्नविद्यः
सर्वत्र सम्यग्विहितप्रबन्धः ।
मुग्धोऽप्यमुग्धः परमुग्धतादः
श्रीकृष्णदत्तो जयताच्चिराय ॥

(आ) SSB 287. 1 (a. Saṁgrahitaḥ).

Indravajrā metre.

May Śrī Kṛṣṇadatta, who is a devotee of Gopāla, has acquired knowledge (of the various Śāstras), and established order efficiently all around, and who though charming is not charmed (by women) but stupifies others (with his charms), be victorious for long.

13497

गोपालेन प्रजाधेनोर् वित्तदुग्धं शनैः शनैः ।
पालनात् पोषणाद् ग्राह्यं न्याय्यां वृत्तिं समाचरेत् ॥

(अ) P (Pts 1. 218, PtsK 1. 249).

(आ) SR 149. 291 (a. P), SSB 473. 197, IS 2200.

(a) The cowherd should obtain, by and by, the milk of wealth from the progeny like cow, after feeding and nourishing it properly, and should thus earn a just livelihood.

(b) The king should collect, little by little, the milk-like taxes from the cow of his subjects, after he has guarded and fed them well, should and thus follow a just policy.

13498

गोपालो न च गोपालस् त्रिशूली न च शंकरः ।
चक्रपाणिः स नो विष्णुर् यो जानाति स पण्डितः ॥

(आ) ŚP 516, SR 184. 3 (a. ŚP), SSB 528. 3, SRK 147. 3 (a. Kalpataru).

(*a*) नैव [न च] SR, SSB, SRK

(*b*) नैव [न च] SR, SSB, SRK.

He[1] protects the cows but is not Kṛṣṇa, bears a trident but is not Śiva, has a Chakra but is not Viṣṇu. He who knows (him), is a wise person.

1. A bull marked with a Trishula and a Chakra.

गोपितरं दधातारं see No. 13493.

13499

गोपी-कटाक्ष-कज्जल-
नीलमिवेन्दीवरच्छायम् ।
मधुवन-बाल-सहायं
नन्दकुमारं सदा नौमि ॥

(आ) PV 866 (a. Jagajjīvana).[1]

(d) नौमि PV (Printing error).

Upagīti-āryā metre.

I always bow to the son of Nanda (Kṛṣṇa), who is dark like collyrium in the form of glances of the cowherd-maids, has complexion of a blue lotus and is accompanied by young boys in the *madhu-vana* (pleasure garden).

13500

गोपीजनालिङ्गितमध्यभागं
वेणुं धमन्तं भृशलोलनेत्रम् ।
कलेवरे प्रस्फुटरोमवृन्दं
नमामि कृष्णं जगदेकवन्द्यम् ।।

(आ) PG 296 (a. Śrī Puruṣottamadeva).

(b) ध्वनन्तं or क्वणन्तं or भ्रमन्तं PG (var.).

(d) जगदेककन्दम् or °बन्धुम् [°वन्द्यम्] PG (var.).

Upajāti metre (Indravajrā and Upendravajrā).

I salute Kṛṣṇa, who alone is adorable to the world, is clasped at waist by the cowherdesses, plays upon the flute, has very tremulous eyes and horripilation on his body (as he is lost in music and is in the company of the cowherd-maids).

13501**

गोपीलोचनयुग्मगोलवसतिर्गोपालगोष्ठीरतिर्
गोरक्षाधृतगोपवेषरुचिरो गोवर्धनोगोद्धरः ।
गोलोकाधिपतिः खगोत्तमरथो गोत्रासमुद्धारकृद्
गोविन्दोऽवतु गोकुलावृतरसो गोपालगोत्रोद्भवः ।।

(आ) SSB 37. 39.

Śārdūlavikrīḍita metre.

May Govinda who resides in the eye-balls of the cowherdesses, revels in the assembly of the cowboys, assumed the lovely form of a cowherd to guard the cows, lifted the Govardhana mount, is the lord of *Goloka*, has Garuḍa as his (aerial) car, rescued the earth (in the boar incarnation), who relishes the cow-milk (or loves Gokula or the herds of cows) and was born in the family of cow-herds, protect you.

13502

गोपुच्छवल्मीककृतास्पदश्च
काको भवेत् सर्पभयस्य हेतुः ।
स्यात् मृत्यवेऽङ्गारचितास्थिसंस्थः
काकः प्रकुर्वन् कचचर्वणं च ।।

(आ) ŚP 2482.

Indravajrā metre.

A crow perched on a cow's tail or an ant-hill will be the cause (indicative) of fear from a serpent. A crow sitting on bones of a funeral pile and chopping its hair will mean death (to the viewer).

13503

गोपूजा भूभुजा कार्या तया स्युस्तनयादयः ।
दिलीपः पुत्रमगमत् कामधेनुप्रपूजया ।।

(अ) Purāṇārthasaṃgraha, Rājanīti 18.

The king should worship the cow. That (i. e. Cow-worship) may yield him sons and other (valuable) objects. King Dilīpa got a son by worshipping the divine cow with devotion.

13904

गोपृष्ठदूर्वातरुगोमयेषु
तुण्डं विघर्षन्नवलोकितोऽग्रे ।
आहारमन्यस्य मुखे ददाति
ददाति भोज्यं बलिभुग् विचित्रम् ॥

(आ) ŚP 2472,

Upajāti metre (Indravajrā and Upendravajrā).

A crow seen infront, rubbing its beak on cow's back, *durva* grass, a tree, or cowdung, and putting food in the mouth of another crow, heralds the gain of delicious food.

13505

गोपेश्वरीवदनफूत्कृतिलोलनेत्रं
जानुद्वयेन धरणीमनुसञ्चरन्तम् ।
कञ्चिन् नवस्मितसुधामधुराधराभं
बालं तमालदलनीलमहं भजामि ॥

(आ) PG 131 (Śrī Raghunāthadāsa).

(*a*) गोष्ठेश्वर° or गोष्ठेश्वरी° or नन्दाङ्गना° or व्रजेश्वरी PG ; °फुत्कृति° or °चूतकृति° or °चूत्कृत° PG (var.).

(*b*) धवलीमनु° PG (var.) ; °संसरन्तं PG (var.).

(*c*) किञ्चिन् PG (var.) ; °मधुरधराग्रं PG (var.).

(*d*) °नीलरुचिं स्मरामि PG (var.).

Vasantatilakā metre.

I worship a certain boy (Bāla Kṛṣṇa) of dark-blue hue like a Tamāla-leaf, whose eyes are restless with blowing into them by Yashodā with her mouth, who moves gracefully on the ground on his knees and the beauty of whose lips is sweet with the nectar of unique smile.

13506

गोपोषी धनकामी च अग्रवाग् बीजसंग्रही ।
चत्वारो नावसीदन्ति पञ्चमो ग्रामयाचकः ॥

(अ) Cr 2151 (CNP II 139, (CM 208). (Corrupt).

(*a*) गोपोषिधनवापी CNP II (MS).

(*b*) अग्रवाकवि° CNP II.

He who nurtures the cows, seeks (more and more) wealth, is eloquent in speech and stores seeds (at the opportune time), these four do not suffer, (so does not) the fifth who begs in a village

13507

गोप्यं रहस्यमणितम् अत्यल्पहृदयातिथि ।
अमृतं पारदमिव नाऽल्पसत्त्वैः सुदुर्जरम् ॥

(अ) Raj (Raj (V) 7. 1691, Raj (5) 7. 1690).

(*c*) पारतम् Raj (S).

(*d*) सदुर्जरम् [सुदु°] Raj (var.).

Is not secret information which has to be guarded, (as hard to keep) for small minded people, as the imperishable quick-silver is hard to digest for persons of small strength ? (M. A. Stein).

13508**

गोप्यः श्रीमदुपेन्द्ररूपकलनप्रोज्जृम्भमाणस्मर-
क्षुब्धान्तःकरणा विविक्तभवनाभ्यन्तः स्खल-
न्त्योऽविशन् ।
प्रस्वेदाक्तमुखाः स्फुरत्कटि-तटी-प्रभ्रंश्यमानांशुकास्
त्रुट्यत्-कञ्चुक-बन्धनाः प्रविगलन्मल्ली-
प्रसूनालकाः ॥

(अ) PV 58 (a. Jagajjīvana).

(*b*) °न्त्योऽविशुः PV (MS).

Śārdūlavikrīḍita metre.

The cowherdesses, with their minds agitated with passion flaring at the sight of the beauty of graceful Upendra (Kṛṣṇa), faces drenched with perspiration, garments slipping from their shining waists, the joints of their bodices splitting and *malli* flowers falling from their hair, entered the lonely houses, stumbling (midway).

13509

गोप्यते या श्रुतज्ञस्य मूर्खस्याग्रे प्रकाश्यते ।
न दीयते च शिष्येभ्यः किं तया शठविद्यया ॥

(अ) Dar 3. 32.

What is the use of the knowledge of a rogue which is kept secrect from the learned but is revealed to the dunce and is not imparted to the pupils ?

13510

गोप्यो न दोषो मथुराङ्गनायाः
कृष्णस्य धूर्तस्य हि रीतिरेषा ।
विपर्ययो येन कृतः स्वपित्रोस्
तस्योपपत्नीपरिवर्तने किम् ॥

(आ) Vidy 976.

(*c*) °र्ययो Vidy (var.).

(*d*) °र्तने Vidy (var.).

Upajāti metre (Indravajrā and Upendravajrā)

O cowherdesses ! the lady of Mathurā is not at fault. This is the way with the crafty Kṛṣṇa. He who changed his parents, what is strange in his changing a mistress ?

13511

गोब्राह्मणहितार्थाय बालस्त्रीरक्षणाय च ।
वृद्धातुरपरित्राणे यो हिनस्ति स धर्मवित् ॥

(अ) MBh (Bh) 12. App. I. No. 12, lines 15–6, (*a*. also in MBh (Bh) 13. 131. 43).

(आ) SRHt 76. 3.

He (alone) knows the essence of *dharma*, who takes up arms for the welfare of the cows and Brāhmaṇas, for the protection of the children and women, and for the defence of the aged and the sick.

13512

गोभिः क्रीडितवान् कृष्ण इति गोसमबुद्धिभिः ।
क्रीडत्यद्यापि सा लक्ष्मीर् अहो देवी पतिव्रता ॥

(आ) SR 62. 4, SSB 327. 4.

Kṛṣṇa played with the cows (in his adolescent years), that is why Lakshmī plays, even now, with men of bull-like (poor) intelligence. Oh, the goddess is indeed a faithful wife !

13513

गोभिः पशुभिरश्वैश्च कृष्या च सुसमृद्धया ।
कुलानि न प्ररोहन्ति यानि हीनानि वृत्ततः ॥

(अ) MBh (MBh (Bh) *ad* 5. 36. 29 (220* *l*, 3-4), MBh (R) 5. 35. 31).

(*a-b*) गोभिरश्वैश्च कृष्णा च वृत्तयः सुस° MBh (var.).

Families, which are shorn of good conduct, do not flourish by (mere) cows, horses and other animals or by highly productive agriculture.

[Families richly endowed with cows, other animals, horses and agricultural produce but lacking in good conduct and manners, do not ascend to fame. (P. N. Menon)]

13514

गोभिर्धनं किंचिद् धनं हैमं चार्धधनं स्मृतम् ।
धान्यं च धनमेव स्याद् विद्या भूमिरिवाक्षया ॥

(अ) Cr 1451 (CNP II 88, CM 57).

(*b*) हेमं CNP II, CM.

(*d*) विद्या भूमी च चाक्षयं CNP II (MS).

The wealth acquired through the cow-trade is wealth in name. The wealth acquired by the sale of gold is said to be half the wealth. Grains may be the (real) wealth, but knowledge is a wealth which like the earth never perishes.

13515

गोभिर्विप्रैश्च देवैश्च सतीभिः सत्यवादिभिः ।
अलुब्धैर्दानशीलैश्च सप्तभिर्धार्यते मही ॥

(अ) Cr 358 (CSr III. 99, CNL 82, CKl 72)

(आ) Hem Cvc. 9. 4-5, IS 7520, NT 174, SR 83. 3, SSB 360. 3, SMa 1. 50, SSH 1. 38, SH (II) fol. 7*b* (89).

(*a*) गोभिः CS (var.); वेदैश्च [दे°] CS (var.), CKl, CNL, Hem. Cvc, SR, SSB, SSH, SH.

(*b*) सतिभि (°तीभिम् CVc) CS (var.); सत्यभिः CS (var.); स्वतीभिः CS (var.); सत्ये-वादिभी CS (var.); सत्यवदितिः CNL.

(*c*) असुब्धो° : S (var.); दानशूरैश्च SR, SSB, SMa, SSH, SH.

(*d*) महि CS (var.).

The earth is sustained by these seven-cows, Brāhmaṇas, deities, chaste women, the truthful and those who are averse to avrice but disposed to charity.

13516–19

गोभुजां वल्लभा लक्ष्मीर् मातङ्गोत्सङ्गलालिता ।
सेयं स्पृहां समुत्पाद्य दूषयत्युन्नतात्मनः ॥

स नास्ति कश्चित्प्रथमं यः प्रदर्श्यानुकूलताम् ।
सन्ताप्यते न चरमं नीचप्रीत्येव नानया ॥

चपलाभिः प्रवृद्धेयं स्वर्वेश्याभिः सहाम्बुधौ ।
तदेकचारिणीवृत्तम् अनया शिक्षितं कुतः ॥

निःस्नेहा नान्वगात् कांश्चित् सुचिरं संस्तुताप्यसौ ।
परलोकाध्वगान् भूपान् अपाथेयानबान्धवान् ॥

(अ) Rāj (Rāj (V) 5. 6–9, Rāj (S) 5. 6–9, Rāj (T) 5. 6–9).

(आ) IS 2201–4 ; VS 3364 (a. Kalhaṇa [Kahlaṇa]).

(*a*) गोभुजा Rāj (var.).

(*f*) °कूल्यताम् Rāj (var.).

(*g*) संताप्येत् Raj (var.); चरसं Raj (var.).

(*h*) नीचप्रे° Raj (var.).

(*j*) महास्नु° Raj (var.).

(*m*) निस्स्नेहानन्व° Rāj (var.).

Lakṣmī, the mistress of kings, who dallies on the back of her elephant, creates violent desires and spoils the high-minded.

For whomsoever she has first shown fondness, he is (sure to be) brought into distress by her in end, just as by low attachment,

How could she, who grew up in the ocean in company with the fickle courtesans of heaven, learn the conduct of a (woman faithfully) attached to a single man.

She, who is devoid of affection, has never followed kings when they had to proceed on the way to the other world, without provisions for the journey or attendants, though she may have been intimately connected (with them) for a long time. (M. A. Stein).

1. Apsaras.

गोमयगाढोद्वर्तित° see No. 8556.

13520*

गोमायवः शकुनयश्च शुनां गणोऽयं
लुम्पन्ति कीटकृमयः परितस् तथैव ।
स्वां संपदं सकलसत्वकृतोपकारां
नो दृष्टवान् यदसि तच्छ्व वञ्चितोऽसि ॥

(आ) SkV 1636 (a. Keśata), KH 233, 4–6.

(*a*) शकुनयोऽत्र KH; गुणोऽत्र KH.

(*b*) तथैते KH.

(*c*) त्वं [स्वां] KH; °कारं KH; °कारान् SkV.

(*d*) नादृष्ट° KH; यदपि KH; तच्छद [°च्छव] SkV (var.).

Vasantatilakā metre.

O corpse! the jackals, birds and this pack of hounds are destroying you. You are moreover covered all around with insects and worms. You have indeed been hood-winked that you do not see (now) your substance that has done so good to all the creatures.

[The jackals, birds and dogs are robbing you/and all about are insects and the worms./ You've been cheated sadly not to see your substance/turned by all creatures to such good account, Oh Corpse (D. H. H. Ingalls)]

13521*

गोमूत्रमात्रेण पयो विनष्टं
तक्रस्य गोमूत्रशतेन किं वा ।
अत्यल्पपापैर्विपदः शुचीनां
पापात्मनां पापशतेन किं वा ॥

(आ) TP 433, NT 109, IS 7521.

Milk is defiled by a mere touch of the cow-urine, but a large quantity of it matters nothing to the butter-milk. Even a slight sin causes havoc to the pious, but hundreds of sins make little difference to the sinful.

13522**

गोरोचनारुचकभङ्गपिशङ्गिताङ्गस्
तारापतिर्मसृणमाक्रमते क्रमेण ।
गोभिर्नवीनबिसतन्तुवितानगौरैर्
आढ्यंभविष्णुरयमम्बरमावृणोति ॥

(आ) SkV 945, Skm (Skm (B) 379, Skm (POS) 1. 76. 4).

(d) आढ्यम्भविष्णु° Skm.

Vasantatilakā metre.

With its orb (lit. body) yellowish like *gorocanā* and citron, the lord of stars is rising steadily and gracefully. Growing prominent, it covers the sky with rays as white as the canopy of the filaments of the fresh lotus-stalks.

[His[1] body reddened by propitious rouge,/the husband of the stars glides smoothly/till growing rich, he covers all the sky/with rays as white as a canopy of lotus-stems. (D. H. H. Ingalls)]

1. The Moon.

13523**

गोवर्धनप्रस्थनवाम्बुवाहः
कलिन्दकन्यानवनीलपद्मम् ।
वृन्दावनोदारतमालशाखी
तापत्रयस्याभिभवं करोतु ॥

(आ) PG 95 (a. Gauḍīya).

(d) करोति PG (var.).

Upajāti metre (Indravajrā and Upendravajrā)

May the fresh cloud (perched) on the peak of Govardhana, the new blue-lotus of Yamunā, and the sturdy Tamāla tree of Vṛndāvana remove the three-fold afflictions (of the people).

13524**

गोवर्धनोद्धरणहृष्टसमस्तगोप-
नानास्तुतिश्रवणलज्जितमानसस्य ।
स्मृत्वा वराहवपुरिन्दुकलाप्रकाश-
दंष्ट्रोद्धृतक्षितिहरेरवतु स्मितं वः ॥

(आ) VS 34 (a. Vibhūtibala), SR 22. 128.

(a) °रहृष्टसमग्रगोप- VS (var.); °गोपी° VS (var.).

(b) नानाजनप्रणयल° VS (var.).

Vasantatilakā metre.

May the smile of Lord Kṛṣṇa (Hari) protect you. Lord Kṛṣṇa–who blushed on hearing the manifold eulogies (sung) by the cowherds overjoyed at his lifting up the Govardhana mount which reminded (them) of the raising up (by him) of the with his earth tusk glittering like a digit of moon, in his boar incarnation.

13525*

गोविन्दनन्दनतया च वपुःश्रिया च
मास्मिन् नृपे कुरुत कामधियं तरुण्यः ।
अस्त्रीकरोति विजये जगतः स्मरः स्त्री-
रस्त्रीजनः पुनरनेन विधीयते स्त्रीः ॥

(अ) Prk 153 (p. 55).

(आ) Vidy 328 (a. Śrī Harṣa).

(b) भजत [कु°] Vidy ; °धिया Vidy.

(c) वि° ज° tr. PrK ; °रस्त्री Vidy.

Vasantatilakā metre.

Think not this king, O dames, to be Cupid because of his physical splendour and his being a son of Govinda. The Cupid makes the women his weapons to conquer the world (while) he (the king) has turned the armed adversaries *(astrījanaḥ)* into mere women.

13526*

गोविन्दाख्यानपीयूष- प्लवैरिव सितीकृताम् ।
व्यासादिवदनाम्भोज- भ्रमरीं भारतीं भजे ॥

(आ) SMH 1. 2.

I wait upon the goddess of learning, a female bee of the lotus like mouth of Vyāsa and others and who has been rendered (all the more) white by the flood of nectar in the form of Kṛṣṇa's narrative.

13527

गोविन्दे स्वयमकरोः सरोजनेत्रे
प्रेमान्धा वरवपुरर्पणं सखि त्वम् ।
कार्पण्यं न कुरु दरावलोकदाने
विक्रीते करिणि किमङ्कुशे विवादः ॥

(आ) PG 198 (Karṣacit).

(a) सरोजनेत्रं PG (var.).

Praharṣiṇī metre.

Friend ! blinded by love, you yourself surrendered your charming body to Govinda endowed with lotus-like eyes. Be not miserly now in casting a side-long glance (at him). Why quarrel about the goad when the elephant has already been sold out ?

13528

गोविन्दो मातुलो यस्य पिता यस्य धनंजयः ।
अभिमन्यू रणे शेते नियतिः केन वार्यते ॥

(आ) Sama 2 न 91, SRM 2. 1. 157.

Abhimanyu, whose maternal uncle is Govinda (Kṛṣṇa) and father is Arjuna, is lying dead on the battle-field. Who can avert the destiny ?

13529**

गोविन्दो व्रजति व्रजादुपगतो ग्रामं यदूनामिति
प्राप्तो माथुरबन्धकीगृहमिति श्रुत्वापि यौ जीवतः ।
वज्रेणापि तयोर्मम श्रवणयोर्नाशं किमाशङ्कसे
विश्रब्धं वद कुब्जिका निजयशोगाथा यथा गायति ॥

(आ) Vidy 549 (a. Gopulenāthopādhyāya).

(c) °र्मम [°र्मम] Vidy (var.), °णयोर्ना° Vidy (var.).

(d) °यशो गाथा Vidy (var.).

Śārdūlavikrīḍita metre.

'Kṛṣṇa goes out from *Vraja*, enters the town of the Yādava-s, reaches the house of an unchaste woman of *Mathurā*', if hearing all this my[1] ears are still intact, why do you apprehend their destruction even by the thunder-bolt ? Tell me without hesitation the way *Kubjikā*[2] sings the stories of her glory.

1. Rādhā.
2. A deformed and low-caste woman of *Mathurā* whom Kṛṣṇa visited while there.

13530

गोशतादपि गोक्षीरं प्रस्थं धान्यशतादपि ।
प्रासादादपि खट्वार्धं शेषाः परविभूतयः ॥

(अ) Nīlakaṇṭha *ad* MBh (R) 12. 174. 32. Vet 15. 10.

(आ) IS 2205.

(*b*) कुम्भशतादपि (°तार°; °तैर°) or अन्नं काष्ठ-शतादपि or ग्रामं मूढशतादपि Vet.

(*c*) प्रासादान् मञ्चकस्थानं (मचकः) or पृथिव्यां मञ्चकष्ठाने or मंदिरं म° Vet.

(*d*) कस्यार्थे बान्धवा हताः Vet (var.).

(A small quantity of) milk from hundreds of cows, a handful from hundreds of varities of grains and half a bed in the whole mansion (man uses for himself). The rest of the luxuries are meant for others.

13531

गोशतादपि गोक्षीरं मानं धान्यशतादपि ।
मन्दिरे मञ्चकस्थानं कस्यार्थे बान्धवा हताः ॥

(अ) Cr 1452 (CNP II 48, CM 58), *g* in Vet 15. 10 (Cf. Vet 15. 10).

(*a*) गोशते प्रपि CNP II.

(*b*) मानं मपि शतामपि CNP II ; मान मूढ-शतैरपि *g* in Vet.

(*c*) मंदिरं *g* in Vet.

Vet *ad* 15. 10 (*a*) as above, (*b*) प्रस्थं कुम्भशतादपि, (*c*) प्रासादान् म° (but as above with °कस्थस्य *a* in Vet *b* and (*d*) शेषां परविभूतयः (but *b c e* in Vet also as above) the reading of Vet is clearer Identical with Vet is a quotation of Nīlakaṇṭha (and MBh 12. 174. 32).

Small quantity of milk from hundreds of cows, a little amount from hundreds of varities of grains, and in a palace, a place enough for a cot (that much one needs). What for (then) were the relations killed ?

13532*

गोष्ठं घृतं सुघृतवद्भिरमीभिरग्र्यं
गोभिः समुद्धरति यद् बहुधा हिमघ्नः ।
तद्गव्यमम्बरगतं शिखिजात्मसंस्थं
निस्यन्दमानमभिवर्धयतीह गोजान् ॥

(अ) Rākṣasakāvya 4.

Vasantatilakā metre.

The valuable water in/on the earth which the sun draws variously with its extremely bright rays, (that) water of the earth held by the cloud reaches the sky. When it rains down, it nourishes all that is born of earth.

13533*

गोष्ठश्च कुङ्कुमवपुः प्रतिराजतेऽसौ
सप्त्यद्रिदैत्यभुजगोत्तमशात्रुगोपः ।
उर्वीधराभमचिरोत्थितमम्बरं खे
दृष्ट्वाहिहा प्रमुदितो हिमहाह्वयानः ॥

(अ) Rākṣasakāvya 10.

Vasantatilakā metre.

The gopa (protector) of Indra who smote the horses, mountains, demons and Vṛtra (i. e. Indragopa) is of red hue and looks splendid on the earth. On seeing in the sky the newly risen cloud, the peer of a mountain, the peacock, the destroyer of snakes, is overjoyed.

13534

गोष्ठिककर्मनियुक्तः
श्रेष्ठी चिन्तयति चेतसा हृष्टः।
वसुधा वसुसंपूर्णा
प्राप्ता हि मया किमन्येन ॥

(अ) P (PP 5. 23, Pts 1. 15, PtsK 1.14).

(आ) IS 2206.

(*b*) श्रेष्ठो Ptsk.

(*c*) °संपूर्णा° PP, Pts, PtsK.

(*d*) मयाद्य लब्धा कि° PP, Pts, PtsK, IS.

Āryā metre.

A merchant engaged in the chores of a cow-pen-owner thinks with a gleeful mind that he has gained the whole earth with all its affluence. Why bother about any one else ?

[The holder of a stock reflects/with glee, though one of many : / The wide world's wealth belongs to me ; / no other gets a penny. (A. W. Ryder).]

गोष्ठीरञ्जनमित्रा° see No. 6240.

गोष्ठीविहरण° see No. 6241.

13535*

गोष्ठीषु हास्यः समरेषु योधः
शोके गुरुः साहसिकः परेषु।
महोत्सवो मे हृदि किं प्रलापैर्
द्विधा विभक्तं खलु मे शरीरम् ॥

(अ) Avimāraka 4 21.

(आ) Almm 186.

Upajāti metre (Indravajrā and Upendravajrā)

Amusing in the assembly but a warrior in the battle, a (comforting) preceptor in sorrow, reckless to the adversary, great delight to my heart ; no need to be prolix, in him my body is divided into two (i. e. he is my second half).

[Droll to converse with, but a warrior in battle. A preceptor in sorrow and stout hearted to face the foe, the great delight of my heart. In short, he is my other half. (A. C. Woolner and L Sarup).]

1. Avimāraka.

13536*

गोष्ठेषु तिष्ठति पतिर्बधिरा ननान्दा
नेत्रद्वयस्य च न पाटवमस्ति यातुः।
इत्थं निशम्य तरुणी कुचकुम्भसीम्नि
रोमाञ्चकञ्चुकमुदञ्चितमाततान ॥

(अ) Bhānukara's Rasamañjarī 30

(आ) SR 352. 31, SSB 233. 31, RJ 819.

(*a*) ननन्दा Rasa.

(*b*) न हि [च न] Rasa.

Vasantatilakā metre.

The husband is in the cow-pen, husband's sister is deaf, both the eyes of the wife of her husband's brother are impaired, hearing this the young woman was covered with the cloak of prominent horripilation on the region of her pot-like breasts.

13537*

गोस्त्रीद्विजानां परिरक्षणार्थं
विवाहकाले सुहृदां प्रसंगे।
प्राणात्यये सर्वधनापहारे
पञ्चानृतान्याहुरपातकानि ॥

(अ) PDP, Brahmakh. 120. 50.

Upajāti metre (Indravajrā and Upendravajrā).

Falsehood uttered for protecting the cows, women and Brāhmaṇas, at the time of marriage, in conversation with friends, in the face of danger to one's life and when being robbed of wealth, these five (lies), they say, entail no sin.

13538

गोहितः क्षेत्रगामी च कालज्ञो बीजतत्परः।
उत्पन्नसंग्रही दक्षः कृषको नावसीदति ॥

(अ) Cr 2152 (CNPh 76).

(*d*) °सीदन्ती CNPh.

The farmer who is devoted to the welfare of his cattle, visits the fields regularly, knows the appropriate time (of sowing), sows the seeds carefully, stores the produce well and is (otherwise) canny, never comes to grief.

13539*

गौडं राष्ट्रमनुत्तमं निरुपमा तत्रापि राढापुरी
भूरिश्रेष्ठिकनाम धाम परमं तत्रोत्तमो नः पिता।
तत्पुत्राश्च महाकुला न विदिताः कस्यात्र तेषामपि
प्रज्ञाशीलविवेकधैर्यविनयाचारैरहं चोत्तमः ॥

(अ) Prab 2. 7.

(आ) Almn 47. 9-12.

(*b*) °श्रेष्टकनाम Prab (NSP).

(*d*) प्रज्ञाशिल्पविवेक° Almn.

Śārdūlavikrīḍita metre.

In Gauḍa, a country of unrivalled excellence, there is a city named Rāḍhāpura, which contains a celebrated place called Bhūriśreṣṭika. There my worthy father dwells. Who has not heard of his noble and renowned sons; among whom I am distinguished for understanding, abilities, knowledge, courage, wildness, and the performance of my duties. (J. Taylor).

13540*

गौडीनां लोध्रधूलीपरिमलबहुलान् धूमयन्तः कपोलान्
क्लिश्नन्तः कृष्णिमानं भ्रमरकुलरुचः कुञ्चितस्यालकस्य।
पांशुस्तम्बा बलानां तुरगखुरपुटक्षोदलब्धात्मलाभाः
शत्रूणामुत्तमाङ्गे गजमदसलिलच्छिन्नमूलाः पतन्तु ॥

(अ) Mudr 5. 23.

(*a*) °बह° [°बहु°] Mudr (var.); °धवलान् Mudr (var.); धूम्रयन्तः Mudr (var.).

(*b*) क्लिश्यन्तः Mudr (var.).

(*c*) पांशुव्यूह° Mudr (var.).

(*d*) °विलन्नमूलाः (°मालाः) [°च्छि°] Mudr (var.).

Sragdharā metre.

May the dust columns of the forces taking their rise from the stamping of horses' hoofs and sundered from their bases by the sprays of the ichor of the elephants, fall on the heads of the enemy, sullying the cheeks of the maidens of

the Gauḍa, mellow with the fragrance of the powder of the *lodhra*-flowers and eclipsing the darkness of their curly hair possessing the sheen of swarms of bees. (R. S. Walimbe).

13541**

गौरः सुपीवराभोगो रण्डाया मुण्डितो भगः ।
मेरोरर्कहयोल्लीढ- शष्पहेमतटायते ॥

(आ) VS 2304.

The yellowish, conspicuously expansive and shaved female organ of a widow looks like the golden slope of *Meru* with its grass eaten by the horses of the sun.

13542**

गौर इन्द्रोऽरुणो वह्निर् यमः क्रव्याच्च मेचकौ ।
शुभ्रः पाशी च हरितो वायुश्चित्रो धनेश्वरः ॥

(आ) ŚP 2338.

Indra is white, Agni is red, Yama and demon are dark-blue, Varuṇa is bright, Wind-god is green and Kubera is variegated.

13543**

गौरचर्मावृताधारं वस्त्राभरणभूषितम् ।
योषिद्रूपं समालोक्य त्वं मध्यं हि विचारय ॥

(आ) IS 2207, Subh 265.

(*a*) °चर्मावृताधारः Subh.

(*d*) मध्ये Subh.

Looking at the beauty of a woman based on fair skin and adorned with (lovely) costume and ornaments, you should reflect on the middle (part of her body)[1] also.

1. Privy parts.

13544**

गौरत्विषां कुचतटेषु कपोलपीठेष्व-
एणीदृशां रभसहासमिवारभन्ते ।
तन्वन्ति वेल्लनविलासमिवामलासु
मुक्तावलीषु विशदाः शशिनो मयूखाः ॥

(आ) SkV 949.

Vasantatilakā metre.

The clear moonlight breaks forth in laughter/on the breasts of fair women/ and on the cheeks of fawn-eyed damsels, / it shimmers playfully / on their bright pearl-necklaces. (D. H. H. Ingalls).

13545*

गौरमुग्धवनितावराङ्गके
रेजुरुत्थिततनूरुहाङ्कुराः ।
तर्पणाय मदनस्य वेधसा
स्वर्णशुक्तिनिहितास्तिला इव ॥

(आ) SR 268. 387, SSB 90. 2.

Rathoddhatā metre.

The shoots of hair growing on the bright privy part of the lovely maiden appeared as if they were the sesamum seeds placed by the creator on the golden pearl-shell to propitiate the Cupid.

13546

गौरवं किं नु मृतके जानेऽहं तत्र कारणम् ।
लाघवस्यार्थिता मूलं सा मृतस्य न विद्यते ॥

(आ) SRHt 223. 3 (a. Śṛṅgāraprakāśa).

Why possibly respect is shown to the dead ? I know its reason. Begging is the cause of the loss of dignity. That does not exist in the dead.

13547

गौरवं गुरुषु स्नेहं नीचेषु प्रेम बन्धुषु।
दर्शयन् विनयी धर्मी सर्वप्रीतिकरो भवेत् ॥

(अ) Cr 2153 (CNNM 62).

A modest and virtuous person who tenders regards to the elders, affection to the lowly and love to his kinsmen, is loved by all.

13548

गौरवं प्राप्यते दानात् न तु द्रव्यस्य संग्रहात्।
प्रागच्छन् वाञ्छितो लोकैर् वारिदो न तु वारिधिः ॥

(अ) Cr 1433 (CNG 286).

(आ) See SR 69. 7; JS 419. 3, IS 2209, Subh and *cd* also in Subh 134 and 291 (MS), IS 4346, JS 420. 10,

(*a-b*) प्रियः जनानां दातैव न तु पुनर्द्रविणेश्वरः JS 420. 10.

(*b*) वित्तस्य संचयात् SR; वित्तस्य [द्रव्यस्य] JS 419. 3.

(*c-d*) स्थितिरुच्चैः पयोदानां पयोधीनामधःस्थिति. SR, JS 419. 3, वाच्छतैर् IS (419. 3); वाच्छ्यते JS (420. 10).

Respect is won by charity, not by hoarding the wealth. People long for the approaching cloud that rains the water (*vāridaḥ*), not the sea that stores it (*vāridhiḥ*).

13549

गौरवं प्राप्यते दानात् न तु वित्तस्य संचयात्।
स्थितिरुच्चैः पयोदानां पयोधीनामधः स्थितिः ॥

(आ) SR 69. 7 (a. JS), SSB 337. 9, JS 419. 3, IS 2209, Subh 291, SMa 1. 74, SRS 1. 2. 32, SSg 35, SuB 5. 1, SH fol. 69*a* (730) and fol. 83*a* (23), VP 6. 13. Cf. No 13548 and संग्रहैकपरः प्राप्य.

(*b*) नद् [तु] SH fol. 83*a*; द्रव्यस्य संग्रहात् IS, SuB; संग्रहात् JS, SuB; SH.

(*c*) °तिसञ्चि SH fol. 83*a*.

(*d*) पुनः [स्थि°] JS, IS, Subh, SH.

Respect is won by charity, not by hoarding the wealth. The clouds that rain water (*payoda*) stay high in the sky while the oceans that store it (*payodhi*) stay down below.

13550

गौरवं लभते लोके नीचजातिस् तु सद्गुणैः।
सौरभ्यात् कस्य नाभीष्टा कस्तूरी मृगनाभिजा ॥

(आ) IS 2208, Subh 278.

(*a*) लभ्यते Subh.

(*d*) °नाभिजाः Subh.

Even a low-born person wins respect in the world by his virtues. Who does

not fancy the musk for its sweet smell (though) it emanates from the navel of the deer ?

गौरवशैथिल्यकला see वेशकला नृत्यकला.

13551

गौरवेण विना वीर न सतां विक्रमो भवेत् ।
ज्वलिष्यति कथं वह्निर् विना काष्ठं घृतादिभिः ॥

(अ) PdP, Kri. Kh 6. 81.

Brave man ! the valour of the virtuous is not divorced from dignity. How the fire will burn with ghee, if there is no fuel ?

13552

गौरवेषु प्रतिष्ठासु गुणेष्वाराध्यकोटिषु ।
वृथापि च निमज्जन्ति दोषपङ्के स्वयं स्त्रियः ॥

(अ) VC Sr II. 16.

(*b*) गुणेषु साधुसंसदि VC (var.) ; असाध्य° or आसाध्य° or आराध्य° VC (var.); °कोटिश: or °गोष्ठिषु VC (var.).

(*c*) वृथापि or वृद्धवाच or धृतापि or धृता अपि VC (var.) ; विसृज्यन्ति VC (var.).

Even though they be in places of dignity and high position, and among virtues of worshipful eminence, women sink of themselves, without any reason at all, into a mire of wickedness. (F. Edgerton).

13553**

गौराङ्गीकलगीतपञ्चमसुधावेणीतिरस्कारिणीर्
निर्यत्पार्वणचन्द्रमोन्तरकरश्रेणीरसाग्राहिणीः ।
मन्दारप्रकरद्रवन्नवरसद्रोणीमदद्रोहिणीः
पुष्णन्तीः पिब संमदं हरिकवेः वाणीर्मनोहारिणीः ॥

(आ) SH fol. 38*b* (202).

(*c*) °द्रोहीणी: SH *(contra metrum)*.

(*d*) हरिनवे SH (Printing error).

Śārdūlavikrīḍita metre.

Enjoy the captivating poetry of Hari Kavi which puts to shame the nectar of the sweet *pañcamaraga* sung by fair ladies, shares the sweetness of the mass of rays of the rising full moon, humbles the pride of the jar of fresh honey dripping from the clusters of Mandāra-flowers and which (thus) heightens the pleasure (of the reader).

13554*

गौराङ्ग्या भुजलावण्य- मीलितं हेमकङ्कणम् ।
कण्ठाश्लेषे वयस्याभिः काठिन्यादन्वमीयत ॥

(अ) Vikram 8. 57.

(आ) AIR 541, SR 264. 236, SSB 82. 1.

(*a*) निजला° AIR.

(*d*) काठिन्येनान्व° AIR.

The golden bangle lost in the beauty of the arm of the fair-bodied girl was inferred by her friends due to its hardness as she embraced them at their neck.

[The golden bangle, lost in the charm of the hand of that fair-complexioned girl, is felt due to its hardness by (her) friends in embracing her neck. (S C. Banerji).]

13555

गौरीं चम्पक-कलिकाम्
अपहाय भ्रान्त बुर्बुद्धे ।
शाल्मलि-कुसुम-दलेषु
स्वैरं गुञ्जन्न लज्जसे मधुप ॥

(आ) ŚP 816 (a. Śārṅgadhara), Any 79. 27, SR 222. 48 (a. ŚP), SSB 610. 7 (a. Śārṅgadhara), SRK 185. 3 (a. Śārṅgadhara), VP 10. 60.

(*a*) चंपक SRK.

(*b*) दुर्बुद्धे [दुर्बुद्धे] SRK.

Udgīti-āryā metre.

O Dull-witted and perplexed bee ! don't you feel ashamed of yourself in humming wantonly on the petals of Śalmali-flowers after you had forsaken the fragrant (lit. white) buds of the Campaka creeper.

13556**

गौरीं देहार्धमीशो हरिरपि कमलां नीतवानत्र वक्षो
यत्सङ्गात्सौख्यमिच्छुः सरसिजनिलयोऽष्टार्ध-
वक्त्रो बभूव ।
गीर्वाणानामधीशो दशशतभगतामाप्तवानस्तधैर्यः
सा देवानामपीष्टा मनसि सुवदना वर्तते नु न
कस्य ॥

(आ) AS 108.

Śragdharā metre.

Śiva made Gauri the half of his body ; Viṣṇu bore Kamlā on his chest ; the four-faced (Brahmā) with lotus as his abode, also desired pleasure in her company. Lord of gods (Indra) lost his patience[1] and received (on his body) a thousand marks of female organ.[2] Such a fair-faced lady, is coveted even by the gods. In what man's heart she does not possibly reside ?

1. When he saw Ahalyā, wife of sage Gautam.
2. By the curse of sage Gautam

13557**

गौरीकान्त कृतान्तसूदन जगन्नाथ त्रयीविग्रह
त्वच्चिन्तासु विचक्षणाः क्षणमपि ब्रह्मादयो
मानवाः ।
बुद्धिर्नः कियती न साप्यकलुषा तत्रापि तापोर्मयः
कस्त्वा चिन्तयितुं क्षमो न हि कृपामात्रस्य पात्रं
वयम् ॥

(आ) JS 460. 10 (a. Bherībhāṅkāra).

(*c*) or क्रियते न [कि'] JS.

(*d*) or नु [हि] JS.

Śārdūlavikrīḍita metre.

O lord of Gauri, destroyer of Yama, master of Universe, embodiment of three Vedās ! even Brahmā and the like are capable to comprehend you temporarily. How much is our intellect ? That too is sullied. Then there are waves of sufferings therein. Who is able to know you fully ? Obviously, we deserve your grace only

13558*

गौरीक्षणं भूधरजाहिनाथ
पत्रं तृतीयं बयितोपवीतम् ।
यस्याम्बरं द्वादशलोचनाख्यः
काष्ठाः सुतः पातु सदाशिवो वः ॥

(आ) SR 190. 69, SSB 540. 81, Vidy 8.

(*a*) जाऽहि° Vidy.

(*d*) काष्टा SR, SSB.

Indravajrā metre.

May Sadāśiva having a white **bull** as vehicle, the third eye, daughter **of**

mount as wife, serpant as a sacred thread, the quarters as dress and twelve-eyed (Kārttikeya) as son, protect you all.

13559*

गौरीगिरीशयोरेकम् अङ्कालङ्कारकारणम् ।
मदवारिझरोद्गारमयं वस्तु वयं स्तुमः ॥

(आ) SMH 1. 3.

We extol some one (Gaṇeśa) who is the peculiar cause of embellishing the lap of Gaurī and Śaṅkara and who releases (on them) a cascade of ichor (from his head).

गौरीचञ्चलं परिचल° see No. 13560.

13560*

गौरीचुम्बनचञ्चलाञ्चलवलच्चन्द्रप्रभामण्डलं
व्यावल्गत्फणिकुण्डलं रतिरसप्रस्विन्नगण्डस्थलम् ।
प्रौढप्रेमपरम्परापरिचयप्रोत्फुल्लनेत्राञ्चलं
शंभोरस्तु विभूतये त्रिजगतामुन्मत्तगङ्गं शिरः ॥

(अ) Latakamelaka of Śaṅkhadhara (KM 20) 1, MK (MK (S) 150, MK (G) 69. 106.

(आ) SR 7. 88, SSB 12. 80.

(*a*) °चञ्चलं परिचलद्गण्डप्रभामण्डलं SR, SSB; °चञ्चलं वरतनुं चन्द्र° MK (S).

(*b*) वलगद्व्यालकुकु° MK (S).

(*c*) °परिचयप्रो° MK (S).

(*d*) हि भवता° SR, SSM; गाङ्गं शिरः पातु वः [उन्म° शि°] MK (S).

Śārdūlavikrīḍita metre.

May Śiva's head with the furious Ganges on it bestow prosperity to the three worlds. The head—whose nimbus of moon-shine is quivering with the moving (of Gaurī's) garment in the course of his kissing her, whose ear-rings of serpents are moving fast, cheeks are profusely sweating due to the sexual game and the eyes whereof are dilated with deep love (for her).

13561*

गौरी तनुर्नयनमायतमुन्नता च
नासा कृशा कटितटी च पटी विचित्रा ।
अङ्गानि रोमरहितानि सुखाय भर्तुः
पुच्छं न तुच्छमिति कुत्र समस्तवस्तु ॥

(आ) SR 365. 44, SSB 256. 62.

Vasantatilakā metre.

Fair body, long eyes, prominent nose, slim waist, lovely costume and limbs without hair impart pleasure to the husband. The small tail (braid) is, however, not there. All the good things do not exist at one place.

13562*

गौरीनखरसादृश्य- श्रद्धया शशिनं दधौ ।
इहैव गोप्यते कर्ता वर्षेणाऽपि न लभ्यते ॥

(आ) ŚP 535, SuM 19. 14, SR 194. 18, (a. ŚP), SSB 546. 1, SRK 158. 13 (a. ŚP).

(*a*) °संकाश [°सादृश्य°] SuM.

(*b*) स्पर्धया [श्र°] SuM.

(*c*) गोपित: [गोप्य°] SuM.

Out of regard for its resemblance with Gaurī's nails, he placed the crescent on the head. The agent (*Kartā*) is concealed here itself.[1] It cannot be discovered even in one year.

1. The note in the text adds :
इ: काम: तं हन्तीति इहा ईश्वर:
This will mean that 'Śaṅkara bore the Moon. This the subject becomes clear.

13563*

गौरीपतेर्गरीयो
गरलं गत्वा गले जीर्णम् ।
जीर्यति कर्णे महतां
दुर्वादो नाल्पमपि विशति ॥

(अ) ĀrS 2. 196.

(आ) SR 47. 95, SSB 304. 97.

Upagīti-āryā metre.

The deadly poison, on reaching Śiva's throat, was digested there (i. e. dissipated itself there). Slanderous words wear out in the ears of the great. Not a bit of it enters (into their heart).

13564

गौरीव पत्या सुभगा कदाचित्
कर्तेयमप्यर्धतनूसमस्याम् ।
इतीव मध्ये विदधे विधाता
रोमावलीमेचकसूत्रमस्या: ॥

(अ) Naiș 7. 83.

(आ) SR 267. 349 (a. Naiș), SSB 88. 11, Cit (V) 311. 2–3.

(*b*) कर्त्रीयम° Mallinātha *ad* Naiș, SR, SSB °यमत्यर्ध° Cit. (var.).

(*c*) निदधे [वि°] Mallinātha *ad* Naiș, SR, SSB.

(*d*) °सूत्रमस्याम् Cit.

Upajāti metre (Indravajrā and Upendravajrā).

The creator put on her waist a blue string in the form of a line of hair, thinking that this fortunate one (Damayantī) would, bring about like Pārvatī, the completion of her half body (by joining it) with her husband.

13565

गौरीविभज्यमानार्ध- संकीर्णे हरमूर्धनि ।
ग्रम्ब द्विगुणगम्भीरे भागीरथि नमोऽस्तु ते ॥

(अ) Anar 7. 118.

(आ) SkV 78, Skm (Skm (B) 49, Skm (POS) 110. 4), JS 12. 24, Kav p. 40.

(*a*) गौरीसंभुज्य° JS (var.), °नार्द्ध° JS (var.).

(*b*) संकीर्णंहर° Anar.

Hail, mother Ganges, / that flow doubly deep on Hara's head / from its being lessened by the half / he gives to Gaurī. (D. H. H. Ingalls).

13566*

गौरीविभ्रमधूपधूमपटलश्यामायमानोदराः
कण्ठक्षोदभयान् न ये कवलिताः श्रीकण्ठहारोरगैः ।
स्फारोन्मीलितशारदागृहबृहद्द्वाराग्रघण्टारवास्
ते श्लाघामलमन्त कुन्तलपतेः कैलासशैलानिलाः ॥

(अ) Vikram 16. 51.

(आ) JS 235. 22 (a. Bilhaṇa).

(*b*) श्रीकण्ठकण्ठोरगैः JS.

(*d*) संततममी [कु°] JS.

Śārdūlavikrīḍita metre.

Winds from the mount of Kailaśa, which wafted the chime of bells in front of the huge doors of the temple of Śarada that were wide open, which were not gorged by the serpents round the neck of Śiva out of the fear of their throats being bruised, (and) which were blackened by the mass of the smoke of incense at the amorous sports of Gaurī, received eulogy from the king of *Kuntala*. (A. K. Gupta).

13567

गौरीस्वरूपां तुलसीमवेक्ष्य
मुमोच वृन्दाऽङ्गरतिं मुकुन्दः ।
अथानयो रागमवेक्ष्य मन्ये
गौरीमुखं चुम्बति वासुदेवः ॥

(आ) SSB 523. 1.

Upājati metre (Indravajrā and Upendravajrā).

On seeing Tulasī[1] in the form of Gaurī, Kṛṣṇa gave up his fascination for Vṛndā's[2] person. Noticing their love, Kṛṣṇa, to my mind, kisses the face of Gaurī[3].

1. A Sacred.
2. A name of Rādhā.
3. A young girl of eight years.

13568

गौरे प्रिये मातितमां तमिस्रा
ज्योत्स्नी च नीले दयिता यदस्मिन् ।
शोभाप्तिलोभादुभयोस् तयोर्वा
सितासितां मूर्तिमयं बिभर्ति ॥

(अ) Naiṣ 22. 95.

Upajāti metre (Indravajrā and Upendravajrā)

The dark night, a mistress of the Moon, would shine most in the company of a husband who was white; while the moonlit night, another mistress of the Moon, whould shine most in the company of one that was dark. So the Moon assumes a black and white form, as if with a desire to look beautiful before both. (K. K. Handiqui).

13569*

गोगौः कामदुघा सम्यक् प्रयुक्ता स्मर्यते बुधैः ।
दुष्प्रयुक्ता पुनर्गोत्वं प्रयोक्तुः सैव शंसति ॥

(अ) KaD 1. 6.

(आ) SR 166. 608, SSB 500. 608, IS 2210, Ratnāpaṇa *ad* Vidyānātha p. 11 (*a* only).

(*a*) सद्भिः Ratnāpaṇa.

(*c*) दुःप्रयुक्ता SR, SSB.

Word properly used, is considered by the wise to be the milch-cow which yields whatever one desires ; but improperly used, that itself reveals the ignorance of the user. (V. N. Ayer).

13570

गौष्ठिक-कर्मनियुक्तः
श्रेष्ठी चिन्तयति चेतसात्हृष्टः ।
वसुधा वसुसंपूर्णा
मयाऽद्य लब्धा किमन्येन ॥

(आ) SRK 250. 81.

Āryā metre.

A merchant engaged in the chores of a cow-pen-owner (i. e. in rearing the cattle), gleefully thinks in his mind—'I have now gained the whole earth full of wealth. Why bother about any one else' ?

13571

ग्रथित एष मिथः कृतशृङ्खलैर्
विषधरैरधिरुह्य महाजडः ।
मलयजः सुमनोभिरनावृतो
यदत एव फलेन वियुज्यते ॥

(अ) Bhallaṭaśataka 31.

(आ) VS 799.

(*a*) एव [एष] Bhalla (var.) ; °लो- Bhalla (var.), VS.

(*c*) °नाश्रितो Bhalla (var.) ; VS.

(*d*) न यु° VS (and texts of Bhallaṭaśataka).

Drutavilambita metre.

This immensely cool sandal tree growing on the Malaya mount is coiled by the serpents, who having climbed it have formed a chain by themselves. Since it is not covered by the flowers (not resorted to by the noble-minded), it is void of fruits.

13572

ग्रन्थित्रयं भेदयित्वा नीत्वा भ्रमरकंदरम् ।
ततस्तु नादजो बिन्दुस् ततः शून्ये लयं व्रजेत् ॥

(आ) ŚP 4366 (a. Śārṅgadhara).

Piercing the three mystical circles, (life breath) should be raised to the hollow between the eye-brows. Thence emerges *bindu* born of sound. Thereafter one should dissolve oneself in the void.

13573

ग्रन्थिप्रचुरा यस्मिन्
शमी भवेदुत्तरेण वल्मीकः ।
पश्चात् पञ्चकरान्ते
शतार्धसंख्यैर्नरैः सलिलम् ॥

(आ) ŚP 2218.

A place where there is a *Śamī* tree abounding in knots and an ant-hill to its north, at a distance of five hands behind that (ant-hill), at the depth equal to the height of fifty men, there will be water.

13574

ग्रन्थिमुद्ग्रथयितुं हृदयेशे
वाससः स्पृशति मानधनायाः ।
भ्रूयुगेण सपदि प्रतिपेदे
रोमभिश्च सममेव विभेदः ।।

(अ) Śiś 10. 63.

(आ) Amd 63. 116, Sar 5. 240, SR 317. 24 (a. Śiś), SSB 173. 24 (a. Māgha), SuM 17. 10.

(*c*) भ्रूयुगेन SuM, Amd, Sar ; प्रतिपदे SSB.

(*d*) वियोगः [विभे°] Amd (var.).

Svāgatā metre.

The moment the lord of her heart touched the knot of her lower garment to untie it, the eye-brows of the proud lady instantly frowned and her hair stood on end at the same time.

13575

ग्रन्थिलतया किमिक्षोः
किमपभ्रंशेन भवति गीतस्य ।
किमनार्जवेन शशिनः
किं दारिद्र्येण दयितस्य ।।

(अ) ĀrS 2. 215.

(आ) SRM 2. 2. 411.

(*a*) किमिक्षो ĀrS.

Āryā metre.

What does it matter if the sugar-cane is full of knots ? What harm the corrupt words do to a song ? What difference it makes if the crescent is curved ? It matters little if a lover is poor.

13576*

ग्रसति कोऽपि विमोहविधुंतुदो
हृदयचन्द्रमसं मम दारुणः ।
तदपि हन्त तदन्तरशायिनी
लगति चित्रमृगीव मृगेक्षणा ।।

(आ) SR 278. 35, SSB 107. 39.

Drutavilambita metre.

A terrible Rāhu of doubt eclipses the moon of my heart. Ah ! even then the fawn-eyed damsel appears to be like the spotted doe resting therein.

13577

ग्रसति चकोरोऽङ्गारं
सुहृदिन्दोर्दर्शनप्रमत्तोऽयम् ।
सोऽपि स्वहस्तसुधया
लिम्पति रक्षति च तं सुमनाः ।।

(आ) SSB 369. 4.

Āryā metre.

Intoxicated on seeing his friend, the moon, this Chakora eats up the burning coals. He too, being of loving heart, applies the nectar of his rays and saves him.

ग्रसमानमिवौजांसि see No. 1399.

13578

ग्रहणं शिथिलं यस्य ऋजुत्वेन विवर्जितम् ।
पार्श्वं तु दक्षिणं याति सायकस्य न संशयः ॥

(आ) ŚP 1851.

The arrow, the grip of which is loose and void of straightness, doubtless goes to the southern side.

13579*

ग्रहणसमयवेला मा बहिस्तिष्ठ बाले
ग्रहणसमयवेला वर्तते शीतरश्मेः ।
तव मुखमकलङ्कं वीक्ष्य राहुश्च नूनं
ग्रसति तव मुखेन्दुं चन्द्रबिम्बं विहाय ॥

(आ) NBh 259.

(*a*) or प्रविश झटिति गेहं [ग्रहण°] NBh (var.).

Mālinī metre.

This is the time of eclipse, or clasping you (to bosom). O Lass, donot stand outside. This the time of the moon-eclipse. On seeing your spotless face Rāhu will certainly devour your moon-like face, leaving aside the moon-orb.

13580

ग्रहपरिकवलिततनुरपि
रविरिह बोधयति पद्मषण्डानि ।
भवति विपद्यपि महताम्
अङ्गीकृतवस्तु-निर्वाहः ॥

(आ) SkV 1376 (a. (?) Vallaṇa).

Āryā metre.

The sun, his body swallowed by eclipse, / still wakes the grove of lotuses at dawn. / The great hold to the task they've undertaken / even in adversity. (D. H. H. Ingalls).

13581

ग्रह-मणि-रसनं दिवो नितम्बं
विपुलमनुत्तमलब्धकान्तियोगम् ।
च्युत-घन-वसनं मनोऽभिरामं
शिखर-करैर्मदनादिव स्पृशन्तम् ॥

(अ) BhKā 857 (10. 48).

Puṣpitāgrā metre.

The hill touches with the hand-like peaks, as if out of passion, the fascinating mid-portion of the sky of which the planets appear like a waist-chain, which itself is extensive and resplendent in beauty and from which the cloth-like cloud slides and glides away. (S. and K. Rays).

13582

ग्रहाणां चरितं स्वप्नोऽनिमित्तोत्पातिकं तथा ।
फलन्ति काकतालीयं तेभ्यः प्राज्ञा न बिभ्यति ॥

(अ) Veṇī 2. 15. (Cf. A. B. Keith's The Sanskrit Drama, p. 215).

(आ) SRRU 729. (a. Veṇī).

(*b*) निमित्तान्युपयाचितम् Veṇī (var.).

The motions of planets, dreams, ill-omens and unnatural phenomena (presumed to forecast evil)—these yield fruits by accident like the advent of a crow and the fall of a palm fruit. Wisemen do not fear them. (S. R. Śāstri).

13583

ग्रहीतुमेते निजचञ्चुकोटिभिर्
झटित्यनभ्यासवशान्न पारिताः ।
क्षितौ लुठन्तः शितिकण्ठशावकैर्
असूयिताः सुभ्रु नवाभ्रबिन्दवः ॥

(अ) Vikram 13. 35.

Vaṁśastha metre.

These drops of fresh cloud which could not be readily taken with the tips of their bills owing to lack of practice, are rolling on the earth and the young ones of the peacocks are displeased with them. (S. C. Banerji).

13584

ग्रामं निशायां खरसारमेयाः
शून्यं विधातुं सहिता रुवन्ति ।
ग्रामे भषित्वा भषणाः श्मशाने
रुवन्ति नाशाय च मुख्यपुंसः ॥

(आ) ŚP 2425.

Upajāti metre (Indravajrā and Upendravajrā).

The assess and dogs cry together at night to make the village empty (i. e. it forecast some disaster to the village). If after barking in the village, the dogs scream in the cremation ground, that indicates the (impending) death of the chief (of that village).

13585

ग्रामतरुणं तरुण्या
नववञ्जुलमञ्जरीसनाथकरम् ।
पश्यन्त्या भवति मुहुर्
नितरां मलिना मुखच्छाया ॥

(आ) KāP 14. 11-12. 20, Kpr 1. 3, KāRu 7. 39, Amd 124. 287, AlR 557, Vimarśinī 6. (a. Ru 4. 25, SR 352. 20 (a. KāRu), SSB 232. 20, RJ 818 (=5. 47), VyVi 68. 17 (beginning only).

(*a*) ग्रामतरुणं Kpr (var.).

(*b*) °नाथवरम् SR.

Āryā metre.

The face of the young woman darkens[1] on seeing the rustic youth holding in his hand, the fresh flower of 'Vañjula'.[2] (S Jhā).

1. Having failed to keep the appointment.
2. Aśoka : Edi.

13586

ग्रामतरुणस्य जाया
सायाह्नसमागतेषु पथिकेषु ।
आसन्नविजनवटतट-
मावासस्थानमुपदिशति ॥

(आ) SMH 10. 48.

Āryā metre.

The wife of the village youth tells the travellers who had reached there in the evening that her house was close to the secluded figtree-region.

13587*

ग्रामरागोद्भवा भाषा भाषाभ्यश्च विभाषिकाः ।
विभाषाभ्योऽपि संजातास् तथैवान्तरभाषिकाः ॥

(आ) ŚP 2040,

Bhāṣās are derived from the *Grāmarāgas* and from Bhāṣās come the *Vibhāṣikās*. Likewise the *Antaravibhāṣikās* have emanated from the *Vibhāṣas*.

13588

ग्रामाणां सप्तके दग्धे यद्भवेत् सर्वथा नृणाम् ।
पापं तदेव निर्दिष्टं भक्षिते मधुनः कणे ॥

(अ) AS 551.

(*a*) सप्तको AS (var.).

(*d*) भक्षतः or भक्षते [भक्षिते] AS (var.).

The sin that surely arises on burning down seven villages, that same is said to occur on taking a drop of wine.

13589*

ग्रामाणामुपशल्यसीमनि मदोद्रेकस्फुरत्सौष्ठवाः
फेत्काररध्वनिमुद्गिरन्तु परितः संभूय गोमायवः ।
अन्यः कोऽपि घनाघनध्वनिघनः पारीन्द्रगुञ्जारवः
शुष्यद्गण्डमलोलशुण्डमचलत्कर्णं गजैर्यः श्रुतः ॥

(आ) JS 87.9 (a. Ralhaṇa; a. Bilhaṇa), ŚP 913 (a Ralhaṇa), AP 56, Any 29. 42, SR 230. 42 (a. ŚP), SSB 623. 45 (a. Ralhaṇa), RJ 442 (=3. 24).

(*b*) °द्गिरन्ति SR, SSB बहुवः [परितः] ŚP, Any, SR, SSB.

(*c*) सोऽन्यः [अ°] ŚP, Any, SR, SSB, धन्यः [अ°] RJ.

(*d*) °लोलपुच्छम° Any.

Śārdūlavikrīḍita metre.

The jackals with their craftiness manifesting itself in their excessive delight, may together give out loud howls all around on the village-enviorns. The roar of the lion, deep like the thunder of the raining cloud, is, how-ever, totally different. (When) heard by the elephants, their temples are dried (of ichor), trunks become still and ears motionless.

13590

ग्रामादिनष्टादि धनं परेषाम्
अगृह्णतोऽल्पादि मुनेस्त्रिधापि ।
भवत्यदत्तग्रहवर्जनाख्यं
व्रतं मुनीनां गदितं हि लोके ॥

(अ) AS 220.

(*b*) न गृह्णतो AS (var.) ; ऽल्पादिमुने° AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Refusal to accept what has not been offered' is said to be the vow of the ascetics in the world, and also of the sage who does not seek in thought, word and deed even a bit of other's land (lit. village etc.) and money lost (but recovered thereafter).

13591

ग्रामादौ गच्छतां वामः शुभः करकरारवः ।
दक्षिणः करायिकायाः श्रेष्ठो घुलुघुलारवः ॥

(आ) ŚP 2733.

'*Kara-karā*' sound of the small crane to the left of those going to the village etc. is auspicious. '*Ghulughulā*' sound is good (if it is) to their right.

13592

ग्रामादौ पतितस्याल्प - प्रभृतेः पर - वस्तुनः ।
आदानं न त्रिधा यस्य तृतीयं तदणुव्रतम् ॥
(अ) AS 773.

Not to take in thought, word and deed even the smallest bit of other's thing found in the village, is the third *aṇu-vrata* (little vow of the Jaina laity).

13593

ग्रामाद् बहिर्वसेयुस्ते ये ये त्वधिकृता नृपैः ।
नृपकार्यं विना कश्चिन् न ग्रामं सैनिको विशेत् ।
(अ) Śukr 5. 84.

All those (officials) who have been authorised by the king, should reside outside the village. A soldier must not enter a village without an official work.

13594

ग्रामान्ते वसतिर्ममातिविजने दूरप्रवासी पतिर्
गेहे देहवती जरेव जरती श्वश्रूर्द्वितीया परम् ।
एतत् पान्थ वृथा विडम्बयति मां बाल्यातिरिक्तं वयः
सूक्ष्मं वीक्षितुमक्षमेह जनता वासोऽन्यतश्चिन्त्य-
ताम् ॥

(आ) Skm (Skm (B) 546, Skm (POS) 2. 15. 1) (a. Balabhadra).

Śārdūlavikrīḍita metre.

My residence is at a secluded place at the end of the village. My husband is away in a distant land. The other woman in the house is my old mother-in-law, who is oldage incarnate as it were. O traveller ! this age, other than childhood (i.e. youth), unnecessarily afflicts me. The people here are unable to see things minutely. Therefore seek stay elsewhere !

13595

ग्रामारामकलत्रपुत्रममता त्यक्ता च दूरीकृतास्
ते मत्ताः करिणो विचित्रवपुषस् ते ते मया
वाजिनः ।
जीर्णयाचितलब्धनीरसतरेणान्नेन संप्रत्यहं
प्राणांल्लक्ष्मि बिभर्मि दीर्घतपसे मां मुञ्च
मुञ्चाधुना ॥

(अ) Vai 81.

Śārdūlavikrīḍita metre

I have given up attachment to my village, garden, wife and sons. I have abandoned the elephants in rut and the beautiful horses various sorts. I now subsit only on stale, tasteless and unsolicited food to perform a long penance. O Lakshmi, please leave me, leave me now.

13596

ग्रामारामामरगृह-
परिखा वा यदि शाश्वतारम्भात् ।
सिद्धिं ध्रुवोत्थशकुनो
नयति सुखोद्वाहमुख्यांश्च ॥
(आ) ŚP 2787.

Mukha-capalā-āryā metre.

A good omen at the time of starting the construction of a village-park, temple or a moat, leads to success and easy completion for those engaged in it.

13597

ग्रामे गोऽश्वखरोष्ट्राद्या अरण्ये हरिणादयः ।
यथैते पशवो मूढास् तथात्मानं न वेत्ति यः ॥

(आ) ŚP 4184 (a. Yogarasāyana).

As the bulls, horses, asses and camels etc. in a village and deer and others in a forest are stupid, so is he who does not know the self.

13598

ग्रामे ग्रामे कुटी रम्या निर्झरे निर्झरे जलम् ।
भिक्षायां सुलभं चान्नं विभवैः किं प्रयोजनम् ॥

(अ) BhPr 46. Cf. देशे देशे भवनं. (BhPr 45).

There is a comfortable hut in every village, water is there in every spring and food is easily obtained by begging, what (then) is the use of (amassing) riches ?

13599

ग्रामे ग्रामे कुटी शून्या भैक्ष्यमन्नं गृहे गृहे ।
मार्गे मार्गे जरद्वस्त्रं वृथा दैन्यं नृपे नृपे ॥

(अ) BhŚ 157. 487.

There is (available) a vacant hut in every village (and) alms in every house. Here and there on the way are (found) tattered clothes. Useless, therefore, is petition before every king.

13600

ग्रामे पुरे वा दिशि दीपितायां
स्थानस्थितानामरुणोदये चेत् ।
उद्वेगदायी निशि सर्वदिक्षु
करोति शून्यं ध्वनिराशुगस्य ॥

(आ) ŚP 2513.

Upajāti metre (Indravajrā and Upendravajrā).

The sound of an arrow (heard) at sun-rise when the eastern quarter is illumined, causes fear to those who live in village or town. At night it creates a void in all directions.

13601

ग्रामे वामो नायको निर्विवेकः
कौटिल्यानामेव पात्रं कलत्रम् ।
नित्यं रोगः पारवश्यं च पुंसाम्
एतत् सर्वं जीवतामेव मृत्युः ॥

(आ) SuB 14. 15, SH (II) fol 89 (no number)

(*a*) वासो नायका निर्वियेकः SH.

(*b*) कौटि° SuB.

(*c*) नित्यरोगः SuB.

(*d*) सर्वगीवताम् SuB *(contra metrum)*; सर्वगीवतम् SuB (MS) *(contra metrum)*.

Śālinī metre.

A perverse and indiscreet leader in a village, a crooked wife, permanent illness, dependence upon others, all this means death to the people, they may be breathing though.

13602*

ग्रामेष्वेव सुवृष्टयो विनयवस्त्वेव श्रियः पुष्कला
धीमत्स्वेव कलागमव्यसनिता गोष्वेव दुग्धस्थितिः।
वाग्मिष्वेव विवक्षुतेति च जगत्प्राथ्यां व्यवस्थामिमां
किं वेधा विदधे पुरेति शृणुमो रामेऽपि राज्यस्थितिः॥

(अ) DikAny 74.

Śārdūlavikrīḍita metre.

Did the creator ever make such an arrangement, which the world longs for, that only the villages had copious rains and the modest ample wealth, the intelligent were committed to learning and arts, the cows were rich in milk and only the eloquent took the stage ? We learn, (it was so when) Rāma ruled over the earth.

13603*

ग्रामेऽस्मिन् पथिकाय नैव वसतिः पान्थाधुना दीयते
रात्रावत्र विवाहमण्डपतले पान्थः प्रसुप्तो युवा।
तेनोद्गीय खलेन गर्जति घने स्मृत्वा प्रियां तत्कृतं
येनाद्यापि करङ्कदण्डपतनाशङ्की जनस्तिष्ठति॥

(अ) Amar (D)-, Amar (RK)-, Amar (K)-, Amar (S)-, Amar (POS)-, Amar (NSP) 131[1].

(आ) ŚP 3893, Skm (Skm (B) 910, Skm (POS) 2. 87. 5), SkV 1661, VS 1771, KāVa *ad* 1. 2. 13, VyVi *ad* 3. 11 (p. 486), ŚB 4. 426; 4. 681, SR 343. 92 (a. Amar), SSB 217.12.

(*a*) पान्थ वसतिर्नैवाधुना Amar, ŚP, Skm, VS, KāVa, VyVi, SR, SSB.

(*b*) पश्यात्रैव [रा°] Skm; विहारम° Skm, VS, KāVa, VyVi, SR, SSB.

(*c*) तेनोत्थाय Amar, KāVa; तेनोद्गाय VyVi; गर्जितघने KāVa.

(*d*) तेना° SkV.

Śārdūlavikrīḍita metre.

1. Western (Arj) Om; Southern (Veena) Om; Ravi Om; Rāma Om; BrMM Om; BORI (I) IS; BORI II Om.

O traveller, we give no shelter now/ to travellers in this town. / One night, a young man came and laid him [self] down to sleep / upon marriage stage, / who began on a low voice, a song, but at the sound of clouds / remembered her that he had left behind. / He then did that[1], for which the people here / expect a bolt to fall upon their heads. (D. H. H. Ingalls).

1. Committed suicide.

13604

ग्रामेऽस्मिन् प्रस्तरप्राये न किञ्चित् पान्थ विद्यते।
पयोधरोन्नतिं दृष्ट्वा वस्तुमिच्छसि चेद् वस॥

(आ) Kuv *ad* 83.149, SR 354.67 (a. Kuv), SSB 2361 (a. Sāh), SRK 128. 9 (a. Sabhātaraṅga), IS 7864.

O Traveller, there exists nothing (worth while) in this village which abonnds in stones alone. However, if on seeing the clouds high (in the sky) and my prominent breasts, you want to stay here, you may.

[O Traveller ! there's nothing / in this deaf village / but stones / you look out at the horizon clouds / and you see high / breasts. I can tell / if you feel like staying, why don't you. (W. S. Meras'n J.).]

13605

ग्रामोद्वासनहेतोर्
ग्रामे नगरे तु तत्पतिवधाय ।
प्रविशन्ति सिंहभल्लुक-
गोमायु-तरक्षुमुख्यास् तु ॥

(आ) ŚP 2553.

Ārya metre.

Straying of a lion, bear, jackal, hyena and such other beasts in to a village or town heralds its desertion by the people or the death of its chief.

13606**

ग्रामोपशल्यतटिनीतटमण्डपेऽस्मिन्
मा पान्थ मन्थरगते रजनीं नयस्व ।
अस्मिन् निशीथविरहज्वरजागरूक-
कोकाङ्गनाकरुणकूजितकष्टमस्ति ॥

(आ) ŚP 3959.

Vasantatilakā metre.

O tarrying traveller, do not spend night in the pavilion on the river bank near the village. Here the difficulty is that the ruddy goose, sleepless because of pangs of separation, cries piteously at midnight.

13607

ग्राम्यामग्रे करेणुं स्वयमुपनयता येन बद्धोऽसि पाशैर्
येन क्षुण्णं शिरस्ते सृणिभिरमसृणैर्येन वाह्यः कृतोऽसि ।
तत्पादाङ्गुष्ठसंज्ञापरवशहृदयो द्रष्टुकामानमन्तून्
जन्तूनभ्येषि हन्तुं त्वमसि गजपते सत्यमेको मदान्धः ॥

(आ) Skm (Skm (B) 1845, Skm (POS) 4.41.5) (a. Umāpatidhara), Vidy 62 (a. Umāpatidhara).

(*b*) °ग्र्ये° Vidy ; वज्र्यः [वाह्यः] Vidy.

(*c*) द्रष्टुकामा° Skm (B) Vidy.

Śārdūlavikrīḍita metre.

He who put you in fetters by (the ruse of) bringing before you a domestic female elephant, pounded your head with sharp goads, made you his vehicle and you (lit. your heart is) are servile to the (mere) touch of his toe, (still) you rush to kill (not him but) the innocent people who are eager to see you. O Lordly elephant, you are indeed blind with hauteur.

ग्राम्यो धातृद्विजसुतः see No. 7754.

13608*

ग्रावग्रस्तसमस्तचेतनमनो वैदग्ध्यमुग्धो जनः
कः स्पर्धामधिरोहति त्रिभुवने चित्रं त्वया तन्वता ।
भावानां सदसद्विवेककलनाभ्यासेन जीर्णान्तरं
दूरादेव न नाम येन हृदयं वोढुं कृतो दुर्ग्रहः ॥

(अ) Bhallaṭaśataka 98.

Śārdūlavikrīḍita metre.

Who is there in the three worlds, with a heart of stone and dull sense of appreciation, to vie with you to draw a painting ? Indeed, there is hardly a person, able to understand various emotions, who could keep his heart uninfluenced (to see your paintings).

13609*

प्रावाणोऽत्र विभूषणं त्रिजगतो मर्यादया स्थीयते
नन्वत्रैव विधुः स्थितो हि विबुधाः संभूय पूर्णाशिषः ।
शेते चोद्गतनाभिपद्मविलसद् ब्रह्मेह देवः स्वयं
दैवादेव गतः स्वकुक्षिभृतये सोऽप्यम्बुधिर्निम्नगाः ॥

(अ) Bhallaṭa-śataka 92.

Śārdūlavikrīḍita metre.

The mountains are its embellishment ; it observes the limits (determined by) the three worlds ; the moon verily exits here itself; the blessings of the gods were fulfilled here together ; the supreme god Viṣṇu with Brahmā perched on the lotus emerging from his navel sleeps here, even such an ocean approaches the (petty) rivers to fill its belly. This indeed is the divine order.

13610

प्रावाणो मणयो हरिर्जलचरो लक्ष्मीः पयोमानुषी:
मुक्तौघाः सिकताः प्रवाललतिकाः शैवालमम्भः-सुधा ।
तीरे कल्पमहीरुहः किमपरं सर्वत्र नामाम्बुधेर्
दूरात् कर्णरसायनं निकटतस् तृष्णाऽपि नो शाम्यति ॥

(अ) Bhallaṭaśataka 50.

(आ) Skm (Skm (B) 1691, Skm (POS) 4.11.1), VS 864, ŚP 1084, JS 367.1 (as Bhallaṭa), Any 97.37, SR 2:6.26 (a. Bhallaṭa-śataka), SSB 599. 33, PrK 277 (p. 111), RJ 250 (= 3.32), SSNL 14.

(*b*) °बाल° Skm (POS) ; भुक्ताद्य: [मु°] RJ ; मुक्तौघ: सिकता प्र° VS; °लतिका JS, Any, Bhalla° ; शेवा° VS ; सेवा° PrK.

(*c*) °रुहा: VS, SP, Bhalla°, SR, SSB; नाम्नापि रत्नाकरो (°रः) [सर्व° ना°] VS, ŚP, Any, Bhalla, SR, SSB; नामाम्बुधेर्वर्ण्यते [सर्व° ना°] JS; वक्तव्यमम्भोनिधे RJ; पा(व्या)वर्ण-यन्त्यम्बुधि SSNL.

(*d*) दूरे क° ŚP, Any, Bhalla°, SR, SSB, PrK, RJ.

Śārdūlavikrīḍita metre.

The mountains are its gems, Hari the aquatic being, Lakṣmī the mermaid, masses of pearls its sand, coral-creepers its moss and water its nectar, the wish-granting trees stand on its bank—what more (does one expect). Everything associated with the ocean is elixir to the ears from afar ; when close to it, it cannot quench one's thirst (even).

ग्रावेषु तैलं सुकृतं कृतघ्ने see सिक्तासु तैलं सुकृतं कृतघ्ने.

13611

ग्रावोन्मज्जनवद्यज्ञ - फलेऽपि श्रुतिसत्यता ।
का श्रद्धा तत्र धीवृद्धाः कामाध्वा यत् खिलीकृतः ॥

(अ) NaiṢ 17. 37.

Ye wise a acres, the truth of the scriptures propounding the results to [be] obtained from sacrifices, is like that concerning the floating of stones on water. What faith can be put in them ? They have obstructed the path of desire[1]. (K. K. Handiqui),

1. Words of Cārvāka.

प्रासादपि तदर्धं च see No. 13612.

13612

प्रासावर्धमपि　प्रासम्　अर्थिभ्यः किं न दीयते ।
इच्छाऽनुरूपो　विभवः　कदा कस्य भविष्यति ॥

(अ) P (PP 2. 58, Pts 2. 66, PtsK 2. 69, PM 2.22).

(आ) SRK 250.82 (a. Prasaṅgaratnāvalī), SR 69. 6 (a. P), SSB 337. 8, SUM 6. 5, ŚP 643, IS 2211, SH fol. 54a (471), VP 6. 7.

(इ) Cf. ShD (T) 199.

(*a*) ग्रासादपि तदर्धं च PtsK, Pts, SRK.

(*b*) कस्मान्नो दीयतेऽर्थिषु PtsK, Pts, SRK; यच्छसि [दीयते] SR, SSB, ŚP, SH.

Why even the half of the morsel that one has is not given to the needy ? Who ever has the wealth that accords with his desires ?

[You have a mouthful only ? Give / a half to feed the needy : Will any ever own the wealth/ for which his soul is greedy ? (A. W. Ryder)]

13613

प्रासाद् गलितसिक्थस्य　किं गतं करिणो भवेत् ।
पिपीलिकसु　तु तेनैव　सकुटुम्बोऽपि जीवति ॥

(आ) SR 231.57, SSB 624.3, ŚP 1208, SRK 220. 39 (a. Prasaṅgaratnāvalī) [after 38], IS 7865, PdT 204, SRHt 210.16 (a. MBh, but does not appear in MBh (Bh) edition I, Sama 2 प 52, SH (II) fol. I & II, SRM 1. 3. 260.

(*a*) ग्रासोद्गलित° SRK, Sama, SRM; °गुलिक° SRHt ; °क्थेन SRM.

(*b*) करिणः किं गतं भवेत् ŚP, SRK, Any, SH; का हानिः क° PdT, Sama, SRM ; न्यूनं [ग°] SRHt.

(*c*) पिपीलिका तु SSB, SRK, SRHt, Sama, SRM ; पिपीलस् PdT (var.).

(*d*) संविभक्ति कुटुम्बकम् SRHt; सकुटुम्बापि SSB ; °म्बोप [°म्बोऽपि] SRK, PdT (var.), SRM.

What will an elephant lose if a little boiled rice drops from its morsel ? But with the same (little rice) an ant can subsit alongwith its family.

प्रासाद् गुलिकसिक्थस्य see No. 13613.
प्रासोद्गलतसिक्थस्य see No. 13613.

13614

प्राहं प्राहं किमपि किमपि श्रीकरेभ्वाकरेषु
प्रौढा काचिद्रहसि बहुलं संपुटं प्रेषयन्ती ।
गामप्येकां निगलवलितव्यस्तजिह्वां लिखित्वा
मध्ये स्त्रीणां निवसति हरौ प्राहिणोत् पर्वताग्रे ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmavidya XXXIII) 49.

Mandākrāntā metre.

Repeatedly drawing out bit by bit (the sap) from the mass of red lotuses, a mature lady despatching a large casket secretly, sketched on it a chained cow with its tongue turning (or moving) about, and sent it to Kṛṣṇa, staying among women on the top of the mount.

13615

ग्राह्यं ग्रहणकं किंचिद् व्यपदेशेन केनचित् ।
हस्ते तिष्ठति तद्यावत् तावदन्यं न सेवते ॥

(अ) Viṭavṛtta (in BhŚ 206) 73.

One should with-hold a part of the dues to the harlot on some pretext. As long as that is held back, she will not entertain anyone else,

13616

ग्राह्यं नाम न चान्यस्य कामुकस्य तदग्रतः ।
प्रसङ्गो नातिकर्तव्यं पूर्वं किंचिन् न सूचिते ॥

(अ) Viṭavṛtta (in BhŚ 207) 25.

One should not mention the name of other lustful person in her[1] presence. Nor should one be with her for long without giving her prior intimation

1. Harlot.

13617

ग्राह्यं नाम विपक्षस्य मृषासुप्तेन कामिना ।
प्रतिभेदे कृतं शीघ्रं कर्तव्यो निह्नवः सदा ॥

(अ) Viṭavṛtta (in BhŚ 208) 36.

A lustful person, while feigning sleep, should mention the name of his adversary. If (relationship with him) is instantly denied (by the courtesan), one should invariably dissemble.

13618**

ग्रीवाग्राहं गृहीत्वा द्रुपदनृपमदाद् दक्षिणां चापवेद-
स्वाध्यायान्ते गुरुभ्यस्त्रिपुरविजयिनं पूजयामास बाणैः ।
सुत्राम्णा रक्षितं तद् वनमखिलमदादाहुतिं खाण्डवं यो
वच्चाग्नौ पाण्डुसूनुः स खलु हरिसखः सङ्गरेष्वेव योद्धा ॥

(आ) Pras 7. 6.

Sragdharā metre.

Who, on the completion of his study of the science of archery (i. e. at the end of instructions in archery), held king Drupada by neck and offered him to his preceptor as a gift; worshipped the conqueror of three cities (of demons) with arrows and offered the Khāṇḍava forest protected by Indra to Agni as an oblation. That son of Pāṇḍu (Arjuna), friend of Kṛṣṇa, is indeed the real warrior in the battles.

13619

ग्रीवाद्भुतैवावटुशोभितापि
प्रसाधिता माणवकेन सेयम् ।
आलिङ्ग्यतामप्यवलम्बमाना
सुरूपतामागखिलोर्ध्वकाया ॥

(अ) Naiṣ 7. 66.

(आ) SR 266. 306 (a. Naiṣ), SSB 86. 7.

(*d*) सरूपता° Mallinātha *ad* Naiṣ.

Upajāti metre (Indravajrā and Upendravajrā).

Wonderful is her[1] neck ; it is beautiful with the nape and adorned with a necklace of pearls ; it assumes a shape worth embracing and by it the entire upper portion of the body looks beautiful. (K. K. Handiqui).

1. Damayanti.

13620

ग्रीवाभङ्गः स्खलद्वाणी विवृतास्योर्ध्वमारुतः ।
म्रियते स न संदेहः किमन्यैर्बहुभाषितैः ॥

(अ) Vet 2. 9.

(*a*) ग्रीवाभङ्गं Vet (var.); चलद् Vet (var.); वाणि or वाग्मी or वामी or वाग्यो Vet (var.).

(*b*) विवृताक्षोद्ध्व° or विकृतश्चोद्ध्र्व° or विपरितोर्द्ध° or विपरीताद्ध° Vet (var.).

(*c*) च [म] Vet (var.).

(*d*) °भाषणैः Vet (var.).

(If) the neck is turned aside, speech fumbles, mouth is agape, breath is suspended upwards, one will doubtless die. It is no use to say anything more.

13621

ग्रीवाभङ्गाभिरामं मुहुरनुपतति स्यन्दने बद्धदृष्टिः
पश्चार्धेन प्रविष्टः शरपतनभयाद् भूयसा पूर्वकायम् ।
दर्भैरर्धावलीढैः श्रमविवृतमुखभ्रंशिभिः कीर्णवर्त्मा
पश्योदग्रप्लुतत्वाद् वियति बहुतरं स्तोकमुर्व्यां प्रयाति ॥

(अ) Śak 1.7. (Cf. A. Scharpe's Kalidasa-Lexicon I.1; p. 12), Han 4. 3.

(आ) Sah *ad* 342 (p. 146) (beginning only), AlK 327.5-8, Alkeś 74.18-21, Amd 67.127, RA 5.67, Kavyān 32.20-2, Kpr 4. 41, KaP *ad* 4.6 (p. 83), KH 94. 7-10, VyVi 454. 32-455.2, Rasaratnahara (KM VI.118) p. 141. 19 (beginning only), EK 101. 14-7, Almm 187, SR 207. 7 (a. Śak), SkV 1149 (a. Kalidasa), JS 326. 1 (a. Kalidasa), PdT 177, SSM 993 (a. Kalidasa), SRK 292.1 (a. Kalidasa), RJ 1356 (a. Kalidasa).

(*a*) स्यन्दन Śak (var.) EK; स्पन्दने Han; दत्तदृष्टिः Śak (var.), Amd, KPr, Kavyān, SkV.

(*b*) °र्द्धेन KPr, Śak (var.); शरपतनभिया Śak (var.).

(*c*) शष्पैर् [दर्भैर्] Śak (var.), Alkeś; सस्यैर् AlK (var.), KH, Amd, RA, SkV, KH; °द्धवि° KPr; °वितत° [°विवृत°] Śak (var.), AlK, Kavyam, KH.

(*d*) पश्योद्दिग्नप्लुत° Han; °प्लुति° Śak (var.).

Sragdhara metre.

Aye and anon his[1] graceful neck he bends / to cast a glance at the pursuing car; / and dreading now the swift—descending shaft, / contracts into itself his slender frame, / about his path, in scattered fragments strewn / the half cherished grass falls from his panting mouth; / See! in his airy bounds he seems to fly, / and leaves no trace upon th' elastic turf.

(Sir M. Monier Williams)

1. Gazelle.

13622

ग्रीवाभरणतां लेभे कालकूटः पिनाकिनः ।
कण्ठोच्छित्यै सुधाराहोर् भवितव्यतयाभवत् ॥

(आ) JS 413. 5 (a. Kṣemendra).

The Kalakuṭa poison became an ornament of Śiva's throat, (while) the nectar caused Rahu's neck to be severed. Destiny prevailed.

13623**

ग्रीवास्तम्भभृतः परोन्नतिकथामात्रे शिरःशूलिनः
सोद्वेगभ्रमणप्रलापविपुलक्षोभाभिभूतस्थितेः ।
अन्तर्द्वेषविषप्रवेशविषमक्रोधोष्णनिःश्वासिनः
कष्टा नूतनपण्डितस्य विकृतिर्भीमज्वरारम्भभूः ॥

(अ) Dar. 3. 68.

(आ) JS 51. 7 (a. Kṣemendra), ŚP 207 (a. Kṣemendra), SR 41. 65 (a. ŚP), SSB 295. 65 (a. Kṣemendra), SRK 36. 15 (a. Śārṅgadhara), SH 360 (a. Kṣemendra).

(*a*) शिरश्शू° [शिरःशू°] JS.
(*b*) °भ्रमिण: JS (var.); °भूताकृतेः JS.
(*c*) °निश्वसिन: SRK ; °सिनो SH.
(*d*) दृष्टा [क°] SH ; नूतमपण्डि° JS ; मानमपण्डि° JS (var.), ŚP, SR, SSB, SRK.

Śārdūlavikrīḍita metre.

The abnormality of a novice scholar is a painful prelude to the frightening fever. He becomes stiff-necked, contacts headache at the bare mention of others' elevation, is (often) overwhelmed with great excitement marked by anxious movement and incoherent talk, and heaves warm sighs due to virulent anger aroused by the poison of hatred.

13624**

ग्रीष्मं द्विषन्तु जलदागममर्थयन्तां
ते संकटप्रकृतयो विकटास्तडागाः ।
अब्धेस्तु मुग्धशफरीचटुलाचलेन्द्र-
निष्कम्पकुक्षिपयसो द्वयमप्यचिन्त्यम् ॥

(आ) Auc *ad* 23 (71) (a. Bhaṭṭa Laṭṭana) VS 863.

(*a*) °यन्तां VS (var.).

(*b*) °तयः कृपणास्त° VS.

Vasantatilakā metre.

The narrow and vast tanks may hate the summer and long for the arrival of the clouds (the rainy season). But the two (seasons) do not matter to the ocean, the water in whose belly is unperturbed (both) the innocent fish as well as the fleeting mountains (constantly moving in it).

[May the extensive or narrow puddles [or : pools] hate summer and supplicate for the coming of the rains[1], but none of the two[2] matters for the oceans, the waters in whose fissures[3] are motionless through every thing from the smallest fish to the biggest mountain is moving in it. (Dr. Surya Kānta)]

1. Clouds.
2. Summer and rainy season.
3. Belly.

13625*

ग्रीष्मचण्डकरमण्डलभीष्म-
ज्वालसंसरणतापितमूर्तेः ।
प्रावृषेण्य इव वारिधरो मे
वेदनां हरतु वृष्णिवरेण्यः ॥

(अ) BhV (BhV (C) 4. 6, BhV (PJKS) 4. 35, BhV (POS) Appendix IV, p. 18. 5-6), Rasagaṅgā 214. 11-2.

Svāgatā metre.

May the foremost of the Vṛṣṇis (Kṛṣṇa) relieve my agony whose body is scorched by the spreading fierce heat of the disc of the summer sun, as the cloud of the rainy season (removes the heat of the earth burnt by the summer–sun).

13626

ग्रीष्मभीष्मरवेस्तापे शून्यरथ्यान्तररथ्ययोः ।
अन्योन्यालापसुखिनोर् यूनोश्चन्द्रायते रविः ॥

(आ) SH (part II) *fol.* 23 *b* (53).

(*a*) गीष्म° SH ; (changed to ग्रीष्म, editorially) ; °हतो° SH ; (changed to °रवे°, editorially).

(*b*) °रथ्यांकतररथाया: SH (changed to °रथ्यान्तररथ्ययोः, editorially).

To the two young lovers engrossed in the pleasure of intimate talk right in the midst of the deserted street, under the heat of oppressing sun of summer, the sun is as comforting as the moon.

13627

ग्रीष्ममये समयेऽस्मिन्
विनिर्मितं कलय केलिवनमूले ।
अलमालवालवलयच्-
छलेन कुण्डलितमिव शैत्यम् ॥

(अ) ĀrS 2. 200.

Āryā metre.

Enjoy, Darling, in this summer time coolness generated under (the trees of) the pleasure-garden, which seems to have coiled itself in the garb of the circular water-basins.

13628

ग्रीष्मवर्जेषु कालेषु दिवास्वापो निषिध्यते ।
उचितो हि दिवास्वापो यतो नित्यः शरीरिणाम् ॥

(आ) Sama 2 द 20, SRM 1. 3. 114.

(*a*) °वर्ज्येषु SRM.

(*b*) स्वप्नात् प्रकुप्यतः SRM.

(*c*) श्लेष्मपित्ते दिवास्वापस् SRM.

(*d*) तस्मात् तेषु न शस्यते SRM.

Sleeping in the day is prohibited (by the *Śastras*) in seasons other than the summer. It is (however) proper to sleep during the day as it is natural to the embodied beings.

13629*

ग्रीष्मसूर्यांशुसन्तप्तम् उद्वेजनमनाश्रयम् ।
मरुस्थलमिवोदग्रं त्यजेद् दुर्जनसङ्गतम् ॥

(अ) KN (KN (ĀnSS) 3. 16, KN (TSS) 3.16, KN (BI) 3.16), Śukr 1.163.

(आ) IS 2212.

(*a*) ग्रीष्मे KN (TSS) (var.).

(*d*) °संश्रयम् KN (TSS) (but some texts as above) ; °संगमम् ŚbB.

One should shun the company of the wicked like a vast, fearsome and desolate desert scorched by the (fierce) rays of the summer sun.

[The company of the wicked should be shunned like a dreary, naked and arid desert, burning with the scorching rays of the summer sun. (M. N. Dutt)]

13630*

ग्रीष्मस्योष्मा व्रजति घनतां नूनमासन्नवृष्टेर्
नैशं गाढीभवति तिमिरं संनिकृष्टप्रभातम् ।
जन्तोरेवं प्रसभविभवस्फारसंपत्प्रचारान्
निष्क्रामन्ती विपदुपचितोपद्रवोद्रेकमेति ॥

(अ) Raj (Raj (V) 7. 795, Raj (S) 7. 795).

(*b*) °ऽतापम् or °कृष्टं प्रभातम् or °प्रभाते [°प्रभातम्] Raj (var.).

Mandākrāntā metre.

The heat of summer becomes more oppressive when rain is near. The darkness of night becomes denser on the approach of morning. Thus, too, when exceptional good fortune of overwhelming splendour appears for a person, receding ill-luck increases the vehemence of its affllictions. (M. A. Stein).

13631

ग्रीष्मातपतप्तोऽपि हि
वृक्षादिनिराश्रयेऽपि कान्तारे ।
गात्रच्छायां कः किल
मदान्धनागस्य सेवेत ॥

(अ) P (PP 1.317, Pts in Göttingen Gel. Anz. 1860 ; p. 769).

(आ) IS 2213.

Āryā metre.

Even though tormented by the summer heat in the wilderness denuded of trees, who would seek the shade of the body of a rogue elephant ?

[However summer heat distresses / in wild treeless wilderness, / who, after all, would seak the shade / by some rogue elephant's body made ? (A. N. Ryder).]

13632*

ग्रीष्मादित्यकरप्रतप्तसिकतामध्योपविष्टः सुखं
शेते गौरखरो मरुस्थलभुवि प्रोथं विधाय क्षितौ ।
गुञ्जज्जाहककण्टकाहतमरुद्धूतोत्पतद्धूलिमिश्
छन्नाङ्गः कृकलासकोऽपि निभृतं मार्तण्डमुद्वीक्षते ॥

(आ) ŚP 588, SR 208. 27 (a. ŚP), SSB 573. 1.

(*d*) छिन्ना° SR, SSB.

Śārdūlavikrīḍita metre.

Seated in the sand scorched by the rays of the summer sun, the white ass sleeps happily in the desert, placing its nostrils on the ground. The chameleon also, with its body covered with the dust raised by the wind struck by the thorny hair of the grunting hedge-hogs looks intently at the sun.

13633*

ग्रीष्मामा श्वसितैर्घनोद्गतिनिभा स्थूलाश्रुभिः संततैः
क्षामा पाण्डुपयोधरा शरदियं हेमन्तवत्कम्पितैः ।
विस्रस्ताननपङ्कजा शिशिरवत् स्वेदैर्मधुश्रीरहो
तस्यास्त्वद्विरहेण कौतुककृता सर्वर्तवो दर्शिताः ॥

(आ) VS 1406 (a. Harigaṇa).

Śārdūlavikrīḍita metre.

Oh ! your separation that has stirred her longings, has manifested all the seasons in her. She resembles the summer with her sighs and the rainy season with her constant and prominent tears. With leanness and pale breasts she is like the autumn, with shivers she is the peer of winter. She looks like the cold season with her drooping lotus-like face and resembles the splendour of spring with sweat.

13634**

ग्रीष्मे चीरीनादवन्तो वनान्ताः
पङ्काभ्यक्ताः सैरिभाः सेभकोलाः ।
लोलज्जिह्वाः सर्पसारङ्गवर्गा
मूलस्रस्तैः पत्रिणश्चांशदेशैः ॥

(आ) KavR 18.72 (p. 108), KH 160. 15-6.

(*a*) ग्रीष्मी KH ; चोरी° [चीरी°] KH.

(*b*) सेरिता: KH.

(*c*) सर्वसार° KāvR (var.) ; KM.

(*d*) पक्षिण° KH.

Śālinī metre.

In summer, the interiors of the forests resound with the noise of the crickets, the buffaloes, elephants and pigs are smeared with mud, the snakes and deer have their tongues trembling and the sides (lit. shoulders) of the birds droop to their roots.

13635

ग्रीष्मे भीष्मतरैः करैर्दिनकृता दग्धोऽपि यश्चातकस्
त्वां ध्यायन् घन वासरान् कथमपि द्राघीयसो नीतवान् ।
दैवाल्लोचनगोचरेण भवता तस्मिन्निदानीं यदि
स्वीचक्रे करकानिपातन-कृपा तत् कं प्रति ब्रूमहे ॥

(अ) BhV (BhV (POS) 1.33, BhV (C) 1.34, BhV (H) 29) (Cf. RO 2.105).

(आ) SR 214.82, SSB 594.88.

(*a*) ग्रीष्मतरैः [भी°] BhV (var.); यच्चा° [यश्चा°] SR, SSB.

(*c*) अपि [यदि] BhV (var.).

(*d*) °भिघातनकृपा [°निपा°] BhV (var.).

Śārdūlavikrīḍita metre.

O cloud ! the 'Cātakā'-bird, though scorched by terrible hot rays of the Sun in summer, passed the long days with great difficulty calling thee to mind ; and now when happily thou art in the range of his sight, if thou art pleased to favour him with a shower of hail, whom are we to blame ? (H. Dutt Sharma).

13636**

ग्रीष्मे हारतुषारचन्दनचयश्चीनांशुकं चन्द्रिका
शीते राङ्कवकुङ्कुमाङ्कतरुणीपीनस्तनालिङ्गनम् ।
रात्रौ वेणुरवाश्रयवाररमणीगीतं दिने सत्सभा
यस्यैतत्क्रियते स कस्य रुचिरः कायः कृतघ्नः स्थिरः ॥

(आ) VS 3323 (a. Kṣemendra).

Śārdūlavikrīḍita metre.

Garlands, cool sandal paste, silken robes and moon-shine in the summer, woollen clothes, saffron, embrace of the plump breasts of young damsels in the winter, notes of flute and songs of the accomplished courtesans at night, company of the virtuous in the days ; for whose sake all this is done, that lovely (but) ungrateful body of none stays here for ever.

13637**

ग्रीष्मोड्डामरधामशेवधिमहः संसूतसंघट्टन-
क्रुद्धग्रावशिलाज्वलज्ज्वलनजक्रूराङ्गदाहज्वराः ।
उज्जीवेयुरमी कथं क्षितिभृतः क्लाम्यज्जगज्जीवन-
क्रीडाद्वैहृशर्वरीकरकरोन्मुक्तामृतावता न चेत् ॥

(अ) Kavik I. 51.

(*a*) °मङ्गसंभूत° Kavik (var.).

Śārdūlavikrīḍita metre.

The mountain rocks that burst with summer heat / of the blazing Sun beating on their brow, / never would survive in this universe / but for the nectar-rays of the kindly Moon. (K. Krishnamoorthy).

13638

ग्रीष्मोष्मप्लोषशुष्यत्पयसि बकभयभ्रान्त-
पाठीनभाजि
प्रायः पङ्कैकशेषं गतवति सरसि स्वल्पतोये
लुठित्वा ।
कृत्वा कृत्वा जलार्द्रीकृतमुपरि जरत्कर्पटार्धं
प्रयातां
तोयं पीत्वापि पान्थः पथि वहति हहाहेति कुर्वन्
पिपासुः ॥

(आ) JS 217. 27 (a. Bhaṭṭa-Bāṇa), VS 1715 (a. Bhaṭṭa-Bāṇa), ŚP 3855 (a. Bāṇa-Bhaṭṭa), SR 340. 129 (a. ŚP) SSB 211.3 (a. Bhaṭṭa-Bāṇa), Kav 56.

(*a*) °भयोद्भ्रान्त° VS, ŚP, SR, SSB ; °क्रान्त° [°भ्रान्त°] JS (var.).

(*b*) पङ्कैकभावं VS ; पङ्कैकमात्रं ŚP, SR, SSB.

(*c*) °मुरसि JS (var.), ŚP, SR, SSB; °र्पटाग्रं VS.

(*d*) लब्ध्वापि [पी°] VS ; जग्ध्वापि ŚP, SR, SSB; चलति [व°] VS ; हहा हेति VS, ŚP, SR.

Sragdharā metre.

He rolled in the tank wherein a small quantity of water (now) remains, being dried by the scorching heat of the summer, the fish move in fear of the cranes and which is almost reduced to mud ; held above him a piece of tattered cloth soaked in water ; drank water at the water-stall, but, still being thirsty, the traveller forges ahead on the road, letting out (all the time) the *ha-ha* sound.

13639*

ग्रीष्मोष्मा दलितो वनं विकसितं धाराभिषिक्ता धरा
दावाग्निः शमितो हरित्सु रसितैरानर्तिताः केकिनः ।
प्राप्योच्चैःपदमम्बुदेन विहितं यद् वै त्रिलोकीहितं
तत्कीर्तिं परिवर्तितामिह शरन्मेघान् वदन्ति भ्रमात् ।

(अ) Avaśiṣṭānyokti of Paṇḍitarāja (PJKS 420.

Śārdūlavikrīḍita metre.

The summer heat has ended, the wood is in bloom, the earth is drenched with showers, the wild-fire is extinguished and the peacocks are dancing all around to the accompaniment of their (shrill) cries. (This all is due to the beginning of the rains but) what the high cloud has done for the well-being of the three worlds, (some) shift that credit to the autumn-clouds out of mistake.

13640*

ग्रैष्मिकसमयविकासी
कथितो धूलीकदम्ब इति लोके ।
जलधरसमयप्राप्तौ
स एव धाराकदम्बः स्यात् ॥

(आ) KāvR 18.79 (p. 109), KH 161. 9-11.

(a) °काशी KH.

Āryā metre.

Blooming in summer, it is called *dhūlī* (dust) *kadamba*. The same tree blooming at the advent of the rainy season, is termed as *dhārā* (shower) *kadamba*.

13641

ग्लानिच्छेदि क्षुत्प्रबोधाय पीत्वा
रक्तारिष्टं शोषिताजीर्णशेषम् ।
स्वादुंकारं कालखण्डोपदंशं
क्रोष्टा डिम्बं व्यष्टवणद्व्यस्वनच्च ॥

(अ) Śiś 18. 77.

(आ) SR 130. 106, SSB 441. 106 (a. Māgha).

(a) °च्छेदी ŚIŚ (var.).

Śālinī metre

In order to whet its appetite the jackal drank the liquor of blood which removed its fatigue and cured the indigestion (lit. dried up what was left undigested). It then took the condiment of tasteful liver. Thereafter it howled and caused its young one (too) to howl.

13642**

घझढधभणनविशेषो
वक्तुर्वक्त्रान्न लभ्यते यस्य ।
मुखगुदरन्ध्रविशेषो
दन्तैरुपलभ्यते तस्य ॥

(आ) VS 2397.

Ārya metre.

He who cannot distinctly pronounce the syllables *gha*, *jha*, *ḍha*, *dh*, *bha*, *ṇa* and *na*, the difference between his mouth and the aperture of anus is known by the teeth (otherwise the two in his case are identical).

13643

घटं भिन्द्यात्पटं छिन्द्यात् कुर्याद् रासभरोहणम् ।
येन केनाप्युपायेन प्रसिद्धः पुरुषो भवेत् ॥

(आ) ŚP 1468, AAus (ZDMC 25. 460), SR 154. 50 (a. ŚP), SSB 481. 50, IS 7522, Sama 2 य 51, SH fol. 97 *a* (5), SRM 1. 2, 160.

(*a*) भिद्यात्पटं भिद्यात् SH.

(*b*) कुर्यात् किञ्चिदथाद्भुतम् ŚP, SH; रासभनिःस्वनम् SR ; वा रासभध्वनिम् SRM.

(*c*) येन केन प्रकारेण SR, SSB, Sama, SH, SRM; केनाभ्यु° SH.

(*d*) नाविज्ञातः पुरे वसेत् (°सत् SH) ŚP, SH.

One may break a jar, tear a cloth or ride an ass. Whatever the means, one should win renown.

13644

घटं समारुह्य विघट्टितोर्मयः
प्रयान्ति ते पारमवारिताः पराः ।
अपुण्यवत्याः पुनरेष मे गतिं
भिनत्ति नावापि नितम्बडम्बरः ॥

(अ) Vikram 13. 78.

Vaṁśastha metre.

Other people, being unobstructed, having got upon a pitcher, cross you after breaking the waves. But this heaviness of my buttocks, sinful as I am, obstructs my movement even by a boat. (S. C. Banerji).

13645

घटकं सम्यगाराध्य वैराग्यं परमं वहेत् ।
यावदर्थाः प्रसिद्ध्यन्ति यावच् चापलमावृतम् ॥

(अ) Kalivi 83.

Applauding the one who brings forth ignorant believers, one should wear (the cloak of) extreme detachment till one's interests are served and crookedness is not exposed[1].

1. In *Kali Viḍambana* the author depicts in detail the deceitful and fraudulent behaviour of the people in the Kali-age.

13646

घटनं विघटनमथवा
कार्याणां भवति विधिनियोगेन ।
उचितेऽनुचिते कर्मणि
वृत्तिनिवृत्ती ममायत्ते ॥

(आ) VS 520, SR 70.28, SSB 339.28.

(*d*) समादत्ते SR ; समाधत्ते SSB.

Āryā metre.

The success or failure of one's actions is ordained by destiny. (However), applying myself to a proper action or withdrawing from an improper one rests on me.

13647**

घटमानकोककुचमामृशन् करैर्
विकसत्पयोजनयनावलोकितः ।
परिचुम्बतीदमरुणप्रभाधरं
रविरद्य वार-वनितामुखं मुहुः ॥

(आ) SR 327. 6, SSB 190. 6.

Mañjubhāṣiṇī metre.

Touching with his hands (rays) the well-knit breasts in the form of the recently united ruddy geese, and seen by the eyes of the blooming lotuses, the sun is to-day kissing, time and again, the crimson hued face of the lady of the day.

13648

घटमानाः कुटुम्बेषु दरिद्रति विपश्चितः ।
मूढेषु रमते लक्ष्मीर् अहो विष्टस्य चेष्टितम् ॥

(अ) Sabhā 58.

(*b*) विपश्चत; Sabhā (Printing error).

Struggling for (the maintenance of) their families the learned suffer indigence. The goddess of fortunes revels with the stupid. Oh, the ways of destiny !

घटयति परिभोग० see तदपनयविधिज्ञैः.

13649**

घटयसि घनकालं देव कस्मादकस्माद्
भ्रुकुटिकथितकोपोऽप्यभ्यमित्रं यियासुः ।
न पुनरपि तु कुर्युः पङ्किलानेव मार्गा-
नविरतमदधारादुर्दिनैर्दन्तिनस्ते ॥

(आ) VS 2503 (Vikrāntivarman).

Mālinī metre.

Why do you bring about, my lord, this rainy season all of a sudden ? With your anger proclaimed by the frown, you are all poised to march against the enemy. Will not your elephants turn again the roads muddy with the rain in the form of ceaseless streams of ichor ?

13650*

घटात्पटमुपायाति पटाद्घटमनुत्कटम् ।
चित्तमर्थेषु चरति पादपेष्विव मर्कटः ॥

(आ) ŚP 4218 (a. Vāsiṣṭha).

The mind hovers with ease from pot to cloth and vice-versa. It wanders on various objects like an ape on different trees.

13651**

घटितजघनं निपीडित-
पीनोन्नस्तनिखिलकुचभारम् ।
आलिङ्गन्त्यपि बाला
वदत्यसौ मुञ्च मुञ्चेति ॥

(अ) ĀrS 2. 218.

Āryā metre.

Even while embracing closely with her hips united, plump thighs pressed and the weight of her breasts fully applied, the young maiden protests (lit. says) repeatedly 'Leave me', 'Leave me'.

13652

घटितपलाशकपाटं
निशि निशि सुखिनो हि शेरते पद्माः ।
उज्जागरेण कैरव
कति शक्या रक्षितुं लक्ष्मीः ॥

(अ) ĀrS 2. 219.

Āryā metre.

Closing the panels of their petals, the lotuses sleep restfully every night. O white lily, how long can beauty be preserved by remaining awake?

घटितमिवाञ्जनपुञ्जैः see सम्प्रति प्रतिदिगन्त°.

13653*

घटीयन्त्रायते हारो नाभिकूपे मृगीदृशः ।
संसेक्तुमिव लावण्य-पयसा यौवनद्रुमम् ॥

(आ) SR 266. 300, SSB 86. 1.

The pearl-necklace of the doe-eyed damsel acts as a persian wheel on the well of her navel as if to water the tree of youth with the water of her beauty.

घटे जन्मस्थानं see No. 13654.

13654

घटो जन्मस्थानं मृगपरिजनो भूर्जवसनो
वने वासः कन्दाशनमपि च दुःस्थं वपुरिदम् ।
तथाप्येकोऽगस्त्यः सकलमपिबद् वारिधिजलं
क्रियासिद्धिः सत्त्वे वसति महतां नोपकरणे ॥

(आ) VS 2279, ŚP 505, SRM 2. 1. 86, SR 52. 254 (a. ŚP), SSB 312. 261, Vidy 871, Sama 2 क 66. Cf. विजेतव्या लङ्का; रथस्यैकं चक्रं; धनुः पौष्पं मौर्वी; विपक्षः श्रीकण्ठो.

(*a*) घटे VS; भूर्जवसनं VS, SRM, Vidy, Sama.

(*b*) कन्दादिकमशनमेवं विधगुणः VS; कन्दाशन-जनितदौस्थ्यं वपुरपि Vidy; कन्दैर° Sama, SRM; दुस्थं SRM.

(*c*) अगस्त्यः पाथोधिं यदकृत कराम्भोजकुहरे VS, SRM, Sama; पिबति सकलं वारि जलधेः Vidy.

(*d*) भवति [व°] Vidy.

Śikhariṇī metre.

Jar is the place of his origin, deer his retinue, birch-bark his raiment, wilderness his abode, roots make his food, (thus) his body is in an unhappy state. Even so Agastya by himself drank the entire water of the ocean. Success of the actions of the great rests on their courage, not on the outer trappings.

13655

घण्टाकर्णो वटे शेते गणः प्रोक्तो महाबलः ।
मारीचिर्नाशनकरः स गाः पातु जगत्पतिः ॥

(आ) ŚP 2856.

Ghanṭākarṇa[1] rests on the fig tree, *Gaṇa*[2] is said to be very fierce. *Marrici*[3] is the killer. May that lord of the universe protect the cattle.[4]

1. Perhaps some evil spirit.
2. Attendants of Lord Śiva.
3. Name of a demon who assumed the form of a golden dear to entire Rāma.
4. In the previous Verse No. 2855 of ŚP this formula '*Mantra*' is suggested to be inscribed on a plate and put round the neck of the cattle to cure it of the digestive disorder.

13656**

घण्टानादो निस्वनो डिण्डिमानां
ग्रैवेयाणामारवो बृंहितानि ।
आमेतीव प्रत्यवोचन् गजानाम्
उत्साहार्थं वाचमाधोरणस्य ॥

(अ) Śiś 18. 10.

(आ) SR 129. 57 (a. Śiś), SSB 439. 57 (a. Māgha).

(*a*) निःस्वनो SR, SSB.

(*c*) आमेत्येवं SR ; ओमित्येवं SSB.

Śālinī metre.

The sound of the bells, drums, neck-chains and trumpetings approved as it were the words of the mahout (uttered by him) to galvanise the elephants.

13657*

घण्टारवै रौद्रतरैर्निरन्तरैर्
विसृत्वरैर्गर्जरवैः सुभैरवैः ।
मत्तद्विपानां प्रथयांबभूविरे
न वाहिनीनां पटहस्य निःस्वनाः ॥

(अ) Kum 14. 47.

(आ) SR 129.48 (a. Kum), SSB 438.48.

(*a*) निरन्तरं Kum (var.).

(*c*) मदद्वि° Kum (var.), SR, SSB.

Vaṁśastha metre

The sounds of the army-drums were eclipsed by the terrific and ceaseless ringing of the bells and the extremely frightful trumpetings of the infuriated elephants, that spread all around.

[The incessant ringing of the bells and the roars of the infuriated elephants were clouded by the sound of drums. (H. H. Wilson)]

13658

घण्टास्वनो नुदतु वा मदवारिधाराः
कामं स्रवन्तु बहुधा गजराजयूथे ।
दृष्टे मयि प्रचलते यदि पादमेकं
वन्ध्या भवेद् विजननी मम सिंहसूनोः ॥

(आ) Any 26.18.

Vasantatilakā metre.

Let the sound of gongs prompt the herd of lordly elephants or the streams of its ichor flow profusely, but if it moves even a step further on seeing me, the son of a lion, my mother would better have been barren.

13659*

घनं दत्तं वित्तं जिनवचनमभ्यस्तमखिलं
क्रियाकाण्डं चण्डं रचितमवनौ सुप्तमसकृत् ।
तपस्तीव्रं तप्तं चरणमपि चीर्णं चिरतरं
न चेच् चित्ते भावस् तुषवपनवत्सर्वमफलम् ॥

(अ) Sūmn 88.

(c) चारित्रम् [चरण°] Sūmn (var.).

(d) °पवन° (Printing error).

Śikhariṇī metre.

Copious wealth was given in charity, Jina's teaching was followed in its entirety, vigorous ceremonies were performed, often I slept on the ground, severe penance was performed, my feet were tired (in going on long pilgrimages); all this, however, is useless like a house of husk if there is not devotion in the heart.

13660*

घनं विदार्यार्जुनबाणपूगं
ससारबाणोऽयुगलोचनस्य ।
घनं विदार्यार्जुनबाणपूगं
ससार बाणोऽयुगलोचनस्य ॥

(अ) Kir 15. 50.

(आ) Sar 2. 147 *ac/ab.*

(b) ससार बाणो° Sar.

(d) ससारबा° Sar.

Upendravajrā metre.

Frustrating the ceaseless volley of Arjuna's arrows, the mighty and resounding arrow of the three eyed god (Lord Śiva), who is free from all attachment and beyond human sight, entered the dense Vidārī Creepers, Arjuna, Bāṇa and Pūga trees.

13661*

घन - गिरीन्द्र - विलङ्घन - शालिना
वन - गता वनज - द्युति - लोचना ।
जनमता ददृशे जनकाऽऽत्मजा
तरु - मृगेण तरु - स्थल - शायिनी ॥

(अ) BhKā 825 (=10. 15).

(आ) Sar 2. 111.

Drutavilambita metre.

The monkey (Hanumān), who was wont to cross dense and high mountains, saw in the Aśoka-grove, the daughter of Janaka (Sītā) with eyes as beautiful as the lotus, whom people held in high regards and who was (at the moment) lying on the ground under a tree.

[Then the monkey, who was expert in crossing high mountains, found in the (*Aśoka*) grove, the lotus-eyed daughter of Janaka, who was highly esteemed by the people and was laying herself down at the foot of the tree (or : the daughter of Janaka whose eyes possessed the beauty of the lotus). (S. and K. Rays)]

घनघनमपि दृष्टं व्योम see No. 12392.

13662*

घनघनाघनकान्तिघनोऽघनुद्
दनुजपुञ्जमिनात्रिजगुर्विगः ।
सकमलोऽपि नडर्धसमां क्रियाम्
इह विलोकयितुं च सकर्तृकाम् ॥

(अ) SuM 19.20, SR 195.44, SSB 548.1.

(a) °घनाघनद् (°नु) [°घनोऽ°] SuM (var.).

Drutavilambita metre.

Though he is rich in the beauty of the thick raining cloud, has sun (*ina*) and moon (*atrija*) as his eyes, rides a bird (*garuḍa*), resides with Lakshmi (or holds a lotus in his hand) and destroyed the herds of demons ; he is not able to find out the verb alongwith its subject in the verse, even in six months.

13663

घनजालनिभैर्दुरासदाः
परितो नागकदम्बकैस् तव ।
नगरेषु भवन्तु वीथयः
परिकीर्णा वनजैर्मृगादिभिः ॥

(अ) Śiś 16. 10.
Vaitālīya metre.

(In case there is truce with Śiśupāla) the streets of your towns will be infested with the herds of the wild elephants of *mṛga* and other classes, resembling the mass of clouds, and therefore unassailable. (In case there is hostility with him) the streets of your towns will be infested with groups of snakes resembling the closely woven nets and the carnivorous wild beasts, and therefore beyond approach (by any adversary).

घनतमतिमिरघुनोत्कर° see No. 13666.

13664

घनतर-घनवृन्दच्छादिते व्योम्नि लोके
सवितुरथ हिमांशोः संकथैव व्यरंसीत् ।
रजनि - दिवसभेदं मन्दवाताः शशंसुः
कुमुद - कमल - गन्धानाहरन्तः क्रमेण ॥

(आ) PV 634 (a. Raghupati), SC 565 (a. Raghupati), Pad 76.28 (a. Raghupati), SR 341. 50, SSB 214. 46, SuSS 367, RJ 225 and 1252 (a. Raghupati). See No. 13665.
(*b*) सुधांशोः [हिमांशोः] PV.
Mālinī metre.

With the sky overcast with immensely dense clouds, the very talk of sun and moon ceased among the people. The difference of night and day was conveyed by the breeze wafting sequentially the fragrance of the white lilies and red lotuses.

13665

घनतरघनवृन्दच्छादिते व्योम्नि लोके
सवितुरथ हिमांशोः संकथैव व्यरंसीत् ।
विरहमनुभवन्ती संगमं चापि भर्त्रा
रजनिदिवसभेदं चक्रवाकी शशंस ॥

(आ) Pad 76. 29 (a. Ambaṣṭha), SR 341. 51, SSB 214.47. See No. 13664.
(*b*) सुधांशोः [हिमांशोः] Pad.

With the sky overcast with very dense clouds, the very talk of Sun and moon ceased among the people. The difference of night and day was conveyed by the *Cakravakī* bird undergoing separation from or having union with her spouse.

13666*

घनतरतिमिरघुणोत्कर-
जग्धानामिव पतन्ति काष्ठानाम् ।
छिद्रैरमीभिरुडुभिः
किरणव्याजेन चूर्णानि ॥

(अ) Anar 2. 53.
(आ) SkV 889 (a Murāri), JS 254. 13 (a. Murāri), JSub 298. 5, SR 299. 1 (a. JS), SSB 143. 2, RJ 1066 (=7. 37) (a. Murāri).

(*a*) घनतमति° SkV.

Āryā metre.

Through these stars, the holes of the sky (lit. quarters) eaten by the termites of pitch darkness, is falling the saw–dust in the guise of the light of rays.

[The beams of heaven have been eaten / by the termites of darkness. / Through their holes now falls the sawdust / in guise of the light of stars. (D. H. H. Ingalls).]

13667

घनतिमिरविरोधकं ससारं
सकलकलं च सुधाकरं निरीक्ष्य ।
सुतमतिमसमेषनाकलग्नश्
चिरमुदितो मकरालयश्चकास्ति ॥

(आ) AIR 229.

Puṣpitāgrā metre.

On seeing its son, the full moon, that dispells pitch darkness and is invested with nectar, the ocean seems delighted for long, kissing the heaven with its leaping tides.

13668

घनप्रवालस्थगितातपानि
विकीर्णपुष्पाणि समीरणेन ।
गृहाणि कुर्यादतिमुक्तकानां
लताभिरालोलमधुव्रताभिः ॥

(आ) ŚP 2164.

Upendravajrā metre.

Such houses should be built as are, sheilded from heat by thick leaves (of the trees), are strewn with flowers by the wind and are (surrounded) by *atimukta* creepers over which hover the nimble bees.

13669

घनरसमयी गभीरा
वक्रिमसुभगोपजीविता कविभिः ।
अवगाढा च पुनीते
गङ्गा बङ्गालवाणी च ॥

(अ) Skm (Skm (B) 2152, Skm (POS) 5.31.2) (a. Vaṅgāla).

Āryā metre.

The poetry of Vaṅgala which is rich in sentiments, profound in meaning, lovely with suggestiveness, is drawn upon by the poets and is of deep import, sanctifies like the Gaṅgā which abounds in water, is deep, lovely with curved ripples, is extolled by the poets and into which the devout enter (for the sacred bath).

13670

घनसन्तसमलीमस-
दशदिशि निशि यद्विराजसि तदन्यत् ।
कीटमणे दिनमधुना
तरणिकरस्थगितसितकिरणम् ॥

(अ) Bhallaṭaśataka 14.

(आ) Any 78.25, VS 778 (a. Bhallaṭa), ŚP 899 (a. Bhallaṭa), AP 61, SR 229.235 (a. Bhallaṭa), SSB 621.2 (a. Bhallaṭa), SRK 193.4.

(*a*) °संतमस° VS, ŚP, SRK ; °मस° SR.

(*b*) तदन्यम् Any.

(*d*) °करान्तरितशीतकरम् Any ; °रितचारुसित° VS; °करान्तरितसितकिरणम् ŚP, SR, SSB, SRK.

Āryā metre (in VS Gīti-āryā metre).

O Fire fly, it is a different matter that you twinkle at night when all the ten quarters are sullied with pitch darkness. It is now day when the sun has overwhelmed the moon with its rays.

13671**

घनसमयमहीभृत्पत्तनस्याम्बरस्य
त्रिभुवनपतिचापं गोपुरत्वं प्रपेदे ।
अपि विरसवचोभिः प्राप्तपङ्काभिषेकाः
कुकवय इव भेकाः खेदयन्ति स्म लोकान् ।।

(आ) SR 341. 49, SSB 214. 45.

Mālinī metre.

The rainbow assumed the form of the main gate of the sky, the metropolis of the sovereign of the rainy season. Besides that, the frogs soiled in mud distressed the people with their cacophony like the poetasters.

13672

घनसमयसरः क्व भृङ्गमालाः
स्मरसि तदा विहगाः क्व बन्धुवाचः ।
अकरुण सहशोषिणी मृणाली
पुनरपि सेयमधस्त एव मूर्ध्नि ।।

(आ) Skm (Skm (B) 1751, Skm (POS) 4. 23.1) (a. Viriñci).

(*b*) स्फुरन्तु [क्व व°] Skm (var.).

(*c*) सहशोकिनी Skm (var.).

Puṣpitāgrā metre.

O pool of the rainy season, do you remember where were these strings of bees then (in summer) ? Where were these birds of friendly speech ? O pitiless one, this lotus stalk, which dried up along with you, is again down below (neglected) and they (the bees and birds) alone are (perched) on your head.

13673

घनसमये शिखिषु स्यान्
नृत्यं कीदृक्षु किं घनात्पतति ।
प्रावृषि कस्य न गमनं
मानसगमनाय कीदृशा हंसाः ।।

(आ) SR 200. 42, SSB 556.43.

Gīti-āryā metre.

In rainy season, what sorts of peacocks dance ? What drops from the cloud ? In rains, what does not move out ? How do the swans feel while going to the *Mānasarovara*[1] ?

1. SR—foot-note adds :
'समुत्सुकमनसः ।
This one word contains answer to all the questions asked in the verse :
(a) समुत्सु मुदा हर्षेण सह वर्तमानाः
—Pea-cock filled with joy, dance.
(b) समुदस्तेषु कं पानीयम्
—From the rising clouds, drops water.
(c) अनसः शकटस्य
—In rain carts do not move.
(d) समुत्सुकं उत्कण्ठायुक्तं मनो येषाम् ते
—Swans whose minds are full of longing to go to Mānasarovara.

13674

घनसमयो वनवह्निर्
जवनः पवनस्तडिच्च तव विभवम् ।
हन्त सहन्ते यावद्
द्रुम तावत् कुरु परोपकृतिम् ॥

(आ) SuM 5. 12.

(*c*) न सहते SuM (var.).

Ārya metre.

O Tree, do good to others till the time the rainy season, wild fire, and storm (lit. strong wind), brook your splendour.

13675

घनसारो नद्धश्च तथा
न वदति तदपि मृदङ्गः ।
करतलहननमुपेत्य
यदि प्रणदति तदपि सारङ्गः (?) ॥

(आ) Any 150. 77.

Ārya metre (defective).

Though it is solid and also fastened and has no sound, yet it is called *mṛdanga*[1]. Though it gives a pitch sound, when struck with the palm of the hand, yet it is termed as *Sāraṅga*[2].

1. Tabor.
2. A stringed musical instrument.

13676*

घनस्तनभरालसा व्रजति गौरवन्ध्येह ते
विधेहि कटिपार्श्वयोर्नखमुखेन कण्डूयनम् ।
इतः सुखपरम्परा मिलति सम्प्रति श्रेयसा
सदा न खलु संगतिर्भवति गर्भसंभूतये ॥

(अ) Ras 7.

(*a*) Version A : गौर् अवन्ध्येऽह ते
Version B : गौर्-वन्ध्ये ; ऽऽहते

Pṛthvī metre.

Here goes your cow that has recently delivered (and is therefore) tardy with heavy udder. Scratch its flanks with the tips of your nails. It gives immense happiness right then due to one's pious deeds. However, even its regular company does not invariably lead to the birth of a child

13677**

घन - स्निग्ध - चञ्चत् - कच - ग्रन्थि - नद्ध-
स्फुरत् - केकि - पिच्छे लसच्चारु - गुच्छे ।
मुखेन्दु - भ्रमद्वल्लवी - दृक् - चकोरे
यशोदा - किशोरे मनो मे रमेत ॥

(आ) PV 35 (a. Akabari-Kālidāsa) (Cf. Pdt p. III).

(*a*) रमेताम् PV (var.).

Bhujaṅgaprayāta metre.

May my mind be attached to the son of Yaśodā (Kṛṣṇa), who has a beautiful bunch of shining pea-cock feathers tied to the knots of his curly, glossy and thick hair and around whose moon-face revolve the *Chakoras* in the form of the eyes of cowherd maids.

13678

घनस्निग्धाः सुबद्धाश्च समा दन्ताः सुशोभनाः ।
नातिदीर्घौ पृथू नैव हनू वाहस्य शोभनौ ॥

(आ) ŚP 1620 (a. Śālihotra).

The compact, glossy, well-connected and symmetrical teeth of a horse are very lovely. Its jaws, neither very long nor wide, look beautiful.

13679

घनानि कामं कुसुमानि बिभ्रतः
करप्रचेयान्यपहाय शाखिनः ।
पुरोऽभिसस्रे सुरसुन्दरीजनैर्
यथोत्तरेच्छा हि गुणेषु कामिनः ॥

(अ) Kir 8. 4.

Vaṁśastha metre.

The heavenly nymphs forged ahead, leaving behind the trees laden with thick flowers that could be conveniently plucked with hand. Fond persons have sequentially high ambitions with respect to qualities (i. e they seek things with better qualities).

घनार्यश्चेदञ्चेदुपरि see No. 13689.

13680**

घनावूरू तस्या यदि यदि विदग्धोऽयमधरः
स्तनद्वन्द्वं सान्द्रं यदि यदि मुखाब्जं विजयते ।
हतौ रम्भास्तम्भौ हतमहह बन्धूककुसुमं
हतौ हेम्नः कुम्भावहह विहतः पार्वणशशी ॥

(आ) SkV 400, Kav 162.

(*a*) घनावूरू Kav (MS).

(*b*) स्तनद्वन्द्व Kav (MS); यदे [यदि second] Kav (MS).

Śikhariṇī metre.

If her plump thighs, her charming lip, her close-set breasts, / if her face-lotus, play the conquerors ; / then killed are a pair of plantain stems, killed the '*bandhūka*'-flower / destroyed are the two gold jars, and broken[1] is the Moon[2]. (D. H. H. Ingalls).

1. Eclipsed : Ed.
2. Full Moon : Edi.

13681

घनाश्लेषरसाढ्या (?)
सद्भावार्द्रा गुणोज्ज्वला सरला ।
अभिमतपात्रमलब्ध्वा
सीदति कविता च वनिता च ॥

(आ) PV 783 (a. Dāmodara).

(*a*) मनाश्लेष° PV (MS).

Āryā metre (defective in *a*).

A poem abounding in the charm of frequent paronomasia, soaked in beautiful ideas, splendid with poetic virtues and easy of comprehension, and a woman adept at (imparting) the pleasure of tight embrace, endowed with noble thoughts, attractive with manifold qualities and simple (at heart), despair in case they find no worthy connoisseur.

13682**

घनैः शेफालीनां हृदयनिबिडाश्लिष्टवसुधैः
प्रसूनैरुन्नालैः पुलकिततरोद्यानतरवः ।
निशान्ताः प्रीणन्ति प्रमदकुररोद्गीतरभसो
नभस्वद्व्याधूतस्फुटकुमुदगन्धप्लुतदिशः ॥

(आ) SkV 271 (a. Manovinoda).

Śikhariṇī metre.

The night's end is delightful with the garden trees in flower / and white night-blooming jasmine with its high corolla / now sinking close to earth / as the joyful curlew sings his sudden song / in an atmosphere perfumed / by open water-lilies shaken by the breeze. (D. H. H. Ingalls).

13683*

घनैरमीषां परिवेषकैर्जनैर्
अवर्षि वर्षोपलगोलकावली ।
चलद्‍भुजाभूषणरत्नरोचिषा
धृतेन्द्रचापैः श्रितचान्द्रसौरभा ॥

(अ) Naiṣ 16. 100.

Vaṁśastha metre.

The waiters, who were clouds, as it were, carrying rainbows, by virtue of the lustre of the ornamental jewels of their moving hands, showered before the guests, sweetmeat balls with the scent of camphor, like hail stones with the gleam of the Sun and the Moon. (K. K. Handiqui).

13684*

घनैर्विलोक्य स्थगितार्कमण्डलैश्
चमूरजोभिर्निचितं नभस्तलम् ।
अयायि हंसैरभिमानसं घन-
भ्रमेण सानन्दमनर्ति केकिभिः ॥

(अ) Kum 14.36 (in some editions 14.35).

(आ) SR 128.39 (a. Kum), SSB 438.41.

(*a*) चनैर् [घनैर्] Kum (var.).

(*b*) नभःस्थलम् Kum (var.).

(*c*) अवापि Kum (var.).

Vaṁśastha metre

Finding the sky pervaded by the blinding dust, kicked up by the army, that had shrouded the sun-orb, the swans departed to the Mānasa lake and the pea-cocks danced in ecstasy, (both) mistaking it (dust) for the cloud.

13685

घनोदये शुष्यति यज्जलाशयो
दिनोदये पश्यति यन्न कौशिकः ।
महाजने तुष्यति यन्न दुर्जनो
वयं न विद्मः खलु तत्र कारणम् ॥

(आ) IS 2214, Subh 123.

Vaṁśastha metre.

We really do not know the reason why a reservoir of water goes dry at the appearance of the cloud, why an owl does not see at day-break and why a wicked person is not happy with high personages.

13686*

घनोद्‍गमे गाढतमेऽन्धकारे
न कोऽपि निर्गन्तुमहः शशाक ।
स्पृशन् मुहुः किं तु करेण नाभी-
सरोजमाभीरकुलाधिनाथः ॥

(आ) Pad 76. 30 (a. Ramacandra), SR 340.18, SSB 212.14.

(*a*) घनोद्यमे SR, SSB.

Upendravajrā metre.

As the dense clouds sprang up (in the sky), none was able to determine, in the pitch darkness, whether it was day except the lord of the Ābhīra-clan (Kṛṣṇa) by touching repeatedly the navel-lotus with his hand.

13687

घनोद्यानच्छायामिव मरुपथाद्दावदहनात्
तुषाराम्भोवापीमिव विषविपाकादिव सुधाम् ।
प्रवृद्धादुन्मादात्प्रकृतिमिव निस्तीर्य विरहात्
लभेयं त्वद्भक्तिं निरुपमरसां शङ्कर कदा ।।

(आ) VS 3414 (a. Śrī Harṣadevātmaja-Vākpati), Kav p. 103.

Śikhariṇī metre.

When possibly, O Śaṅkara, will I acquire the unique elixir of your *bhakti* (devotion), ending separation, as one finds soothing shade of a dense garden after traversing the desert-path, or one reaches the artificial well of cool water after escaping a wild fire or one acquires nectar after the virulent operation of poison or one gains the state of equanimity after serious delirium.

13688*

घनोपरोधात् तरलाक्षि लक्ष्यते
मलीमसं मण्डलमुष्णदीधितेः ।
क्षणप्रभादीपसमुत्थकज्जल-
ग्रहोत्कवर्षार्पितकर्परोपमम् ।।

(अ) Vikram 13. 19.

Vaṁśastha metre.

O fickle-eyed lady! the orb of the sun, dark on account of its being covered by the cloud, looks like a pot held by the lady in the shape of the rainy season, eager to take the collyrium produced from the lamp in the form of lightning. (S. C. Banerji).

13689**

घनोऽयं चेदञ्चेदुपरि विकिरंश्चन्दनरसान्
उदारा नैहारी सरिदुरसि हारीभवति वा ।
समन्तान्मार्णाली चिरमुपवनाली मिलति वा
तदप्यस्यास्तापो हरिविरहजः किं विरमति ।।

(आ) Pad 40. 4 (Rāmacandra), Vidy 650 (a. Rāmacandramiśra), SR 276. 35, SSB 103.37, RJ 943 (a. Rāmacandra) =6.56 (a. Bilhaṇa).

(*a*) घनार्यंश् RJ 6.56 ; विकिरन् च RJ 6.56.

(*b*) °रान्नैहारी Vidy, SR, SSB ; च [वा] Vidy.

(*c*) समन्तात्प्राणाली Vidy, SR, SSB.

(*d*) °स्तापः प्रियविर° SR, SSB ; हरिरिव हनः किं RJ 6.56.

Śikhariṇī metre.

If the cloud were to rise up shedding showers of sandal-fluid, or the long snowy river were to assume the form of garland on her breasts or she were to find for long the groves of lotus stalks all around her, even then will her anguish born of separation from Hari cease?

घर्मक्लान्तिभरालसां see No. 12835.

13690

घर्मत्विषि स्फुरितरत्नशिलाक्रमेण
मेरोर्नितम्बकटकानवगाहमाने ।
वल्गत्तुरङ्गखुरचूर्णितपद्मराग-
धूलीव वातवलितोल्लसति स्म संध्या ॥

(आ) SkV 879.

Vasantatilakā metre.

The sun-set rose like a wind-raised dust of rubies / ground by the hoofs of his galloping steeds / as the sun drove down the slopes of Meru / over its glittering rocks. (D. H. H. Ingalls).

13691

घर्मांशुर्भगवानसूत यमुनां ताप्यो कृतं गङ्गया
पाथोऽस्याः क्वथितं पुरारिमुकुटे नेत्रानलज्वालया ।
स्यन्देश्चन्दनशाखिनां शतमुखैः किम्मीरनीरोर्मयः
सेवार्थं मलयाचलेन्द्रसरितः संभूय तिष्ठन्तु मे ॥

(आ) JS 155. 41 (a. Bilhaṇa), SH 2077 (a. Bilhaṇa).

(*a*) °सुत SH ; ताप्या (?) JS.

Śārdūlavikrīḍita metre.

His holyship the sun procreated Yamunā (so its water is hot). Away with the Gangā. Its water is boiling with the flames of the fire of the eye on *Purāri's* forehead. Let the water-waves of *Kimmīra* mingle with hundred-fold fluid of sandal-wood trees and (other) rivers of Malaya mountain jointly come to serve me[1].

1. To allay the heat of separation.

13692

घर्माम्भोविसरविवर्तनैरिदानीं
मुग्धाक्ष्याः परिजनवारसुन्दरीणाम् ।
तत्प्रातर्विहितविचित्रपत्त्ररेखा-
वैदग्ध्यं जहति कपोलकुङ्कुमानि ॥

(अ) Mālatī (Mālatī (NSP) 1. 40, Mālatī (K) 1.37).

(*b*) परिसर° Mālatī (K) ; °सुन्दरीभिः Mālatī (K).

(*c*) °पत्त्रलेखा Mālatī (NSP).

Praharṣiṇī metre.

Owing to the rollings of the gush of perspiration-water, the saffron-paintings on the cheeks of the courtezan-attendants of the lovely-eyed one, abandon now the skill in the variegated ornamental paintings drawn there in the morning. (R. D. Karmarkar).

13693

घर्मार्तं न तथा सुशीतलजलैः स्नानं न मुक्तावली
न श्रीखण्डविलेपनं सुखयति प्रत्यङ्गमप्यर्पितम् ।
प्रीत्यै सज्जनभाषितं प्रभवति प्रायो यथा चेतसः
सद्युक्त्या च पुरस्कृतं सुकृतिनामाकृष्टिमन्त्रोपमम् ॥

(अ) H (HJ 1.99, HS 1.90, HM 1.96, HR 1.98, HP 1.71, HN 1.73, HH 21.2-5, HC 28.17-20).

(आ) SR 53. 261 (a. H), SSB 312. 268, SRK 18. 68 (a. H), Dampatiś 9, IS 2215, Sama 1 घ 1.

(*a*) यन्मार्तं च तथा न शीतल° Dampatiś; °वलिर् SR, SSB ; °कामऽवलिर् SRK, Sama.

(c) प्रीत्या Dampatiś ; चेतसि SRK, IS; देहिनां [चि°] HP.

(d) सत्योक्त्या IS ; हि [च] IS ; सद्युक्तया HP (var.); परस्कृतं HP; परिष्कृतं HJ.

Śārdūlavikrīḍita metre.

Not bathing with very cold waters, nor a necklace of pearls, nor sandal-ointment although applied to every limb, so refreshes one oppressed with heat, as the conversation of excellent men, for the most part seasoned with good taste, and resembling a magic charm of attraction, has power for the gratification of the mind of the virtuous. (F. Johnson).

13694**

घाटोद्यानमहं कदाचिदगमं बाहर्हवा के लिये
काचित्तत्र कुरङ्गलोलनयना दिल्दार मालिन्मिली ।
मद्वाक्यं वनपालिके शृणु मनाक् कर्ने तु देगी मुझे
सेत्युक्ताऽऽह न तानि मे त्वमधुना मर्वा जरा लीजिये ॥

(आ) SSB 569. 13 (a. Rāmakṛṣṇa).

Śārdūlavikrīḍita metre.

Once[1] I went out to a garden on the bank (of a river) for fresh air. There I met an attractive fawn-eyed female gardner. 'O garden-keeper, listen to me for a while' (I said), 'will you give me *Karne*[2] (*Kanera*) flowers'. Addressed thus, she replied, "They do not belong to me. Now please have *Morvā* (flowers)"[3].

1. This verse has a mixture of Sanskrit and Urdu languages and is markedby double entendre.
2. Will you let me have sex.
3. Get yourself enjoyed by someone.

13695

घातकामनया शत्रुस् तोष्टव्यो मिष्टभाषणैः ।
नित्यं चित्तविमोहेन गीतमुग्धो मृगो यथा ॥

(आ) NM (T) 6. 6.

With a view to eliminate him, the enemy should always be humoured with sweet words, as a deer, charmed by sweet music, (is killed) by deluding its mind.

घातयति महापुरुषान् see पातयति महापुरुषान्.
घातयितुमेव नीचः see नाशयितुमेव नीचः.

13696

घातितः शत्रुणा शत्रुर् मित्रं मित्रेण तोषितम् ।
शुकया तु मारितः शत्रुर् नीतियुक्तेन कर्मणा ॥

(अ) P (PTk 43.1-20 and 87-13).

The enemy was got killed through another enemy. The friend was gratified through another friend. But the female parrot finished her opponent by its prudent action.

13697**

घासं गोभ्यः किं न दत्तेति काञ्चिच्
श्रुत्वा गेहे कामिनीमादिशन्तीम् ।
भिक्षाभोजी तद्गृहे रूक्षगात्रस्
तूर्णं प्रास्यात् काञ्चिके मण्डकुण्डम् ॥

(आ) ALR 558.

(d) प्रास्यत् ALR (var.).

Śālinī metre.

On hearing a lady command in the house : "Why dtdn't you serve the Cattle with grass" ?, the beggar with wrinked frame in her house threw at once the bowl of scum in the sour gruel.

13698**

घासग्रासं गृहाण त्यज गजकलभ प्रेमबन्धं करिण्यां
पाशग्रन्थिव्रणानामविरतमधुना देहि पङ्कानुलेपम् ।
दूरीभूतास् तवैते शबरवरवधूविभ्रमोद्भ्रान्तदृष्टा
रेवातीरोपकण्ठच्युतकुसुमरजोधूसरा विन्ध्यपादाः ॥

(आ) Skm (Skm (B) 1852, Skm (POS) 4. 43. 2) (a. Bhartṛmeṇṭha), ŚP 928, AB 369, VS 640 (a. Hastipaka= Meṇṭha), SR 233. 97 (a. ŚP), SSB 327.48 (a. Hastipaka), Any 34.76, AAS 14. 8, SuMuñ 250. 12-5 (a. Hastipaka). Cf. त्यक्तो विन्ध्यगिरिः पिता.

(*a*) करिकलभ Any, AAS; प्रीतिबन्धं ŚP, AAS, SR, SSB, Any ; करिण्याः ŚP, VS, SR, SSP, Any.

(*b*) पश्यपाशग्रन्थि° Skm (POS) *(contra metrum)* ; अभिमतम् VS, SuMuñ ; अविरलम् ŚP (var.), SR, SSB, Any.

(*c*) °कुल° [°वर°] AAS; °दृष्यद् ŚP; °द्भान्ति° ASS; °रम्या° [°दृष्टा] VS, SuMuñ; °दृश्या SR, SSB.

(*d*) रेवकूलोपकण्ठद्रुमकुसुम° VS, SuMuñ.

Sragdharā metre.

O young elephant ! have a mouthful of grass. Give up attachment to the she-elephant. Apply regularly the mud-paste to your wounds caused by the knots of fetters. The foot-hills of the Vindhyas which were greyish with the pollen of the flowers fallen near the Narmda-bank and where the Śabara couples wandered sportfully, are now gone far away from you.

13699*

घासमिन्धनमन्नाद्यं शस्त्राणि विविधानि च ।
दुर्गे प्रवेशनीयानि सततं शत्रुशङ्कया ॥

(अ) Cv 359 (CR 5. 25, CPS 118. 27), GP 1.112, 21 V l. (Cf. Crn 161).

(*a*) सुमन्धानानि चास्त्राणि (°र्थानि) GP ; घास CR (var.), CPS ; अन्नाद्यं (°द्या:) CR (var.), CPS.

(*c*) प्रवेशितव्यानि GP.

(*d*) ततः (नित्यं) शत्रुं निपातयेत् GP.

Apprehending the enemy (-attack), grass, firewood, food and other edibles and weapons of all types, should be regularly stored in the fort.

13700*

घुणाक्षरन्यायतया विधात्रा
विनिर्मितेयं मृगशावकाक्षी ।
जाने पुनः कौशलमेतदीयम्
एतादृशीं यद्यपरां विधत्ते ॥

(आ) JS 171. 5.

Upajāti metre (Upendravajrā and Indravajrā metre).

The creator fashioned this fawn-eyed beauty in the *ghuṇākṣara*[1] manner (just by accident). I will admit his skilfulness if he creates another like her.

1 The maxim of letters accidently bored by an insect in wood.

13701

घुर्घुरारावमेतेषां श्रुत्वा सिंहप्रियावदत् ।
किं वृद्धेन समं वत्सौ लघू युद्धाय सज्जितौ ॥

(अ) P (PM 4.30.4 (p. 682).

Listening to their *ghur–ghur* sound, the darling of the lion quipped : 'Are the two cubs ready for a fight with the old lion' ?

13702**

घुसृणसुमनःश्रेणीश्रीणामनादरिभिः सरः
परिसरचलैर्भासां भर्तुः कुमारतरैः करैः ।
अजनि जलजामोदानन्दोत्पतिष्णुमधुव्रता-
वलिशबलनाद् गुञ्जापुञ्जश्रियं गृहयालुभिः ॥

(अ) Naiṣ 19. 38.

(आ) VS 2205 (a. Naiṣ).

b) °चरैर् Naiṣ (var.).

Hariṇī metre.

Rejecting the beauty of the rows of saffron blossoms; the perfectly young rays of the Sun, ranging over the surface of pools of water, adopted the beauty of the clumps of (red and black) '*guñjā*'-blossoms; because the rays were dappled by the bees, flying up with the joy of lotus-scent. (K. K. Handiqui).

13703**

घूघूशब्दः सदा शान्तो गुरुलुग्लुश्च तादृशः ।
अन्ये शब्दास् तु घूकानां निन्दिताः सर्वदा स्मृताः ॥

(आ) ŚP 2465.

'*Ghū-ghū*' sound of the owls is always indicative of peace. And so is "*gu-ru-luglu*". But their other sounds are always said to be inauspicious (lit. despicable).

13704

घूर्णन्ति विप्रलब्धाः
स्नेहापायात्प्रदीपकलिकाश्च ।
प्रातः प्रस्थितपान्थ-
स्त्रीहृदयं स्फुटति कमलं च ॥

(अ) ĀrS 2. 220.

Ārya metre.

The lovers and lamp-wicks, feeling cheated at the loss of love and oil (respectively), writhe. The heart of the woman whose husband has set out (on a long journey) splits and the lotus blooms, in the morning.

13705*

घूर्णन्ते तूर्णमेतत्कुलधरणिभृतो दिग्द्विपा दिग्विदिक्षु
क्षुभ्यन्ति क्षोभयन्ति क्षितिमतिमृदितो मर्मणा कूर्मराजः ।
प्रस्थाने यस्य गर्जत्करटिघनघटासंभ्रमन्यञ्चदुर्वीम्
उर्वीं दर्वीकरेन्द्रः कलयितुमुदितश्चायमार्ति बिभर्ति ॥

(आ) SR 126. 24, SSB 435. 24, RJ 185 (=2.75) (a. Rudra).

(*b*) मर्मणां RJ.

Sragdharā metre.

As he marches with the herds of his roaring elephants bending the earth in frenzy, the *kula-parvatas* (a group of mountains) reel fast, the quarter-elephants run amok in all directions and cause the earth to tremble, the lordly Tortoise (who supposedly supports the

earth) is crushed at the vitals, and Śeṣa, the lord of serpents, rises to carry the earth (on its hoods) but undergoes unbearable agony.

13706

घूर्णमाननयनं स्खलत्कथं
स्वेदबिन्दुमदकारणस्मितम् ।
आननेन न तु तावदीश्वरश्
चक्षुषा चिरमुमामुखं पपौ ॥

(अ) Kum 8. 80. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3, p. 133).

(आ) Sar 5.45 (p. 587), Amd 81.176.

(*a*) °पदं [°कथं] Kum (var.); °कचं [°कथं] Kum (var.); °स्खलद्वच: Kum (var.).

(*b*) °बिन्दु मदकारण° Kum (var.).

(*c*) च [तु] Kum (var.).

Rathoddhatā metre.

Not with mouth but by his eye Īśvara drank (gazed intently) for long Umā's face furnished with rolling eyes, faltering speech, drops of sweat and gentle smile caused by intoxication.

[Then Īśvara[1] began to drink not by his mouth, but by his eyes, the face of Pāravati, furnished with rolling eyes, faltering speech, drops of perspiration and sweet smile in consequence of intoxication (H. H. Wilson)]

1. Śiva,

13707

घृणा शङ्का भयं लज्जा जुगुप्सा चैव पञ्चमी ।
कुलं शीलं तथा जातिर् अष्टौ पाशाः प्रकीर्तिताः ॥

(आ) SRM 1.3.259.

Hatred, doubt, fear, bashfulness, disgust, high descent, conduct and caste, these eight are said to be (virtual) snares.

13708

घृणी राजा पुंश्चली राजभृत्यः
पुत्रो भ्राता विधवा बालपुत्रा ।
सेनाजीवी चोद्धृतो भक्त एव
व्यवहारे वै वर्जनीयाः स्युरेते ॥

(अ) MBh (MBh (Bh) 5.37.28, MBh (Bh) 5.36.30, MBh (C) 5.1563).

(आ) IS 2216, Saśā 46.170, GVS 536.

(*a*) कुशली [पुं०] MBh (var.).

(*b*) पत्नी [पु°] MBh (var.); सपुत्रा: or बालपुत्र: MBh (var.).

(*c*) सूना° or सभा° [से°] MBh (var.); उद्धृतभूति: (°द्धृतभक्त: or °भूमि:) MBh (var.), IS, SaŚa, GVS; चिह्नतभूति: GVS (var.).

(*d*) व्यवहारेषु (°रे चैव or °रे च) or व्यवहारे (वै om.) MBh (var.); व्यवहारेषु [व्यव° वै] IS, SaŚa, GVS.

Epic Upajāti metre (Upendravajrā and Indravajrā; irregular).

Spiteful king, unchaste woman, official employee, son, brother, widow with minor sons, soldier, and one who has appropriated his share (of the property)–these should be debarred from the trial.

13709

घृतं न श्रूयते कर्णे दधि स्वप्ने न दृश्यते ।
मुग्धे दुग्धस्य का वार्ता तक्रं शक्रस्य दुर्लभम् ॥

(आ) Sama 2 घ 2 and 2 त 4, SR 181.14, SSB 520.1, SRK 232.19 (a. Sphuṭa-śloka), SRM 1.1.65. Cf. No. 118.

(b) स्वप्नेऽपि दुर्लभम् Sama 2 त 4, SR, SSB, SRK, SRM.

O innocent one, ghee is not heard of and curd is not seen even in a dream. What to speak of milk, even the butter-milk is scarce for Indra to have.

13710

घृतं भूषणमन्नस्य यौवनं नरभूषणम् ।
धनस्य भूषणं दानं स्वामिनो भूषणं कृपा ॥

(अ) Cr 1454 (CNG 201) Cf. चरित्रं भूषणं स्त्रीणां ; दूर्वाया भूषणं पत्रं ; धीराणां भूषणं विद्या ; नक्षत्रभूषणं चन्द्रः ; विप्राणां भूषणं विद्या.

(c) वाक्यस्य भूषणं सत्यं CNGC (v. l.).

Ghee enriches (i. e. adds flavour to) food, youth embellishes man ; Charity is the ornament of wealth, compassion of the master.

13711

घृतं सर्षपतैलं च यत् तैलं पुष्पवासितम् ।
द्रव्यान्तरगतं तैलं न दुष्टं ग्रहणं विना ॥

(आ) SH fol. 55b (508).

Ghee, mustard oil, oil scented with flowers or mixed with some other substance, do not get polluted except in an eclipse.

घृतं सारं रसानां हि see रसानां तु घृतं सारम्.

13712

घृतकुणपवचावराहविष्ठा-
सलिलमतीव सुखाय दाडिमानाम् ।
क्वथितमथ कुलत्थचूर्णकं वा
जलमपि वृद्धिकरं सदा शफर्याः ॥

(आ) ŚP 2232.

Puṣpitāgrā metre.

Ghee, dead body, *Vacā*[1], boar's excreta and urine are very beneficial for the pomegranates (to grow). Decoction or powder of *Kulattha*[2] as well as water contribute to the growth of the *Saphari*[3].

1. A herb.
2. A kind of pulse.
3. A type of small glittering fish.

13713

घृतकुम्भसमा नारी तप्ताङ्गारसमः पुमान् ।
तस्माद् घृतं च वह्निं च नैकत्र स्थापयेद् बुधः ॥

(अ) Cr 360 (CNr 75), H (HJ 1.127, HS 1. 112, HM 1. 117, HP 1. 90, HN 1.91, HK 1.120, HH 24. 24-5, HC 33.13-4), PdP, Sṛṣṭikh. 54. 21. Cf. No. 196. Cf. Mm 2.94, BhPṇ 7.12, 9. Cf. JSAIL 24.79. Variant of No. 195.

(आ) SR 162.408 (a. PdP), SSB 493.415, IS 2217, Sama 1 घ 2, GVS 9, SH 1228 (b defective).

(इ) Cf. SS (OJ) 439. Cf. Kharoṣṭhī Inscriptions discovered by Stein, ed. by Boyer, Rapson and Senart, 1920, No. 514.

(*c*) तस्मात् CV (var.), HH.

(*d*) कस्य विश्वासंकारक: CN (var.); पृथक्स्थानेन धारयेत् HP; नैकस्थाने न धारयेत् PdP; नैव (rest illegible) CNPN; स्थापयेत् CN (var.); सुधी: [बुध:] SH.

A woman is like a jar of ghee. A man (is) like a glowing coal. A prudent person should not place ghee and fire together (F. Johnson).

13714

घृतकुम्भसमा नारी तप्ताङ्गारसम: पुमान् ।
संश्लेषाद् द्रवते कुम्भः तद्वत् स्त्री पुंसभाविता ॥

(अ) Vet. (a. MS) Intr. 1 and Vet. 3. 10 (om. in Vet. Hu) variant Cf. No. 13713.

(आ) GVS 8.

(इ) Cf. Kharoṣṭī Inscriptions discovered by Stein, ed. by Boyer, Rapson and Senart, 1920, No. 514.

(*b*) पुरुषश्चाग्निवर्चस: (°सं) or पुरुषं वह्निवर्चसं or पुरुषा बाद्गसन्निभा: Vet. 3. 10.

A woman is like a jar of ghee. A man is like a burning coal. The jar (of ghee) melts when (it is) in contact with the fire. So does a woman in man's vicinity.

13715

घृतकुम्भो यथा शुद्धो मलिनोऽपि विना जलैः ।
तथा मुनीश्वरा ज्ञेया ज्ञानचारित्रनिर्मला: ॥

(आ) IS 2218, Subh 267.

As a jar of ghee, though untidy, is (taken to be) pure even without a water-wash, so are the great sages known to be pure by their learning and conduct alone.

13716

घृततैलतण्डुललवण–
शाकेन्धनवसनचिन्तयानुदिनम् ।
विपुलमतेरपि पुंसो
नश्यति धीर्मन्दविभवत्वात् ॥

(अ) Cr 361 (CRr 3.54, CPS 69.48).

(आ) VS 3881, SR 66. 39 (a. VS), SSB 334.40.

(*a*) घृतलवणतैलतण्डुल– (°वणति°; °वसन°) CR (var.), VS, SR, SSB.

(*b*) शाकेन्धनचिन्तया दनिम् (दीना CPS; प्रतिदिवसम्) CR (var.), शाकेन्धनवसनचिन्तया (°तया) CR (var.); शाकेन्धनचिन्तयानुदिनम् VS, SR, SSB.

(*c*) विमलमतेरपि CR (var.).

(*d*) नश्यत CR (var.); धीर्यविभवत्वात् CR (var.).

Āryā metre.

The intelligence of even a very wise man dissipates due to the paucity of wealth, he being ever worried about (arranging) ghee, oil, rice, salt, vegetables, fire-wood and clothes (for his family).

13717

घृतप्लुते भोजनभाजने पुर:
स्फुरत्पुरंध्रिप्रतिबिम्बिताकृते: ।
युवा निधायोरसि लड्डुकद्वयं
नखैर्लिलेखाथ ममर्द निर्दयम् ॥

(अ) Naiṣ 16. 103.

(आ) JS 401. 127 (a. Harṣapaṇḍita).

Vaṁśastha metre.

A youth placed two balls of sweets on the bosom of the gleaming figure of a woman, reflected before him on a bowl over-flowing with clarified butter. Then he scratched the balls with his finger nails, and crushed them without pity. (K. K. Handiqui).

13718**

घृतमधुसहदेवान्वित-
सरोजकिंजल्कलिप्तनाभेर्वा ।
रममाणस्य न तृप्यति
मनः शतस्यापि रमणीनाम् ॥

(अ) Ratirahasya 15. 18.

(आ) ŚP 3218.

(*a*) °देव्य° Rati°.

(*d*) शतेनापि Rati°.

Ārya metre.

With the mix of ghee, honey, *sahadeva*-fluid, and pollen of the lotus applied to the navel, one, while having inter-course, is not satisfied with even a hundred women.

घृतलवणतैलतण्डुल see No. 13716.

13719

घृताक्तदुग्धलेपेन मधूकस्वेदतोऽथवा ।
सैन्धवोष्णाज्यपानेन वृश्चिकस्य विषं व्रजेत् ॥

(आ) ŚP 2949.

Poison of the scorpion is cured by the application of a mixture of ghee and milk, or the heat of *madhuka*[1] wood, or oral use of hot melted ghee and salt.

1. A kind of tree

13720

घृते तैले तथादर्शे तोये वा नात्मनस्तनुम् ।
यः पश्येदशिरस्कां वा मासादूर्ध्वं न जीवति ॥

(अ) Mārkaṇḍeya-purāṇa 43. 11.

(आ) ŚP 4576 (a. Mārk°).

(*b*) वाप्यात्म° ŚP.

(*c*) °शिर: स्कन्धां ŚP.

He who cannot see his own body in clarified butter, in oil, in a mirror or in water, or who sees it headless, does not live more than a month (F. E. Pargiter).

13721

घृतेन भोजनं बद्धं बिडालस्यापि दीयते ।
आटिकाक्रोडखण्डस् तु दुर्लभं भोजनं महत् ॥

(आ) VS 2312.

(*a*) बन्द्धं VS (var.).

Food enriched with ghee is offered even to a male-cat to entrap it. It is very difficult to get a piece of Āṭikā's[1] chest as food.

1. A kind of bird or fish.

घृतेन वर्धते बुद्धिः see शाकेन रोगा वर्धन्ते.

घृतेन वर्धते वीर्यं see शाकेन रोगा वर्धन्ते.

13722

घृतोद्वर्तनतो याति कण्डूतिः कपिकच्छुजा ।
याति लूता शमं शीघ्रम् इङ्गुदीत्वग्विलेपनात् ॥

(आ) ŚP 2877.

Itch caused by monkey or tortoise is cured by rubbing clarified butter (to the body). Lūtā[1] disappears soon by applying the paste of the *ingudi*[2]-bark.

1. A kind of contagious disease produced by spider's moisture.
2. A type of tree.

घृष्टं घृष्टं पुनरपि see दग्धं दग्धं पुनरपि.

13723

घृष्टे यस्मिन् भवेत् खड्गे शरीरं प्रतिबिम्बितम् ।
अङ्गपत्त्रामिधं खड्गं प्राहुः खड्गविचक्षणाः ॥

(आ) ŚP 4646.

The connoisseurs of swords call that sword '*aṅgapatra*' by name which when polished, reflects one's body.

13724

घृष्यमाण इवाङ्गारो निर्मलत्वं न गच्छति ।
स्रोतांसि यस्य सततं प्रवहन्ति गिरेरिव ॥

(अ) PdP, Bhūmikah 66.73.

As a charcoal, (though repeatedly) rubbed, does not become white, so the flow of actions of a wicked person like that of the streams of a hill, does not become clean.

13725**

घोणाघोराभिघातोच्छलदुदधिजलासारसिक्ताग्ररोमा
रोमाग्रप्रोततारानिकर इति सुरैर्धीरमालोकितो वः ।
श्वासाकृष्टावकृष्टप्रविशदपसरद्ब्रध्नबिम्बानुबन्धा-
दाविर्नक्तं दिनश्रीः स दिशतु दुरितध्वंसमाद्यो वराहः ॥

(आ) Skm (Skm (B) 194, Skm (POS) 1.39.4) (a. Narasiṁha), Kav p. 50.

(*a*) °जलधि° [°उदधि°] Skm (var.).

(*d*) °क्तन्दिनश्रीः Skm (POS); दहतु [दिशतु] Skm (var.).

Sragdharā metre.

May that primordial Boar brlng about the destruction of your sins, the tips of whose hair were drenched in the torrents of water of the ocean leaping with fierce strikes of his snout, who was serenely seen by the gods as one whose hair was woven with the clusters of stars, who simultaneously projected the charm of day and night by successive withdrawl and release of the disc of the Sun with the inhaling and exhaling of his breath.

13726

घोणोन्नतं मुखमपाङ्गविशालनेत्रं
नैतद्धि भाजनमकारणदूषणानाम् ।
नागेषु गोषु तुरगेषु तथा नरेषु
नह्याकृतिः सुसदृशं विजहाति वृत्तम् ॥

(अ) Mṛcch 9.16.

(*a*) मुखमपर्णं° Mṛcch (var.).

(*b*) नैतद्धिभाज° Mṛcch (var.).

Vasantatilakā metre.

His[1] is the face with prominent nose and eyes elongated at corners. This surely should not be the resceptacle of the crimes (attributed to him) without reason. In the case of elephants, bulls, horses and also men the form does not run counter to their conduct (lit. does not forsake their extremely apt conduct).

1. Cārudatta's.

[His[1] fine features, his equiline nose, his largerelongated eyes cannot belong to man who would commit a crime without some great and compelling motive. The physiognomy of an elephant, an ox, a horse, or a man always corresponds to his character. (R.P. Olivier)]

1. Cārudatta's.

13727

घोण्टाकुण्डलिनीप्रकामविषमं कान्तारमन्तर्वनं
गाहं गाहमरालकण्टकमुखच्छिन्नाङ्गकेशाम्बरः ।
कृच्छ्रादध्यगमद्धि वृक्षमधिकक्षुत्सेव्यवृक्षाशया
हन्त प्रादुरभूद् विषाकुलफलः किम्पाक एवान्तकः ॥

(अ) Avaśiṣṭānyokti of Paṇḍitarāja (in PJKS) 157.

Śārdūlavikrīḍita metre.

After constantly wandering in the interior of the forest, (otherwise) extremely impenetrable with thickets of the Jujube trees, he, with his body, hair and clothes torn with curved thorns, found with difficulty a tree which he thought to be a tree resorted to in severe hunger. But alas ! it turned out to be the deadly Kiṁpāka tree with poisonous fruits.

13728

घोरं भवमपहातुं
केचिदघोरं प्रपद्यन्ते ।
संसरणकातराणां
संशरणं शांभवी शक्तिः ॥

(अ) Vaidi 82.

Upagīti Āryā metre.

Some seek refuge with Aghora (Śiva) in order to shun this baneful (*ghora*) world. For those afraid of the cycles of birth and death, Śambhu's power (grace) is the best resort.

13729

घोरप्रतिग्रहग्राम – ग्रस्तोदग्रगुणौजसः ।
तद्विभागानभिज्ञस्य धूर्ताप्तस्य धनेन किम् ॥

(अ) Dar 2. 42.

Useless is the wealth of the master rogue, the power of whose prominent virtues is eclipsed by excessive hoarding and who is unwilling to share it (with the needy).

13730

घोरास्त्यक्तमिथोवैराः सौकर्यवदुपद्रवे ।
दण्डेनापि न भज्येरन् पापकुण्डलिमण्डलाः ॥

(आ) SNI 5. 9.

(*d*) पापमण्डल° SNI (KM).

Violent persons, (the peers of) the hosts of deadly snakes, give up with ease their mutual antagonism in calamity, but (otherwise) would not yield even to punishment (snakes would not be killed even with a stick).

13731*

घोषप्रघोषशमनाय मथोगुणेन
मध्ये बबन्ध जननी नवनीतचोरम् ।
तद्बन्धनं त्रिजगतामुदराश्रयाणाम्
आक्रोशकारणमहो नितरां बभूव ॥

(अ) Kṛṣṇakarṇāmṛta 2. 23.

(आ) SH fol. 27 *b* (53).

(*a*) °प्रघोष° SH.

(*d*) °कारण महो Kṛṣṇa (var.).

Vasantatilakā metre.

The mother (Yaśodā) bound the pilferer of butter (Kṛṣṇa) at the waist with the churning rope to pacify the uproar in the hamlet (against him). That bondage, however, became a strong cause of resentment to the three worlds abiding in his belly.

[The mother, to sooth the complaint bristling in *Gokula* (against Śrī Kṛṣṇa, as breaking into the houses and carrying away the butter) with a churning rope in the waist, bound Him for stealing butter, and lo ! of the three worlds in His bosom abiding, that bound, became terribly the cause of loud complaint. (M. K. Achārya)].

13732

घोषान् न्यसेत मार्गेषु ग्रामानुत्थापयेदपि ।
प्रवेशयेच् च तान् सर्वान् शाखानगरकेष्वपि ॥

(अ) MBh (MBh (Bh) 12.69.33, MBh (R) 12. 69. 35, MBh (C) 12. 26. 30).

(आ) SRHt 161. 2 (a. MBh).

(*a*) योषान् or योधान् [घो°] MBh (var.); मार्गेण or दुर्गेषु MBh (var.).

(*b*) ग्राम्यान् MBh (var.); इति or यदि [अपि] MBh (var.).

(*c*) प्रवेशयेत MBh (var.); सर्वांश् SRHt (var.); (see *d*).

(*d*) छाखा° MBh (var.), (see *c*); राष्ट्रेषु नगरेष्वपि or श्रुत्वा च नगरकेष्वपि (hypermetric) MBh (var.); °नगरगेषु or °नगरेषु MBh ; °गरकेषु SRHt ; च [अपि] MBh (var), SRHt.

(While marching against the enemy, the king) should appoint heralds on the roads, and uproot the villages and rehabilitate them all in the suburban towns.

13733

घ्नन्तं शपन्तं परुषं वदन्तं
यो ब्राह्मणं नार्चयते यथाऽहम् ।
न पापकृद् ब्रह्मदवाग्निमध्ये
वध्यश्च दण्ड्यश्च न चाऽस्मदीयः ॥

(अ) VCSr 31. 11 (in some texts *ac/bd*).

(*b*) नार्च्यते VC (var.); तथाहं or यथा माम् VC (var.).

(*c*) °ग्निदग्धो VC (var.).

(*d*) सदा° [न चा°] VC (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Whosoever does not worship a Brāhmaṇa as I[1] do, even if the Brāhmaṇa were to smite him, curse him, and speak harshly against him ; that man is a criminal and is to be chastised and punished in the blazing wild-fire ; he is not mine. (F. Edgerton).

1. Kṛṣṇa.

13734

घ्नन्तः शपन्तः परुषं वदन्तस्
तथापि विप्राः प्रणयेन पूज्याः ।
पराजयोऽप्यत्र जयेन तुल्यो
मास्मत्कुले ब्रह्मजितो भवेयुः ॥

(आ) VS 2909.
Upajati metre (Indravajrā and Upendravajrā).

Brāhmaṇa-s, even if they smite, curse and speak harshly, should be worshipped with humility (lit. love). Even a defeat from them is like a victory. May there be no victors of Brāhmaṇa-s in our family.

13735**

घ्नन्तः शृङ्गविषाणाभ्याम् उद्वेगाय प्रवासिनः ।
खेलन्तः सुरते वापि कुर्वन्तः कार्यसिद्धये ॥

(आ) ŚP 2751.

Striking one another with horns, (the deer) cause fear to the traveller. But when frolicking or enjoying the sexual game, they herald success.

13736

घ्नन्ति ये वै नरा विप्रान् गाः स्त्रियश्च विशेषतः ।
ते यान्ति नरके घोरे कल्पकोटिशतैरपि ॥

(अ) MK (MK (GOS) 69, MK (S) 69, MK (P) 50, MK (G) 51.44).
(*a*) नैव नरं विप्रं MK (GOS).
(*b*) गां (गा) स्त्रियं च MK (S).
(*c*) नरकं घोरं MK (S).

The men who kill the Brāhmaṇas, especially the cows and women, are thrown in the frightful hell for a thousand million kalpas.

13737

घ्नन्त्येकत्र तरक्षवो मृगकुलं दावा दहन्त्यन्यतो
व्याधा वीतभयाः परत्र शतशो विध्यन्ति गृह्णन्ति च ।
किं त्वं वेत्सि कथामिमां मृगपते निद्रासि कोणे क्वचिद्
दिष्टया चेदवबुध्यसे शमयसि द्वित्रान् वृथा दन्तिनः ॥

(अ) Dik Any 90.

Śārdūlavikrīḍita metre.

On one side the hyenas kill the herd of deer, on the other the wildfire burns them. Still on another side, hundred of fearless hunters target and catch them. O Lord of animals ! do you know this tale ? You are sleeping here in a corner. If by luck you wake up, you will wantonly kill a couple of elephants.

13738

घ्राणकर्णकरपादकर्तनं
यद्वशेन लभते शरीरवान् ।
तत्समस्तसुखधर्मनाशनं
द्यूतमाश्रयति कः सचेतनः ॥

(अ) AS 633.
(*b*) न यद्वशेन *(Contra metrum)* or यद्वशे न AS (var.).

Rathodhatā metre.

Who is the sensible man that takes to gambling as a result of which man undergoes amputation of nose, ears, hands and feet, and which kills all his joys and virtues.

13739

घ्राणकान्तमधुगन्धकर्षिणीः
पानभूमिरचनाः प्रियासखः ।
अभ्यपद्यत स वासितासखः
पुष्पिताः कमलिनीरिव द्विपः ॥

(अ) Ragh 19. 11 (Cf. A. Scharpe's Kalidasa-Lexicon I. 4; p. 288).

(a) घ्राणकाम Ragh (var.); °वर्षिणी or °वाहिनी Ragh (var.).

(b) प्रियावृत: Ragh (var.).

(c) अभ्युपद्यत or प्रत्यपद्यत Ragh (var.); वाणिता° [वासिता°]; हस्तिनी° or सदृशा° Ragh (var.).

(d) °नी: इव or °नीम् इव Ragh (var.).

Rathodhata metre.

He, along with the wanton women, repaired to the drinking parlours that (perforce) drew one with the odour of wine pleasing to the smell-organ, as an elephant resorts to the blooming lotus-ponds in the company of its mates.

[He, in company of his wanton women, drew near the newly constructed little drinking grounds inviting on account of the sweet odour of wine agreeable to the sense of smell, as an elephant, the friend of its mate resorts to the blooming lotus-beds. (G R. Nandargikar)]

13740*

घ्रातं तालफलाशया स्तनयुगं बिम्बभ्रमेणाधरो
दष्टः पाकविदीर्णदाडिमधिया लीढाः स्फुरन्तो रदाः ।
भ्राम्यन्ती श्रमनिःसहानुविपिनं यद्वैरिसीमन्तिनी
निद्राणा मुहुराहता मुहुरपिक्षिप्ता च शाखामृगैः ॥

(आ) Skm (Skm [B] 1583, Skm [POS] 3. 43. 3) (a. Dhanañjaya); AB 533, JS 346. 72 (a. Umāpatidhara), Pad 26. 61, SR 132. 35 (a. JS), ŚSB 444.35, RJ 203 (=2.93).

(a) स्तनतटं Pad, SR, SSB; °स्तनतटवि° RJ.

(b) दष्टं Skm (B); पाकविकीर्ण° JS.

(c) क्षुत्क्षामैर्विफलश्रमैरिति वने त्वद्वैरिवीराङ्गना JS; भ्रमनिस्पृहानु° (°निःस्पृ) Pad; त्वद् [यद्] Pad, SR, SSB.

(d) आगता [आहता] Skm (var.); आदृता JS; आहतां SR; आहवा RJ; मुहुरपि क्षिप्ताश्च JS; मुहुरपि क्षिप्ता च Pad, SR, SSB.

Śārdūlavikrīḍita metre.

The spouse of your enemy, (though) unable to stand fatigue, wandered in the jungle. While asleep she was repeatedly assaulted and wounded by the monkeys. They smelt her breasts hoping them to be the palm-fruits, bit her lower lip mistaking it for the *bimba*-fruit and licked the bright teeth thinking them to be the seeds of pomegranate that had split on ripening.

13741*

घ्रात्वा श्रोणीमजाया विततमभिमुखं नाससंकोचभङ्गं
स्थित्वा सूर्यं निरीक्ष्य प्रविकसितसटो घट्टयन्क्ष्मां खुरेण ।
ब्लोकारान् प्रकुर्वन् मणिशकलनिभं चालयन्नेत्रयुग्मं
छागश्छाटूननेकान् चतुर इव विटो मन्मथान्धः करोति ॥

(आ) VS 2423 (a. Bhaṭṭa-Bāṇa), ŚP 586, SR 207. 18, SSB 573. 1 (a. Bāṇa-bhaṭṭa), Kav p. 57.

(a) वक्त्र° [नास°] ŚP, SR, SSB.

(c) बोब्रोकारान् ŚP, SR, SSB.

Sragdharā metre.

The male goat, blind with love, stretching itself smells the buttocks of its mate, stands in front of her, contracts the nose, looks at the sun, spreads its manes, strikes the ground with its hoof, makes '*blo-blo*' sound, rolls its gem-like eyes. Thus it flatters the mate in many ways like a crafty rake.

च

13742*

चकार काचित् सितचन्दनाङ्के
काञ्चीकलापं स्तनभारपृष्ठे ।
प्रियं प्रति प्रेषितचित्तवृत्तिर्
नितम्बबिम्बे च बबन्ध हारम् ॥

(आ) Sar 5.155, Amd 75.157, KāvR 13.7, KHpK 426. 731.

(*d*) बभार [बबन्ध°] Sar (var.).

Upajāti metre (Upendravajrā and Indravajrā).

With her thoughts turned to her lover, the young woman put on the girdle on her plump breasts marked with white sandal paste and tied the necklace on her hips.

13743*

चकाशिरे कण्टकिभिः पलाशैर्
नितम्बसङ्गोल्लसितोरुकम्पैः ।
कान्तापरिष्वङ्गविरूढसान्द्र-
रोमाञ्चपुञ्जैरिव पद्मखण्डाः ॥

(आ) VS 1871 (a. Jayavardhana).

Upajāti metre (Upendravajrā and Indravajrā).

The beds of lotuses looked splendid with their thorny (?) leaves, shaking violently being struck by broad hips (of the ladies bathing in the tank), as if (they were covered) with dense horripilation caused by the embraces of the beloved.

13744

चकासत्यङ्गनारामाः कौतुकानन्दहेतवः ।
तस्य राज्ञः सुमनसो विबुधाः पार्श्ववर्तिनः ॥

(आ) Kpr 9. 390, KāP *ad* 10. 9 (p. 306), Kāla 2. 18 (*a* only).

Resplendent are the king's attendants enjoying themselves at home, the means of his enjoyment through music, etc., well-inclined and learned. (G. Jhā).

13745*

चकास्ति वदनस्यान्तः स्मितच्छायाविकासिनः ।
उन्निद्रस्यारविन्दस्य मध्ये मुग्धेव चन्द्रिका ॥

(आ) KāVa *ad* 2. 20, KH 227. 18-9, Alk 152. 4-5.

(*b*) विकाशिनः KH ; °विलासिनः AlK.

(*d*) मध्यगा चन्द्रिका यथा KH.

Within her shining mouth the faint smile appears as beautiful as the first moonlight within the blooming lotus. (G. Jhā).

13746*

चकितहरिणलोललोचनायाः
क्रुधि तरुणारुणतारहारिकान्ति ।
सरसिजमिदमाननं च तस्याः
सममिति चेतसि संमदं विधत्ते ॥

(आ) Kpr. 10. 393, KāP *ad* 10.1 (p. 311), Amd 236.640, SR 357.42 (a. Kpr), SSB 242. 2 (a. Kpr.).

(*b*) °णह्रा° [°णता°] Amd (var.).

(*c*) सरिस° Amd (printing error).

(*d*) संविदं Amd (var.).

Puṣpitāgrā metre.

He goes into raptures on seeing the lotus and her face equal, — she, of eyes like that of a frightened fawn—the face reddened in anger (and as such) shining brilliantly like a deep-red pearl–necklace. (G. Jhā).

13747

चकोरकाणामिव कोविदानां
राकासुधारश्मिरिवोज्ज्वलो यः ।
विभूषणं भूवलयस्य विद्वान्
वीराग्रणी राजति राजहंसः ॥

(आ) AlK 149.10-11.

Upajāti metre (Upendravajrā and Indravajrā).

Who is attractive to the learned like the full Moon to the *Cakora* birds, that sovereign, a scholar, an ornament of the earth and foremost of the brave, stands supreme.

13748*

चकोरनयनानन्दि कह्लाराह्लादकारणम् ।
तमसां कदनं भाति वदनं सुन्दरं तव ॥

(आ) Rasagaṅgā 509.20-1 (8C).

Your beautiful face that imparts joy to *Cakora's* eyes, causes the white lotus to bloom and dispels darkness, shines (in glory).

13749

चकोरनेत्रैणदृगुत्पलानां
निमेषयन्त्रेण किमेष कृष्टः ।
सारः सुधोद्गारमयः प्रयत्नैर्
विधातुमेतन्नयने विधातुः ॥

(अ) Naiṣ 7. 32.

(आ) SR 259.85 (a. Naiṣ), SSB 72. 28.

Upajāti metre (Upendravajrā and Indravajrā).

Have the creator's efforts to make her[1] eyes, extracted this essence composed of effusion of nectar from the eyes of the '*Cakora*'-bird' and the eyes of the gazelle as well as blue lotus blossoms, by employing the winking of the eyes and the closing of the petals as an instrument (of pressing) ? (K. K. Handiqui).

1. Damayantī.

चकोरस्य वरं देवश् see No. 13754.

13750

चकोरस्य विरज्येते नयने विषदर्शनात् ।
सुव्यक्तं माद्यति क्रौञ्चो म्रियते मत्तकोकिलः ॥

(अ) KN (KN (ĀnSS) 7. 12, KN (TSS) 7. 12, KN (BI) 7. 12).

(*d*) कोकिलः किल [मत्त°] KN (BI).

At the sight of poison, the eyes of the '*Cakora*' lose their natural hue, the '*Krauñca*' is visibly intoxicated and the '*Kokila*', becoming mad, pays his debt of nature. (M. N. Dutt).

13751*

चकोरहर्षो यतिचारचौरो
वियोगिनीवीक्षितनाथवर्त्मा ।
गृहान् प्रति प्रस्थितपान्थसार्थः
कालोऽयमाध्मातनभाः पयोदैः ॥

(आ) KāVR 18. 14, KH 156. 14-5.

(*d*) °माध्मातनभः KH.

Upajāti metre (Upendravajrā and Indravajrā).

This is the time (season), when the sky is over-cast with clouds, the *Cakoras* are filled with joy, the movements of the ascetics stop, women in separation look to the path of their husbands (expecting them to return) and travellers hasten to their homes.

13752*

चकोरा इव शीतांशुं चातका इव तोयदम् ।
चञ्चरीका इवाम्भोजं द्रष्टुं त्वामुत्सुका वयम् ॥

(आ) NBh 23.

As the *Cakoras* are impatient to see the moon, the *Catakas*, the cloud and the bees, the lotus, so are we keen to see you.

13753*

चकोराणां चन्द्रः कुसुमसमयः काननभुवां
सरोजानां भानुः कुवलयकदम्बं मधुलिहाम् ।
मयूराणां मेघः प्रथयति यथा चेतसि सुखं
तथास्माकं प्रीतिं जनयति तवालोकनमिदम् ॥

(आ) SR 106. 155, SSB 398. 168.

Śikhariṇī metre.

As the moon imparts pleasure to the *Cakoras*, spring to the forests-grounds, the Sun to the lotuses, beds of white lilies to the bees, cloud to the hearts of the pea-cocks, so does your sight give pleasure to us.

13754

चकोरानादरं देवश् चक्रवाकस्य चादरम् ।
विवस्वान् नाभिसंधत्ते विश्वमेतत् प्रकाशयन् ॥

(आ) SNi 7.2 (in SNi KM) 7. 3.

(*a*) चकोरस्य दरं SNi (KM).

(*d*) एकं [एतत्] SNi (KM).

The Sun god, illuminating this world, intends no disrespect to the *Cakora* and respect to the *Cakravāka*.

13755**

चकोरीपाण्डित्यं मलिनयति दृग्भङ्गिमहिमा
हिमांशोरद्वैतं कवलयति वक्त्रं मृगदृशः ।
तमोवैदग्ध्यानि स्थगयति कचः किं च वचनं
कुहूकण्ठीकण्ठध्वनिमधुरिमाणं तिरयति ॥

(आ) KāP *ad* 2. 8 (p. 38).

Śikhariṇī metre.

The majesty of the side-glances of the fawn-eyed damsel puts to shame the *Cakori's* skill, her face sets at naught the uniqueness of moon's (beauty), her hair surpasses the density of darkness and her voice eclipses the sweetness of the Cuckoo's notes.

13756

चकोरोक्तिः सारसोक्तिष्टिट्टिभोक्तिः प्रभासुरा ।
तथा मयूरपिच्छोक्तिर् ज्ञेया कोविदकुञ्जरैः ॥

(आ) Any 54. 25.

Only the eminent connoisseurs can distinguish between the shrill cries of the Greek partridge, heron and osprey and the sound of (the flapping of) the peacock's feathers.

13757*

चकोर्य एव चतुराश् चन्द्रिकाचामकर्मणि ।
आवन्त्य एव निपुणाः सुदृशो रतकर्मणि ॥

(अ) Balarāmāyaṇa 10. 83.

(आ) AR 95.4-5, AlR 59, Skm (Skm (B) 568, Skm (POS) 2. 19. 3) (a. Rāja-śekhara), Sāh *ad* 10. 697 (p. 30), VyVi *ad* 2.45 (p. 368), AlS 89.10-1.

(*b*) •कापानकर्मणि Skm (B), Skm (POS), Sāh, AlS.

(*c*) विनाऽवन्तीर्न Sāh, AlS.

(*d*) °नर्मणि Bāla (var.), AlS; स्त्रियः सुरत न° SkM (B), SkM (POS).

The *Cakoris* alone are expert in feeding on the moon-shine Only the beautiful women of the Avanti-country are adept in the sexual sport.

13758

चक्रं येन भृतं तत्र सौवर्ण्यमपि चेद् भवेत् ।
स्वच्र्यत्वं तस्य नान्यस्य शालग्रामोऽत्र दर्शनम् ॥

(आ) SSB 470.102 (a. Saṁgrahītuḥ).

None else but be alone is worthy of adoration, who Wields *Cakra* (authority) and if he has affluence also (*Sauvarṇya*) Sālagrāma[1] is a case in point.

1. Salagrāma, with the mark of *Cakra* and golden streaks, is considered more auspicious.

13759

चक्रं सेव्यं नृपः सेव्यो न सेव्यः केवलो नृपः ।
चक्रस्यापि विरोधेन वासः प्रेतत्वमागतः ॥

(अ) BhŚ 488 Cf. No. 13762.

Wheel (of law) should be respected. King should be respected. The king alone should not be respected (if he goes against law). Disregarding the law, Vāsa became a ghost (or met his end).

13760

चक्रं सेव्यं नृपः सेव्यो मा नृपश्चक्रवर्जितः ।
पश्य चक्रस्य माहात्म्यं मृत्पिण्डः पात्रतां गतः ॥

(आ) ŚP 1378, SR 146. 161, SSB 468.49 Cf. No. 13759.

(*b*) न सेव्यः केवलो नृपः SR, SSB.

Wheel (of law) should be respected. King should be respected, but not a king going against law. Look at the importance of the wheel (*Cakar*). The lump of clay (when on potter's wheel) acquires the form of a pot (becomes more worthy).

13761**

चक्रः पप्रच्छ पान्थं कथय मम सखे नास्ति स क्वापि देशो
यत्र स्तुं नो यत्र रात्रिर्भवति भुवि खगायेति स प्रत्युवाच।
नीते मेरौ समाप्ति कनकवितरणैः श्रीजगद्देवनाम्ना
सूर्येऽनन्तर्हितेऽस्मिन् कतिपयदिवसैर्वासराद्वैतसृष्टिः ॥

(अ) PrC 251, PuPra 273.

(आ) ŚP 1261, Any 71.156, SR 114.26 (a. ŚP), SSB 412.1, RJ 147.

(*a*) पान्थ [पान्थं] RJ; अस्ति [नास्ति] any; क्वास्ति किं स प्रदेशो PrC; जनपदः कोऽपि संपत्स्यते मे PuPra.

(*b*) रात्रिः प्रचरति विहगायेति Any; चिरायेति [ख°] PrC; स च विचिन्त्येति तं प्र° PuPra.

(*d*) °सराद्वैत° ŚP, SR, SSB; सूर्ये ह्यन्त° Any; स्यात् [°तेऽस्मिन्] PuPra.

Sragdharā metre.

The *Cakra Vāka* asked the traveller : tell me friend, if there is any place to reside on the earth where there is no night. He replied to the bird : There was a person named Jagaddeva who exhausted the whole Meru (mount of gold) by giving its gold in charity. So, the Sun did not set and a perpetual day was created in a few days.

13762

चक्रः सेव्यो नृपः सेव्यो न सेव्यः केवलं नृपः।
चक्रवक्रप्रभावेण भैरवो भूतनायकः॥

(आ) Sama 2 च 1. Cf. No. 13759.

Wheel (of law) should be respected. King should be respected. Merely the king (who goes against law) should not be respected. Due to the adverse effect of the wheel (of law), Bhairava (the terrific god) is termed as the lord of beings.

13763

चक्रचारी नृपः श्रेष्ठः न नृपश्चक्रवर्जितः।
पश्य चक्रस्य माहात्म्यं मृत्पिण्डः पात्रतां गतः॥

(आ) SH III fol. 5 *b* (75).

A king observing the wheel (of law) is the best, not a king acting against law. See the greatness of the wheel. The lump of clay (on potter's wheel) acquires the shape of a pot (becomes worthy).

13764**

चक्रदारविरहेक्षणक्षणे
बिभ्यती धवहसाय साभवत्।
क्वापि वस्तुनि वदत्यनागतं
चित्तमुद्यदनिमित्तवैकृतम्॥

(अ) Naiṣ 18.69.

(*b*) बिभ्यतीं स परिरभ्य नामुचत् (Mallinātha *ad* Naiṣ).

Rathoddhatā metre.

She[1] was laughed at by her consort, as she was struck with fear when she saw '*Cakravāka*' birds part with their mates. But the mind, perturbed about something without any cause, doth speak of events yet to come. (K. K. Handiqui).

1. Damayantī.

13765*

चक्रद्वन्द्वमुदञ्चति प्रतिदिशं मोदं विधत्तेतरां
पद्मानां ततिरेति घूक-तिमिरं दूध्यालिसेन्यं क्वचित् ।
वैकल्यं च मिनोति हंस उदये म्लायत्यरीणां व्रजो
राजन् कैरविणीवनैः समुदिते युष्मत्प्रतापे रवौ ॥

(आ) SSS 99 (a. Sundaradeva).

(*b*) °द्ध्यादिलेन्यं (changed to °लिसैन्यम्, Editorially).

Śārdūlavikrīḍita metre.

O King, as the sun of your valour rises on the Oriental hill. the *Cakravāka* Couples fly in all directions, the beds of lotuses bloom (lit. assume happiness), the darkness and owls disappear somewhere, the swarms of bees hover around, the swans shed their restlessness and the hordes of your enemies wither alongwith the clusters of lilies.

13766

चक्रधरोऽपि सुरत्वं
सुरोऽपि सुरराज्यमीहते कर्तुम् ।
सुरराजोऽप्यूर्ध्वगतिं
तथापि न निवर्तते तृष्णा ॥

(आ) VS 3256, SR 76.32, SSB 349.34, IS 2220, Subh 72, SH 1064 (a. Garuḍa).

(*b*) सुरभावे (सुरत्वलये SH) सकलसुरपतित्वं च (°तिर्भवितु SH) IS, Subh, SH.

(*c*) सुरपतिरपि मोक्षपदं IS, Subh ; सुरपतिरूर्ध्वगतित्वं SH.

Āryā metre.

A sovereign ruler aspires to be a god, a god too craves to rule over all the deities, the king of gods too longs for a higher status ; even then avidity does not cease.

13767*

चक्र ब्रूहि विभो गदे जय हरे कम्बो समाज्ञापय
भो भो नन्दक जीव पन्नगरिपो किं नाथ भिन्नो मया ।
को दैत्यः कतमो हिरण्यकशिपुः सत्यं भवद्भ्यः शपे
केनास्त्रेण नखैरिति प्रवदतः शौरेर्गिरः पान्तु वः ॥

(आ) Skm (Skm (B) 199, Skm (POS) 1. 40.4) (a. Keśaṭa), VS 87, SR 15.38.

(*a*) विभा Skm (var.).

(*b*) पन्नगपते Skm (POS).

(*d*) प्रवदतो विष्णोर्मुखं पातु वः VS, SR.

Śārdūlavikrīḍita metre.

Discuss ! speak, 'My Lord', Mace !, 'Victory to Hari'. Conch ! 'please order'. Nandaka (Sword) !, 'may you live long'. Enemy of snakes (Garuḍa) ! 'What Lord'. Who was torn by me ? 'Demon'. Which one ? 'Hiraṇyakaśipu', Is it true ?' I swear by you'. With which weapon ? 'With nails'. The words of Viṣṇu thus uttered may protect you all.

13768

चक्रसंमारिणि क्रूरे परच्छिद्रानुसारिणि ।
द्विजिह्वे दृष्टमात्रे चेत् कस्य न स्याच्चमत्कृतिः ॥

(आ) SkV 1298.

Who would not be startled on merely seeing a furious snake who turns itself into a coil (whenever necessary) and always seeks other's holes (to

slip into) ; and the cruel tale-bearer who is always on the look-out of other's weaknesses.

[Cruel and full crooked, / two tongued, seeking a chance at others; / if one but see him[1], / who would not startel in fear ? (D. H. H. Ingalls).]

1. A Villain or a Snake.

13769*

चक्राभिघातप्रसभाज्ञयैव
चकार यो राहुवधूजनस्य ।
आलिङ्गनोद्दामविलासवन्ध्यं
रतोत्सवं चुम्बनमात्रशेषम् ॥

(आ) DhV *ad* 2. 23 (p. 108 1-2), Amd 287. 824, Kuv *ad* 29 (p. 94), VyVi 2, (P. 313) ARJ 165. 11-2, AlK 342. 7-8, Rasagaṅgā 548. 7-8.

Upajāti metre (Indravajrā and Upendravajrā).

With his inviolable order in the form of the *Cakra's* blow, he (Viṣṇu) reduced the sexual sports of Rāhu's wives to a mere kissing exercise, shorn of the uninhibited dalliance of embraces.

13770

चक्राह्ववधूप्रियतम-
संघट्टनसमयसंप्राप्त्या ।
शशिना वियुज्यमाना
कुमुदिनि किं क्षीणपुण्यासि ॥

(अ) Kuṭṭ (Kuṭṭ (KM) 504, Kuṭṭ (BI) 515).

(आ) GVS 335.

(*ab*) धन्या चक्राह्ववधूः । प्रियतमसं° Kuṭṭ (BI).

(*a*) °वधूः Kuṭṭ (KM), GVS.

Upagīti-ārya metre (in Kuṭṭ (BI) Mukhāpala-āryā metre, but hypermetric in *d*).

O Lily ! Have you exhausted your merits as you are getting separated from the moon when the time for the female *Cakravāka* bird to join its mate has come ?

13771*

चक्राह्वो विरही हतोऽपि हृदये बाणेन न त्यक्तवान्
प्राणान् प्राणसमासमागमसुखध्यानैकतानश्चिरम् ।
स्वां छायामवलोक्य वारिणि गलद्रक्तामवेत्य प्रियां
भ्रान्तस् तद्-व्रणवेदनापरिगतः कष्टं मृतः सांप्रतम् ॥

(आ) VS 1919, ŚP 3595, SR 296. 10 (a. ŚP), SSB 138. 11.

(*c*) °वेक्ष्य [°वेत्य] SR, SSB.

(*d*) भ्रातस् [भ्रान्तस्] VS.

Śārdūlavikrīḍita metre.

Lost in reflecting on the joys (that were to ensue from) the union with his spouse, his very life, the separated *Cakravāka* did not give up life, though hit on the heart by an arrow. But seeing his reflection in the water and taking it to be his beloved with blood gushing (from her body), 'he' was overcome by the pain of injury, was utterly confused and alas ! is now dead.

13772*

चक्रिता च मृताचार्यं चेलं चर्चा च लीनता ।
चकारचञ्चुता चेति सप्त जीवनहेतवः ॥

(आ) VS 2331 (a. Dāmodaragupta), Cf. यमोऽपि वञ्चितो Kav p. 47.

Wandering here and there, obsequies of the dead, tattered clothes, discussion (to air one's equipment), remaining absorbed (in various chores), claiming 'this also', 'this also' and cleverness, these are the seven props of life.

13773**

चक्रीकृतभुजलतिकं
वक्रीकृतवक्त्रमुन्नमद्ग्रीवम् ।
नो हरति कस्य हृदयं
हरिणदृशो जृम्भणारम्भः ॥

(आ) SR 269.426, SSB 92.1, Vidy 515, RJ 753.

(b) °मुख° [°वक्र°] Vidy ; °न्नतग्री° Vidy.

Arya metre (defective in Vidy).

Whose heart the yawn of the fawneyed damsel does not Captivate with creeper-like (long) arms rounded, face tilted and neck raised ?

13774*

चक्री चक्रारपङ्क्ति हरिरपि च हरीन् धूर्जटिर्धू-
र्ध्वजान्तान्
अक्षं नक्षत्रनाथोऽरुणमपि वरुणः कूबराग्रं कुबेरः ।
रंहः संघः सुराणां जगदुपकृतये नित्ययुक्तस्य यस्य
स्तौति प्रीतिप्रसन्नोऽन्वहमहिमरुचेः सोऽवतात्
स्यन्दनो वः ॥

(अ) Sūryaśataka 71

(आ) SR 27. 14 (a. Sū), Ujjvaladatta on Uṇādisūtra 4. 123, Amd 333. 964, Kpr 10.580, KāP *ad* 10.56 (p. 395), KHpK 268.408, AlS 279. 10-3.

(*a*) °र्ध्वजाग्रान् Sū° (var.), KPr, Kāp.

(*c*) °मुक्त° Sū (var.).

(*d*) °रुच Sū (var.).

Sragdharā metre.

A multitude of gods, filled with joy, day after day praises the speed of the car of the Hot-rayed,[1]/wheel is ever-employed in benefiting the universe,/(Viṣṇu), Possessor of the Discus, praises the row of wheelspokes, Hari praises the horses, and Dhūrjaṭi[2] praises the ends of the flags on the Yoke ; / the (Moon), Lord of the stars, praises the axles, Varuṇa praises Aruṇa and Kubera praises the tip of the pole. / May the car of the Hot-rayed protect you. (G. P. Quackentos).

1. Surya.
2. Śiva.

13775*

चक्री त्रिशूली न हरिर्न शंभुर्
महान् बलिष्ठो न च भीमसेनः ।
स्वच्छन्दचारी नृपतिर्न योगी
सीतावियोगी न च रामचन्द्रः ॥

(आ) SR 185. 35, SSB 530. 37, SuM App. III. 3.

(*a*) हरो न विष्णुर् SSB, SuM.

(*c*) स्वेच्छानुचारी SuM.

Upajāti metre (Indravajrā and Upendravajrā).

He has a discus and a trident but is neither Viṣṇu nor Śiva, is extremely powerful but is not Bhīma, roams about at will, but is neither a king nor an ascetic, is separated from Sītā (ploughed field) but is not Rāma[1].

1. A Bull.

13776**

चक्रीयति वृत्तिषु युवा
पिञ्जरशकुनीयति प्रमदा ।
एतत् प्रेम यदन्यत्
प्रभवति यूनोः कलङ्काय ।।

(आ) Vidy 701.

Upagīti-āryā metre. (defective in *a*).

The young man does rounds in search of livelihood. The Woman Conducts like an encaged bird (i. e. is busy with the household chores). This is true love. That (love) which is different from it; only brings stigma to the two youths.

13777

चक्री सेव्यः प्रभुः सेव्यो न सेव्यः केवलप्रभुः ।
पश्य चक्रप्रभावेन पण्डितप्रेतमुच्यते ।।

(अ) Pañcākhyānavārttika 21. 1. Cf. No. 13759.

Viṣṇu (Cakrī) should be worshipped. One's master should (also) be well served, but not the master alone. Look, with the power of the *Cakra* (Viṣṇu's weapon) the spirit of the *Paṇḍita* is released from bondage.

13778**

चक्रुरेव ललनोरुषु राजीः
स्पर्शलोभवशलोलकराणाम् ।
कामिनामनिभृतान्यपि रम्भा-
स्तम्भकोमलतलेषु नखानि ।।

(अ) Śiś 10. 66.

(आ) SR 317. 27 (a. Śiś), SSB 174. 28 (a. Māgha).

Svāgatā metre.

The nails of the lovers' hands, nimble with eagerness to touch them, planted, on their own, (lit. though not applied to the task) marks on the thighs of the women which were tender like the surface of the trunks of the plantain trees.

13779**

चक्रे चण्डरुचा समं रणमसौ हेमन्तपृथ्वीपतिर्
ये ये तत्र जिता दिवाकरकरास् ते तेऽमुना तत्क्षणात् ।
कान्तानां कुचभूधरे निवधिरे मन्येऽहमेवं तदा
नो चेन् मन्दकरः कथं दिनकरस् तप्तश्च तन्वीस्तनः ।।

(अ) Harivilāsa 3. 66.

(आ) PV 651 (a. Līlambarāja), SuSS 425, SuMuñ 161. 17-20, SR 346. 32, SSB 223. 35.

(*b*) धृताः करप्रतिभटास् Hari.

(*d*) तन्वीकुचः PV, SuSS.

Śārdūlavikrīḍita metre.

The winter-king waged a war against the fierce-rayed Sun. Whatever rays ofthe Sun he conquered, were instantly placed on the breast-mounts of damsels. So I think. Otherwise how could the rays of the Sun be dull and breasts of the slim demsels, warm.

13780*

चक्रे चन्द्रमुखी प्रदीपकलिका धात्रा धरामण्डले
तस्या दैववशात् दशाऽपि चरमा प्रायः समुन्मीलति।
तद् ब्रूमः शिरसा नतेन सहसा श्रीकृष्ण निक्षिप्यतां
स्नेहस्तत्र तथा यथा न भवति त्रैलोक्यमन्धं तमः॥

(अ) Bhānukara's Rasamañjarī 99.

(आ) SuMuñ 122.22-223-2 (a Bhānukavi).

(b) दैववशाद्दृशापि Rasa (var.).

Śārdūlavikrīḍita metre.

The creator fashioned the moon-faced damsel like a lamp-wick on the earth. By (ill) luck, she has almost reached her ultimate state (lit. her ultimate state has become almost evident). Revered Kṛṣṇa, we therefore request you with bowed head to pour oil (love) on her in such a way that the three worlds are not enveloped in blinding darkness.

13781*

चक्रेण विश्वं युधि मत्स्यकेतुः
पितुर्जितं वीक्ष्य सुदर्शनेन।
जगज्जिगीषत्यमुना नितम्ब-
मयेन किं दुर्लभदर्शनेन॥

(अ) Naiṣ 7. 89.

(आ) SR 268. 378 (a. Naiṣ), SSB 90. 8.

(a) यदि [युधि] Mallinātha *ad* Naiṣ.

(d) °म्बद्वयेन [°म्बमयेन] Mallinātha *ad* Naiṣ, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā)

Does Cupid, seeing that his father Viṣṇu's clearly visible circular blade 'Sudarśana' had conquered the world in battle, wish to conquer the world with an invisible circular weapon in the shape of her[1] hips ? (K. K. Handiqui).

1. Damayantī.

13782*

चक्रे येन जितेच्छया वपुरिदं शुक्रासृजोरैक्यतः
प्राणास्तत्र निवेश्य येन जठरे रक्षा कृता वह्नितः।
दत्तं येन च जन्मकर्मलयनं सोऽद्यापि भारक्षमः
कोऽस्मान्पालयतीति चिन्तनपरैर्लोकैर्वृथा भूयते॥

(आ) Vidy 847.

Śārdūlavikrīḍita metre.

He who, on His own, created this body with the fusion of semen and blood; who infused life-breath, and placing it in the womb protected it from the fire (of hunger); and Who brought about birth, action and dissolution; He is even now able to bear the burden. People are in vain worried as to who protects and nourishes them.

13783

चक्रेशकेशवहलायुधभूतिनोऽपि
संतोषमुक्तमनुजस्य न तृप्तिरस्ति।
तृप्तिं विना न सुखमित्यवगम्य सम्यग्
लोभग्रहस्य वशिनो न भवन्ति धीराः॥

(अ) AS 79.

(a) °तोऽपि AS (var.).

Vasantatilakā metre.

There is no happiness to man without contentment, not even for Viṣṇu, Kṛṣṇa, Balrāma and Śiva. Knowing well that there is no peace to man without contentment, the wise do not fall prey to the dragon of avarice.

13784**

चक्रे श्रीविक्रमार्कः कनकमयतुलारोहणं नर्मदायां
वार्तेयं विन्ध्यशैलात् कथमपि परतः सर्वथा रक्षणीया ।
नोचेद्वातापितापोत्कटतपसि मुनावागते दानलोभाद्
भूयः स्यात् तुङ्गशृङ्गव्यतिकरदलितव्योममुद्रोऽयमद्रिः ॥

(आ) AlR 175.

Sragdharā metre.

'Śrī Vikramārka weighed the needy in gold on the bank of Narmadā', this news should be carefully guarded from spreading beyond the Vindhya mountain. Otherwise, on the return of the sage (Agastya), who performed severe penance and devoured the demon *Vātāpi* out of greed for donation, this mountain may again pierce the sky with its high peaks.

13785

चक्षुः कदर्थयितुमर्जयितुं च तापम्
अध्वश्रमेण परिशोषयितुं शरीरम् ।
अभ्युल्लसज्जलधरभ्रमसंभ्रमेण
धिग्धूमकूटमभिधावति चातकोऽयम् ॥

(आ) Skm (Skm (B) 1955, Skm (POS) 4. 63. 5) (a. Acalasiṁha), Kav 19.

Vasantatilakā metre.

Alas! this *Cātaka* bird is rushing towards the column of smoke, embarrased by the confusion of the rising cloud, only to trouble its eyes, to suffer heat, and to wear down its body with the fatigue of the journey.

13786

चक्षुः किं कम्पसे मूढ त्वयि दीनेऽश्रुवाहिनि ।
यो मां त्यक्त्वा गतः सोऽद्य कथमेष्यति सम्फुरे ॥

(आ) VS 1107.

(c) कोऽयं [यो मां] VS (var.).

O foolish eye, why are throbbing (now)? Will he, who has gone away forsaking me, come back to-day if you are dejected, shed tears and throb like this.

13787

चक्षुःक्षयं प्रचुररोगशरीरबाधा-
स्वान्ताभिघातगतिभङ्गममन्यमानः ।
संस्कृत्य पत्त्रनिचयं च मषीं विमर्द्य
तृष्णातुरो लिखति लेखकतामुपेतः ॥

(अ) AS 67.

(a) °बाधा: or °बाधां AS (var.).

(b) स्वन्ताभि° or श्वांताभि: or श्वांतोभि° or श्वाता° or ध्वांता° AS (var.).

(c) मषींविमर्द्य AS (KM).

Vasantatilakā metre.

Without caring for the damage to the vision, sufferings of the body caused by various diseases, heart-trouble, loss of motion, the man, working as a scribe, arranges the heap of papers, prepares the ink and goes on writing, being overwhelmed with greed.

चक्षुःपूतं न्यसेत्पादं see दृष्टिपूतं न्यसेत्पादं.

13788

चक्षुःप्रान्तमुदीक्ष्य पक्ष्मलदृशः शोणारविन्दश्रियं
नोच्चैर्जल्पति, न स्मितं वितनुते, गृह्णाति वीटीं न वा ।
तल्पोपान्तमुपेत्य किं तु पुलकभ्राजत्कपोलद्युतिः
कान्तः केवलमानतेन शिरसा मुक्तास्रजं गुम्फति ॥

(अ) Bhānukara's Rasamañjarī 107.
(आ) RJ 875 (=5. 82) (a. Madhyama).
(*d*) °क स्फुर्जत्क° Rasa.

Śārdūlavikrīḍita metre.

Beholding the eye-corners, gleaming like the red lotus, of the lady with lovely eye-lashes, the lover neither spoke aloud nor knit a smile nor accepted the betel. But with his brilliant cheeks aglow (i. e. covered) with horripilation, he drew close to the bed and weaved the pearl-string with his head bowed down.

13789

चक्षुःप्रीत्या निषण्णे मनसि परिचयाच्चिन्त्यमानेऽभ्युपाये
याते रागे विवृद्धिं प्रविसरति गिरां विस्तरे दूतिकायाः ।
आस्तां दूरे स तावत् सरभसदयितालिङ्गनानन्दलाभस्
तद्‌-गेहोपान्तरथ्याभ्रमणमपि परां निर्वृतिं संतनोति ॥

(अ) Amar (Amar (D) doubtful 21, Amar (RK) 114, Amar (K) 98, Amar (S) 88, Amar (POS) 88, Amar (NSP) 100)[1].
(आ) VS 2084, JS 272. 10, SR 282. 122 (a. JS), SSB 112. 128, SH 1936 (Corrupt).
(*a*) चक्षुः प्रीतिप्रसक्ते (°सन्ने) Amar (D), Amar (K), Amar (NSP), Amar (RK); प्रसक्ते [नि°] VS, JS; परिचये Amar (D), (RK), (K), (NSP), JS; °मानाभ्यु° Amar (D), (RK), (K), (NSP), VS, JS.
(*b*) या° रा° tr. Amar (D), (K), (NSP), VS, JS; पश्चाद्योगे गुरुत्वं प्रविकसतितरां (विकसति नितरां) गोचरे दू°; Amar (D), (var.) (RK); °ऽतिभूमिं विकसति सुतरां गोचरे दू°; Amar (D), (K); गुरुत्वं [वि°] VS, JS; प्रसरति च [प्र°]; Amar (D) (var.); प्रविशति नितरां JS; प्रविकसति VS; गोचरे VS, JS.
(*c*) दूरेण Amar (D), (RK), (K), (NSP), VS, JS.
(*d*) निर्वृतिं Amar (S) (var.); संदधाति Amar (RK).

Sragdharā metre.

1. Western [(Adj.) 100, Southern (Verna) 88, Rāma (Om.), B. MM (Om.), BORI I 116, BORI (II) 114.

When the mind felt attached through love at (first) sight, when constant thought led to the finding out of means, when passion grew intense, and negociations through a messenger were zealously promoted, let alone the joy

that comes through the impetuous embraces of the beloved's body–even the wanderings along the street skirting her house, gave the highest bliss. (C. R. Devadhar).

13790

चक्षुः संवृणु वक्त्र वीक्ष करणं वक्षः समाच्छाद्यतां
हृद्य स्फूर्जमनेकभावचतुरं शृङ्गाररम्यं वचः ।
मन्ये ते नवनीतपिण्डसदृशा मूर्त्या भजन्ति स्त्रियं
मुग्धे किं परिवेदितेन वपुषा पाषाणकल्पा वयम् ॥

(अ) BhŚ 489.

Śārdūlavikrīḍita metre.

O lovely one, close your eyes, the means to see the face ; cover your breasts and stop your speech, pleasant and brilliant, skilful in expressing various emotions, and charming with erotic expressions. I think, they only enjoy the body of a woman, the peer of a ball of butter. Away with weeping. We men have a body like a rock.

13791

चक्षुःस्पन्दनमात्रस्य यावद् द्वादशसंज्ञिकाः ।
तावन् निरुध्यते प्राणः प्राणायामः स उच्यते ॥

(आ) ŚP 4445.

When breath is held as long as the eye winks for twelve times, that is called *prāṇāyāma* (control of breath).

13792

चक्षुरपाङ्गाहितदृक्
चेतश्चरतीशसङ्गरमितं ते ।
ननु भाविनीविमुक्तौ
विचिकित्सा केन हेतुनेदानीम् ॥

(अ) Ras 66.

(*a*) Version A : अपाङ्गाऽहित-दृक्.
Version B : अपाङ्गाऽऽहित-दृक्.

(*b*) Version A : चरतीऽऽशसङ्गरमितं ते.
Version B : च रतीश-सङ्गरम् इतं ते.

(*c*) Version A : ननु भाविनी विमुक्तौ.
Version B : ननु भावि-नीवि-मुक्तौ.

Gīti-āryā metre.

Your eye is concentrated on Śiva the foe of the bodiless (cupid). Your heart takes pleasure in the company of the Lord. Why do you entertain doubt about the final liberation that is now close by.

Your eye is fixed on the outer corner (side glances) and your heart goes out for fight with the lord of Rati (cupid). Why then any hesitation in removing the beloved's (under garment).

13793

चक्षुराश्रयते कामः कामुकस्य दरिद्रतः ।
क्रूरस्य चाप्रभवतः परद्रोहः सरस्वतीम् ॥

(आ) SkV 1299 (a. Śatānanda).

The lust of a lover without gold / finds heaven in his eye. / The malice of a bully without strength / finds heaven in his speech. (D. H. H. Ingalls).

13794

चक्षुर्जलं च व्यायामः पादाधस् तैलमर्दनम् ।
कर्णयोर्मूर्ध्नि तैलं च जराव्याधिविनाशनम् ॥

(आ) Pamā 109. 16.

Washing eyes with water, (regular) exercise, oil massage on the soles and application of oil in ears and on head hold back old age and disease.

13795

चक्षुर्जाड्यमपैतु मानिनि मुखं संदर्शय श्रोत्रयोः
पीयूषस्रुतिसौख्यमस्तु मधुरां वाचं प्रिये व्याहर ।
तापः शाम्यतु मे प्रसादशिशिरां दृष्टिं शनैः पातय
त्यक्त्वा दीर्घमभूतपूर्वमचिराद्रोषं सखीदोषजम् ॥

(आ) SR 307. 58, SSB 158. 60.

Śārdūlavikrīḍita metre.

O Angry one, give up forthwith your protracted and unprecedented wrath aroused by the friend's misdemeanour. Show me your face so that the languor of my eyes is removed. Utter sweet words, O darling, so that my ears may experience the comfort of nectar-current. Gently cast on me your glance, soothing with favour, so that my suffering dies down.

13796

चक्षुर्दद्यान् मनो दद्याद् वाचं दद्याच् च सूनृताम् ।
प्रत्युद्गम्याभिगमनं कुर्यान्न्यायेन चार्चनम् ।

(अ) MBh (MBh (Bh) 3. 2. 54, MBh (A 3. 2. 56), MBh (C) 3. 102) *ab* also in MBh (Bh) 13. 7. 6*ab*.

(आ) SRHt 23. 8 (a. MBh), VS 3016 (a. Vyāsamuni), ŚP 641, SRRU 166, SH 669.

(इ) SS (OJ) 229.

(*b*) सुभाषितां [च सू°] MBh (var.), SS (OJ); सुसू° VS ; सुन्° SRRU.

(*cd*) उत्थाय चासनं दद्याद् एष धर्मः सनातनः SRHt, VS, ŚP, SH =MBh (Bh)*ad* 3. 2. 54 (ii*) in N अनुव्रजेदुपासीत् स यज्ञः पंचदक्षिणः SRRU.

(*c*) प्रत्युत्थायाभि° (°त्थाना°) MBh (var.), SS (OJ).

(*d*) अन्यर्न्य येन MBh (var.); चार्चनां or चार्चनात् MBh (var.).

Give a kindly glance[1], an attentive mind, pleasant words, curteous reception and due respect. (Raghuvira).

1. To a guest.

13797

चक्षुर्द्रक्ष्यति रूपमन्तिकगतं वक्षः परिष्वक्ष्यते
पर्याप्तं रसना नवाधररसं पानोत्तमं पास्यति ।
श्रोत्रं श्रोष्यति हंसगद्‌गद्‌कलं काले मितं भाषितं
त्वं चिन्तास्पद किं नु मूढ हृदय प्राप्तावपि प्राप्स्यसि ॥

(आ) VS 1352 (a. Īśanadeva). See Altas due VI*c* Congne's International des Orientalistes term on 1883 a Leide, p. 358.

(*a*) रूपमन्ति° VS (var.).

(*c*) हंसगद्गदकलं VS.

(*d*) मूढ किं नु हृ° VS.

Śārdūlavikrīḍita metre.

The eye will see her beauty come near and on her breast will lie : the tongue will drink the nectar of her lips and seek no other drink ; the ear from time to time will hear her words soft and low as the notes of the swan. What will be your portion, heart ! where thought only can come, when all these have been satisfied. (P. Peterson).

13798

चक्षुर्भ्यां हसते विद्वान् दन्तोद्घाटेन मध्यमाः ।
अधमा अट्टहासेन न हसन्ति मुनीश्वराः ।।

(आ) IS 2221, Subh 204.

(*a*) चक्षभ्यां Subh.

(*b*) दन्तोद्घाटन Subh.

The learned smile with eyes, the mediocres by showing the teeth, the lowly with boisterous laughter. The great sages do not laugh.

13799

चक्षुर्मेचकमम्बुजं विजयते वक्त्रस्य मित्रं शशी
भ्रूसूत्रस्य सनाभि मन्मथधनुर्लावण्यपण्यं वपुः ।
लेखा कापि रदच्छदे च सुतनोर्गात्रे च तत्कामिनीम्
एनां वर्णयिता स्मरो यदि भवेद् वैदग्ध्यम-
भ्यस्यति ।।

(अ) Viddhaśālibhañjika 1. 33.

(आ) SkV 419 (a. Rājaśekhara), SR 272. 57, SSB 96, 57.

(*a*) चक्षमञ्चक° Viddh (var.); चक्षुवञ्चक° Viddh (var.).

(*b*) °नाभिमन्म° Viddh; °पुण्यं SkV.

(*c*) रेखा Viddh (var.).

(*d*) स चेद् [भवेत्°] SkV; वैदर्ग्यम् SkV (corrected to वैदग्ध्यम्).

Śārdūlavikrīḍita metre.

Her eyes more lovely than the lotus blues/ her face the midnight moon for radiance,/ her crescent brows curving as *Kāma's* bow, / all grace incarnate in her tender form, / and beauty's lines on body and on lip– / could Love himself limn all her dainty charms / pastmaster of his art in sooth were be. (L. H. Gray).

13800

चक्षुर्लग्नमिवातिमांसलमसीवर्णायते यन्नमः
पार्श्वस्था इव भान्ति हन्त ककुभो निःसंधि-
रुद्धान्तराः ।
विन्यस्तात्मपदप्रमाणकमिदं भूमीतलं ज्ञायते
किं चान्यत्करसंगमैक[ग]मकः स्वाङ्गेऽपि
संप्रत्ययः ।।

(आ) SkV 888.

Śārdūlavikrīḍita metre.

Now that the sky has turned the colour of thick ink / and seems to press upon our eyes, / the horizon seems closed in abcut us / without interval of east and west. / A man now knows himself / but by contact of his hand. (D. H. H. Ingalls).

13801

चक्षुर्लुप्तमषीकणं कवलितस् ताम्बूलरागोऽधरे
विश्रान्ता कवरी कपोलफलके ध्वस्ता च गात्रात् द्युतिः ।
जाने संप्रति मानिनि प्रणयिना कैरप्युपायक्रमैर्
भग्नो मानमहातरुस्तरुणि ते चेतःस्थलीवर्धितः ॥

(आ) JS 205. 7, SR 311. 25, SSB 164. 25, Daś *ad* 4. 48 (p. 265).

(*a*) चक्षुर्ल्लुप्तम° JS.

(*b*) लुप्तेव [ध्व° च] SR, SSB, Daś; गात्रद्युतिः SR, SSB, Daś.

(*c*) मानिनि [भा°] SR, SSB, Daś,

Śārdūlavikrīḍita metre.

The collyrium of your eye is gone; the redness of the betel on the lip has faded, the braid of your hair is resting on the cheeks, the lustre has disappeared from the body. O proud lady! it appears to me that the mighty tree of pride, grown on your mind's ground, has now been destroyed by your lover through various means.

13802

चक्षुश्चुम्बनविघ्नताधरसुधापानं मुखं शुष्यति
द्वेष्टि स्वं च कचग्रहव्यवहितश्रोणीविहारः करः ।
निद्रे किं विरतासि तावदघृणे यावन्न तस्याश् चिरात्
क्रीडन्ति क्रमशः कृशीकृतरुषः प्रत्यङ्गमङ्गानि मे ॥

(आ) SkV 762 (a. Abhinanda or Abhinandī).

(*a*) °विघ्नता° SkV (var.).

Śārdūlavikrīḍita metre.

My mouth is dry, for its kissing of her eyes / did hinder it from sipping the ambrosia of her lip; / my hand does hate itself that its grasping of her hair / prevented it from toying with her loins. / Hard hearted sleep! Oh wherefore have you ceased / before these limbs of mine could play on every limb / of her, whose wrath has been atlast assuaged. (D. H. H. Ingalls).

13803

चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम् ।
प्रसादयति लोकं यः तं लोकोऽनुप्रसीदति ॥

(अ) MBh (MBh (Bh) 5. 34. 23, MBh (B) 5. 34. 24, MBh (C) 5. 1118).

(आ) ŚP 1394, VS 2696, SRHt 176. 55 (a. MBh), SR 146. 166 (a. ŚP), SSB 468. 54, SH 1311, IS 2222, Saśa 22. 25, SSSN 79. 46 (a. MBh).

(*ab*) कर्मणा मनसा वाचा चक्षुषा MBh (var.), ŚP, VS, SRHt, SR, SSB, SH, IS, SSSN.

(*b*) चक्षुषापि SR, SSB.

(*c*) °प्रसाद्य° SR; प्रसादयतु SH; यः tr. MBh (var.), VS, SH, IS; लोके MBh (var.); यस् ŚP, SRHt, SR, SSB.

(*d*) स राज्यमधितिष्ठति MBh (var.); तस्य (ततो) लोकः प्रसीदति MBh (var.); लोको नुप्र° SR; लोको नु प्र° SSB; °कोऽनुप्रसादति SH.

Men are always well disposed towards him who pleases all in four ways, viz. with heart, eyes, words, (and) acts. (P. C. Roy).

13804**

चक्षुषी तव रज्येते स्फुरत्यधरपल्लवः ।
भ्रुवौ च भुग्ने न तथाप्यदुष्टस्यास्ति मे भयम् ॥

(आ) KāD 2. 131, AlS 194. 1-2.

(*b*) °पल्लवम् KāD (var.).

(*c*) भुग्नौ KāD (var.), AlS

(*d*) अदुष्ट° AlS.

Your eyes are red, the sprout of your lower lip is throbbing and the eye-brows are curved (in anger); still, being blameless, I have nothing to fear.

[Your two eyes are red (with passion);[1] the tendril of lower lip quivers; and the two eye-brows are knit (in anger); and even then there is no fear for me who are blameless. (V. N. Ayer).].

1. Anger : Edi.

13805

चक्षुषी स्पन्दयेन्नैव दृष्टिं लक्ष्ये नियोजयेत् ।
मुष्टिनाच्छादितं लक्ष्यं शरस्याग्रे नियोजयेत् ।

(आ) ŚP 1840.

(While aiming at a target) one should not blink the eyes and should fix gaze on the target. Covered with the fist the target should be kept in front of the arrow.

13806

चक्षुषोर्मम भवन्मुखेक्षणं
सुभ्रु नूनमहिफेनभक्षणम् ।
तद्विना विधुरयोर्न चेतना
रुक् च शाम्यति न तन्निकेतना ॥

(आ) PV 279 (a. Cintāmaṇi Dīkṣita).

Rathoddhatā metre.

Looking at your face, O lady with beautiful eye-brows, is surely (like) eating opium for my eyes. The distressed eyes do not gain consciousness without that (seeing you), but the anguish caused by it does not cease.

13807

चक्षुष्यन्धे चलति दशने श्मश्रुणि श्वेतमाने
सीदत्यङ्गे मनसि कलुषे कम्पमाने कराग्रे ।
दूतैरेतैर्दिनकरभुवः शश्वदुद्बोध्यमानास्
त्रातुं देहं तदपि भिषजामेव सान्त्वं वदामः ॥

(अ) Śantiv (KM) 11.

Mandākrāntā metre.

The eyes go blind, the teeth become mobile, the beard turns grey, the body degenerates, the mind is dimmed and the hands tremble. Constantly are we being warned by these messangers of Yama, still we seek to humour the physicians to save this body.

13808

चक्षुस् तदुन्मेषि सदा मुखे वः
सारस्वतं शाश्वतमाविरस्तु ।
पश्यन्ति येनावहिताः कवीन्द्रास्
त्रिविष्टपाभ्यन्तरवर्ति वस्तु ॥

(अ) Navasāhasāṅkararita 1. 4.

(आ) AlR 93.

Upajāti metre (Indravajrā and Upendravajrā)

May the eternal and brilliant eye of knowledge with which the great poets see, in concentration, all that exists in the three worlds, always manifest itself on your face.

13809

चक्षूरोगी कर्णरोगी रोगी चैव कफादिभिः ।
कण्ठस्नानं प्रकुर्वीत शिरःस्नानसमं हि तत् ॥

(आ) Sama 2 क 37.

One afflicted with the ailment of eye, ear and phelgm etc, should have a bath upto neck only. That is equal to the head (complete) bath.

13810

चङ्गपालो गुणकरी मध्यमादिर्वसन्तकः ।
धनश्रीश्चेति पञ्चैते रागा भैरवसंश्रयाः ॥

(आ) ŚP 2053.

Caṅgapāla, *guṇakari*, *madhyamādi*, *vasantaka* and *dhanaśri*, there are the five rāgas that rest on the *Bhairava*.

13811*

चचार चूतद्रुममञ्जरीषु
चुचुम्ब नानाकलिकामुखानि ।
स्त्रीराज्यमध्यस्थ इव द्विरेफः
स्थातुं न लेभे क्षणमेवमेव ॥

(अ) Vikram 7. 46.

Upajāti metre (Upendravajrā and Indravajrā).

The bee hovered on the mango-blossoms. It kissed the faces in the form of various buds. Like a mediator in women's kingdom, it could not rest even for a while.

[The bee wandered in the mango-blossoms, kissed the faces in the shape of various buds ; being in the *midst of a host of women*, it could not remain inactive for a moment (S.C. Banerji)]

13812*

चञ्चच्चञ्चलचञ्चुवञ्चितचलच्चूडाग्रमुग्रं पतच्
चक्राकारकरालकेसरसटास्फारस्फुरत्कन्धरम् ।
वारंवारमुदङ्घ्रिलङ्घनघनप्रेङ्खन्नखक्षुण्णयोः
कामं कुक्कुटयोर्द्वयं द्रुतपदक्रूरक्रमं युध्यति ॥

(आ) SkV 1171, Skm (Skm (B) 2034, Skm (POS) 5. 7. 4), JS 333. 10. (a. Vararuci), ŚP 572 (a. Vararucī).

(*a*) न्यञ्चच् JS; °चञ्चूवाञ्छि° Skm; °चञ्चु-चुम्बनचलच्° JS, ŚP.

(*b*) °करालकेशरशटा° Skm; °स्फालस्फुरत्क° Skm (var.).

(*c*) वारं वा° JS, ŚP ; °चञ्चलघनभ्रश्यन्नख° JS, ŚP.

(*d*) दृष्टा [कामं] JS, ŚP; °पदं क्रूर° Skm ; °कुक्कुटयोः स्थितिरिति क्रूरक्रमं युध्यतोः JS, ŚP ; युध्यते Skm (var.).

Śārdūlavikrīḍita metre.

With shaking combs escaping from quick-darting beaks, / fiercely flying at one another, with throbbing necks / and hackles rising in circles, each wounded time and again / by the thick-driving spur as the other leaps, / the two cocks, with swift-footed, cruel attack, fight to their heart's content. (D. H. H. Ingalls).

13813

चञ्चच्चञ्चुगुणोदरैः शिथिलितप्रायां समुत्पक्ष्मल-
न्यञ्चत् पक्षपुटावकाशविरमत् पार्श्वोष्मभिर्नीयते ।
जङ्घाकुञ्चनलब्धनीडनिबिडावष्टम्भकष्टोज्झित-
क्षेपीयः पवनाभिघातरभसोत्क्षेपैरहः पक्षिभिः ॥

(आ) SkV 198, Kav 88.

(*a*) °चुगलोदरैः [°ञ्चुगुणो°] SkV (var.).

(*b*) °वकाशम···(missing) °त्यार्श्वो° Kav.

Śardūlavikrīḍita metre.

The birds loosen their shoulder feathers with darking beaks, / dispel their body heat by lowering ruffled wings ; / with crouching legs seize hold upon the nest, / barely avoiding a sudden toss / from the buffet of the summer gale. (D. H. H. Ingalls).

13814

चञ्चच्चञ्चूद्धृतार्धच्युतपिशितलवग्राससंवृद्धगर्धैर्
गृध्रैरारब्धपक्षद्वितयविधुतिभिर्बद्धसान्द्रान्धकारे ।
वक्त्रोद्वान्ताः पतन्त्यश्छमिति शिखिशिखाश्रेणयो-
ऽस्मिञ्छिवानाम्
अस्रस्रोतस्यजस्रस्रुतबहुलवसावासविस्रे
स्वनन्ति ॥

(अ) Nāg 4. 18.

(आ) SkV 1536 (a. Śri Harṣa).

(*a*) °ञ्चूग्रकृत्त° Nāg (var.) ; °वृतार्ध° SkV ; °गद्धैर्° Nāg (var.).

(*b*) °रावद्धप° Nāg (var).

(*c*) °न्ताः शमि° Nāg (var.) ; पतन्त्यच्छि° SkV; °ऽस्मिन् शि° Nāg (var.), SkV.

(*d*) °स्रुति° Nāg (var.); अस्रश्रोत° SkV (var.); °श्रुत° SkV (var.) ; °वसो° SkV (var.) ; °विश्रे SkV (var.).

Sragdhara metre.

The rows of fire-flames vomitted out of the mouths of the jackals and falling with a clocking sound, are making a noise in this stream of blood, where the carion-odour is mingled with that of abundant fat continuously flowing and where profound darkness is created by the vultures flapping the pairs of their wings and with their beaks and half-dropping. (Bak Kun Bae).

13815*

चञ्चच्चण्डनखाग्रभेदविगलद्दैत्येन्द्रवक्षः-क्षरद्-
रक्ताभ्यक्तसुपाटलोद्भटसटासंभ्रान्तभीमाननः ।
तिर्यक्कण्ठकठोरघोषघटनासर्वाङ्गखर्वीभवद्-
दिङ्मातङ्गनिरीक्षितो विजयते वैकुण्ठकण्ठीरवः ॥

(अ) Khaṇḍapraśasti 46.

(आ) SR 19 50, SSB 32. 11, SuM 24 8, SH 8 (II).

(*a*) °भेदविदल° Sum, SH.

(b) °लोद्धतस° SuM, Kha° (var.).

(c) निर्यत्कठ° Kha° (var.).

(d) दिग्मातङ्ग° SuM.

Victorious is the Vaikuṇṭha-lion (Nṛsiṁha) with frightful face whose prominent mane is extremely red, being soaked in blood gushing from the chest of the demon-king (Hiraṇyakaśipu) dropping (on the ground) as he was torn with the tips of its nimble and sharp claws, and who is (intently) seen by the quarter-elephants with their bodies bent down on hearing the furious roar from its oblique throat.

13816

चञ्चच्चण्डमरीचिमण्डलकरज्वालाकलापैरहो
न स्याच् चातकपोतकः कवलितो यावत् ततो विह्वलः ।
भ्रातः श्रीयुत वारिवाह निभृतं जीयाश्चिरं निर्भरं
तावद् धीरतरं धरातलमिदं धाराभिरासिञ्चय ॥

(अ) AnyŚat 77.

Śārdūlavikrīḍita metre.

Brother ! Gracious cloud ! may you live long happily. Before the terrified young one of Cātaka is consumed by the mass of flames of the dazzling rays of the sun, you pray sprinkle steadily the surface of the earth with (copious) showers.

13817

चञ्चच्चन्द्रकरस्पर्श- हर्षोन्मीलिततारका ।
अहो रागवती सन्ध्या जहाति स्वयमम्बरम् ॥

(अ) R (R (Bar) Kiṣkhindhākaṇḍa, App. I. No. 16 *ad l.* 68, R (B 4. 30. 45, R (G)—, R (L)—).

(a) शरच्° [चञ्चच्°] R (var.).

(b) °लोचना [°तार°] R (var.).

(d) जहातु [जहाति] R (var.).

The red evening, with stars emerging with joy at the touch of the shimmering rays of the moon, abandons the sky of its own accord.

Implied Meaning :

The lustful heroine, with eyes opened with joy at the touch of the nimble hand of the hero, casts off her garment on her own.

[Red also in love twilight / at the hand of moon / her lover / stars her eyes wide at his touch / oh / happily she abandons / dress and sky. ("Sanskrit Love Poetry", translated by W. S. Merarin and J. Monsaieff Mansson P, 61)]

13818*

चञ्चच्चन्द्रिकचन्द्रचारुकुसुमो माद्यज्जटापल्लवो
दृप्यद्दारुणदन्दशूकमणिमांस्तत्-पञ्च-शाखालयः (?) ।
स्थाणुर्मे फलदो भवत्वतितरां गौरीमुखेन्दुद्रवत्-
पीयूषद्रवदोहदादिव दधद् देवद्रुमत्वं सदा ॥

(आ) SR 6. 74, SSB 11. 66.

(b) °मास्तत्° SSB.

Śārdūlavikrīḍita metre.

May Lord Śiva grant my desires in full, who, with beautiful flowers of the shimmering moon-shine, pleasing leaves of the matted hair, jewels of his vain and frightful snakes and five branches of his five faces (?), always assumes the form of the divine tree as if out of desire for the nectar-fluid flowing from the moon-like face of Pārvatī.

13819*

चञ्चच् चारित्रचक्रप्रविचितिचतुराः प्रोच्चचर्चा-
प्रचर्याः
पञ्चाचारप्रचारप्रचुररुचिचयाश्चारुचित्रत्रि-
योगाः ।
वाचामुच्चैः प्रपञ्चे रुचिरविरचनैरर्चनीयैरवर्च्यम्
इत्यर्च्यं प्राचिता नः पदमचलमनूचानकाश्चा-
र्पयन्तु ॥

(अ) AS 914.

(*a*) °चक्रे° AS (var.); °विचित° AS (KM); प्राचवोर्व्वीप्रचर्च्या or प्रोचवोर्वी° or प्रोव-चार्चीप्रवर्च्यात् or प्रोच्चवर्व्वी° or प्रोच्च-चार्व्वी° AS (var.); °प्रचर्च्या AS (var.); प्रचर्चा AS (KM).

(*b*) °चारे प्रचार: AS (KM); °प्रचर° AS (var.).

(*c*) °वर्च्यनित्य AS (var.); °चर्च्य° AS (var.).

(*d*) नित्य° AS (KM); °त्यर्चं or °त्यर्च्यं AS (var.); वर्च्यं नित्यर्च्यं प्रार्च्यंतान: AS (var.); प्रार्च्यंता (°तां) or प्रांचिता AS (var.); °कार्य्यंतु or °श्चार्जयंतु or °श्चर्ज-यंतु AS (var.).

Śragdharā metre.

Those who are adept in accumulating the men of immaculate conduct, are worthy of high regards as they expound true knowledge,* are devoted to propagate five types of behaviour,* and practise three types of Yoga-s* in all good deeds, may those esteemed teachers (saints) bestow upon us the eternal stage (of liberation) which is eulogised in the well-worded sermons of the wise.

* Details to be found in the jain scriptures,

13820**

चञ्चच् चुम्बति काञ्चनाचलमुखं कण्ठं क्षमाबन्दिनां
नो मुञ्चत्यचलेन्द्रवक्षसि चिरं लीलां समा-
लम्बते ।
किं चालिङ्गति दिक्तटान्वितनुते क्रीडां भुजंगैस् समं
कीर्तिर्मानमपास्य पश्य तरुणी धिक् चेष्टितैस्
तावकी ॥

(आ) AIR 201.

Śārdūlavikrīḍita metre.

See, the maiden of your fame, having set aside self-esteem through her actions, moves about and kisses the face of the golden mount, does not leave the neck of the captives seeking her forgiveness, sports for long on the expanse (lit. chest) of the Himalayas, embraces the farthest ends of the quarters, and indulges in play with the snakes – gallants –(in the nether region). Fie upon her.

13821**

चञ्चच् चोलाञ्चलानि प्रतिसरणरयव्यस्तवेणीनि बाहोर्
विक्षेपाद् दक्षिणस्य प्रचलितवलयास्फाल-कोलाहलानि ।
श्वासत्रुट्यद्वचांसि द्रुतमितरकरोत्क्षिप्तलोलाल-कानि
स्रस्तस्रञ्जि प्रमोदं दधति मृगदृशां कन्दुक-क्रीडितानि ॥

(आ) SkV 531, Kav 267, JS 243. 2 (a. Rājaśekhara), ŚP 392*b* (a. Rāja-śekhara), SR 347. 42 (a. ŚP), SSB 224. 9, SSM 801, RJ 1289 (a. Rājaśekhara), SuSS 98 (a. Rāja-śekhara).

(*a*) °चेलाञ्च° JS; °सरणि र° JS; °सरणि-चलव्यस्त° ŚP, SR, SSB; °रयव्यग्रवेणीनि (°रथ व्यस्त°) JS (but some texts as above); °रयत्कुन्त° JS (var.).

(*b*) °लितकल° JS (var.); °लयस्फारको° ŚP, SR, SSB.

(*c*) °रोत्क्षेपलोला° KAV (var.), JS (var.), ŚP, SR, SSB.

Sragdharā metre.

The silken skirts are twirling and braids are flying from the runners' speed; / a right arm raised makes loud the shaken bracelets / while a left hand tosses back the errant curls; / their words come broken from their panting / and the wreathes of flowers tremble from their hair :- / it is a joy to watch the maidens at their Yo-Yo dance[1]. (D. H. H. Ingalls).

1. Playing with the ball : Edi.

13822*

चञ्चत् कटाक्षभ्रमराभिराम-
रामामुखाम्भोजपरम्पराभिः ।
इतस्ततः यत्र सरांसि शोभां
घर्मप्रसादाद्द्विगुणामवापुः ॥

(आ) AIR 400.

Upajāti metre (Indravajrā and Upendravajrā)

Where the pools all around acquired through summer's favour two-fold splendour with the series of lotus-faces of women charming with the bees of the fickle side-long glances.

13823*

चञ्चत् कर्पूरचौरा मलयगिरिगुरुग्रावदावादवाप्ता
मन्दानन्दैर्मिलिन्दैरहमहमिकयानुद्रुता दूरपान्थाः ।
कावेरीवारिसेका विरलतरतरत्तीरवानीरसिक्ता
मुक्तार्द्रैः खेदनिद्रालव इव पवनास्तालवन्यां विशन्ति ॥

(आ) ŚP 3812, SR 327. 39 (a. ŚP), SSB 189. 39.

(*a*) °हावा° SR, SSB.

(*b*) °द्रवद् दीर्घपान्थाः SR, SSB.

(*c*) °सेकाविर° ŚP, SSB; °रन्नीर° ŚP.

(*d*) °स्वेद° SR, SSB.

Sragdharā metre.

The winds, stealing the fragrance of the waving *Karpūra* plants, set in on a call by the mighty boulders of Malaya mount, followed by the rejoicing bees in a competitive spirit, bound for a

long journey, gathering drops of Kāveri water sprinkled by the sparse floating cane-shrubs on the bank, and cool with pearls, enter the palm-forests as if feeling sleepy with fatigue.

13824*

चञ्चत् काञ्चनकान्तयो लयचलच्चेलाञ्चलै-
रञ्चिताश्
चारीसञ्चरणैकचारुचरणाः सिञ्चन्ति चित्तं
मम ।
लीलाचञ्चुरचञ्चरीकरुचिभिश् चूडालकैश्
चर्चिताः
किंचिच् चन्दनचन्द्रचम्पकरुचां चौर्यो मृगी-
लोचनाः ॥

(आ) Amd 212. 558, Sar 2. 213.

(*a*) °नकाञ्चयो Sar; °चोला° Sar.

(*c*) लीलचुंचु° Amd (var.); °चूलाल° Sar.

Śārdūlavikrīḍita metre.

The doe-eyed damsels brilliant like the glittering gold, adorned with garments the hems whereof move in rhythm, their feet extremely beautiful with Cārī movements, embellished with braids of the colour of playful bees and pilfers of the beauty of sandal, moon and *Campaka*, fill my heart (with pleasure).

13825**

चञ्चत् काञ्चनकान्तिभिर्जलजिनीजीवेश्वरज्योतिषा-
मोघैर्माघवती ककुप् कपिलतामालम्बते संप्रति ।
यामुद्वीक्ष्य गवाक्षवर्त्मनि मनाङ्मानान्तशान्तज्वराः
कामिन्यः कुचकुम्भसीम्नि दयितान् गाढग्रहं
गृह्णते ॥

(आ) JS 290. 26.

Śārdūlavikrīḍita metre.

The eastern quarter is now turning red with the flood of golden light of the rays of the sun, the lord of the life of the lotus plants. On seeing it in the window-passage, the lustful women with the fever of their anger (now) slightly allayed, hold their lovers in tight embraces on the expanse of their pot-like breasts.

13826*

चञ्चत् काञ्चनकुण्डलाङ्गदधरामाबद्धकाञ्चीस्रजं
ये त्वां चेतसि तद्गते क्षणमपि ध्यायन्ति कृत्वा
स्थिराम् ।
तेषां वेश्मसु विभ्रमादहरहः स्फारीभवन्त्यश्चिरं
माद्यत्कुञ्जरकर्णतालतरलाः स्थैर्यं भजन्ते
श्रियः ॥

(अ) Pañcastavi (KM III. 9) 1. 10.

Śārdūlavikrīḍita metre.

Those who, having firmly set you[1] in their heart, meditate even for a while on you, wearing waving golden ear-rings and armlets, with girdle fastened (to your waist), riches, (though) fickle like the (flapping) ears of the intoxicated elephants, remain stable in their houses and soon multiply day by day.

1, Goddess Tripurā.

13827**

चञ्चत् काञ्चनशैला-
वस्या वक्षोरुहौ तन्व्याः ।
नो चेत् तावधिरूढा
कथमनिमिषतां भजेत मे दृष्टिः ॥

(आ) SR 265. 270, SSB 84. 25.

Udgīti-āryā metre.

The breasts of this slender dame are shining mounts of gold. If it were not so, how my eyes perched thereon could become winkless.

13828

चञ्चत्कादम्बपक्षप्रचलितकुमुदस्तोमसौरभ्यलुभ्यद्-
भ्राम्यद्-भृङ्ग-प्रसङ्ग-प्रकटितयुगपत्कौमुदीध्वान्त-
पूरे ।
कासारे क्षालिताङ्गः शुचिसिचयहिमोशीरकर्पूरमुक्ता-
मालाशाली प्रदोषे शरदि शशिकरानाश्रयत्
सौधपृष्ठे ॥

(आ) JS 229. 25 (a. Vaidya bhānu-paṇḍita).

Sragdharā metre.

Having bathed in a pool that simultaneously displayed moonshine and pitch darkness on account of its contact with the hovering bees longing for the fragrance of the lilies shaken by the wings of the geese moving there, he, looking splendid in spotless costume with cool *Uśīra* and camphor (applied to it) and wearing a pearl-necklace, enjoyed at night moonlight on the roof of the palace, in the autumnal season.

13829*

चञ्चत् पक्षाभिघातग्लपितहुतभुजः प्रौढधाम्नश्चि-
तायाः
क्रोडादाकृष्टमूर्तेरहमहमिकया चण्डचञ्चुग्रहेण ।
सद्यस्तप्तं शवस्य ज्वलदिव पिशितं भूरि जग्ध्वार्ध-
दग्धं
पश्यान्तःप्लुष्यमाणः प्रविशति सलिलं सत्वरं
गृध्रसंघः ॥

(आ) SkV 1528 (a. Pāṇini), Skm (Skm (B) 2365, Skm (POS) 5. 73. 5) (a. Pāṇini), JS 328. 6, Kav p. 52.

(*a*) यक्षाभि° JS; °घातज्वलितहुतवहप्रौ° Skm; °धर्म° [°धाम्नश्चि°] Skm (var.).

(*b*) क्रोडाद्व्या° Skm ; क्रोधव्या° JS; दण्डचञ्चु° SkV (var.).

(*c*) °र्धदग्धं Skm.

(*d*) सलिले JS; गृध्रवृद्धः Skm.

Sragdharā metre.

The vultures, beating back the flames/ with strokes of their flapping wings / and each competing with fierce beaks against the rest / have dragged from the flaming pyre a corpse / and gorzed themselves on its freshly roasted, almost flaming flesh. / See them with burning craws / now heading for the river. (D. H. H. Ingalls).

13830*

चञ्चत् पत्त्रविचित्रितां मधुकर स्फूर्जत्फलालम्बिनीं
मन्दं मुग्धमरन्दमञ्जुपुलकां कान्तिप्रभूतोदयाम् ।
प्रोन्मीलत्कुसुमां प्रकीर्णसुषमां हा हा चलत्कण्टकां
को हेतुः कलधौतकेतकलतां त्यक्तुं समुत्कण्ठसे ॥

(आ) Anyśat 97.

(*a*) °करस्फूर्ज° Anyśat (KM).

Śārdūlavikrīḍita metre.

Why, O Bee, are you keen to desert the golden Ketakī-Creeper which looks charming with its shaking leaves, supports shining fruits, has lovely horripilation of the juice of its flowers, bears massive beauty, has its flowers in bloom and splendour spread all around, but is alas filled with sharp thorns.

13831*

चञ्चत्पादनखाग्रमण्डलरुचिप्रस्यन्दिगङ्गाजलो
विस्फूर्जद्बलिराज्यनाशपिशुनोत्पाताम्बुवाह-
द्युतिः ।
पातु त्वां चरणो हरेः क्रमविधौ यस्याधिकं द्योतते
दूरादङ्गुलिमुद्रिकामणिरिव स्फारांशुजालो
रविः ॥

(आ) Skm (Skm (B) 218, Skm (POS) 1. 44.3 (a. Vikramāditya), Kav p. 105.

(*a*) °मण्डन° Skm (var.).

(*b*) °नाशादिगुणो° [°नाशपि°] Skm (var.).

Śārdūlavikrīḍita metre.

May Hari's foot from the lustrous nail-tips of whose toes gushes the stream of Ganga, which resembles in colour the portentous cloud heralding the end of Bali's prosperous rule and in the process of taking a step the gem of whose finger-ring shines immensely from afar like the sun with the net of its massive rays, protect you.

चञ्चत् पक्षाभिघात° see No. 13829.

13832**

चञ्चत्पादहृति क्षतक्षिति चलच्चक्षुःश्रवःसंहति-
त्रस्यद्दिक्पतिदिग्गजप्लुति धराधःशेषनश्यद्रति ।
दोर्दण्डाहृतिसंततित्रुटदुरुब्रह्माण्डभाण्डस्थिति
त्रस्तस्वर्पतिसंभ्रमन्नति भवस्यास्यतां मुदे ताण्डवम् ॥

(आ) Pad I. 29 (a. Lakṣmaṇa).

Śārdūlavikrīḍita metre.

May Śiva's boisterous dance (*Tāṇḍava*) grant you happiness, (dance) which has rent asunder the earth with the strokes of his fast-moving feet, which has smothered Śeṣa's joy below the earth and has put to flight the quarter-regents and quarter-elephants with host of their eyes and ears moving (violently), which has shattered the stability of the massive vase of Universe with a series of blows of his arms and which (led) the terrified lord of heavens to pay him homage in **haste.**

13833**

चञ्चद्देवेन्द्रकुट्यश्चलितदशदिशाकीर्णकोटीर-
कोट्यः
संगायत्स्वर्वधूट्यः सरभसविनमत्सिद्धगन्धर्व-
धाट्यः ।
विश्लिष्यच्चर्मपट्यो विगलितशतपत्रासोद्यत्
करोट्यस्
त्रुट्यत्कैलासतट्यस्त्रिपुरविजयिनः पान्तु
मामारभट्यः ॥

(आ) SR 10. 160.

Sragdhara metre.

May the *Ārabhaṭi*[1] dances of the victor of three (Asura) cities protect me, (dances) which shook the abode of Indra, scattered the crowns (of gods) in the ten reeling quarters, inspired the celestial damsels to sing (in praise), made the Siddhas and Gandharvas bow, in fear, dis-jointed the hide-dress (of Śiva) made the lotuses fall down and the skulls swing, tore the slopes of Kailāsa.

1. A kind of fierce dance of Śiva.

13834**

चञ्चद्द्वादशनीलनीरजयुतं सप्ताम्बुजोद्भासितं
नित्यं षोडशशोणपद्मरुचिरं धात्रानिशं सेवितम् ।
क्षीराम्भोधिगृहं सहस्रदलसत्पर्यङ्कविश्रान्ति यत्
पायाद्वः कमलाङ्गसङ्गिशयनं तन्नीलरोचिर्महः ॥

(आ) ŚP 532 (a. Śārṅgadhara), SR 191, 86 (a. ŚP), SSB 542. 98 (a. Śārṅgadhara).

Śārdūlavikrīḍita metre.

May the sleep of the blue-hued light (Viṣṇu) with Lakṣmī protect you, (light) which has twelve blue lotuses (in the form of eight eyes of Brahmā and two each of Viṣṇu and Lakṣmī), shines with seven lotuses (four faces of Brahmā, one giving birth to Him, one face each of Viṣṇu and Lakṣmī), ever charming with sixteen red lotuses (four hands and two feet each of Brahmā and Viṣṇu, two feet and two hands of Lakṣmī), which is being served day and night by Brahmā, has milky ocean as its abode and rests on the beautiful couch of thousand petals (hoods of Śeṣa)[1].

1. This verse is explained thus in SSB foot-note.

13835**

चञ्चद्भुजभ्रमितचण्डगदाऽभिघात-
संचूर्णितोरुयुगलस्य सुयोधनस्य ।
स्त्यानावनद्धघनशोणितशोणपाणिर्
उत्तंसयिष्यति कचांस्तव देवि भीमः ॥

(अ) Veṇī 1. 21.

(आ) SR 366. 3 (a. Veṇī), SSB 260. 3 (a. Veṇī), PV 809 (a. Nārāyaṇa), ŚP 4085 (a. Nārāyaṇabhaṭṭa), Daś *ad* 1.28 (P. 23) and *ad* 1. 50 (p. 59), KH 92.7-10, Sāh 6 *ad* 361 (P. 146), DhV *ad* 2. 10 (p. 97), Pad 86. 16 (a. Nārāyaṇa).

(*c*) °अपविद्ध° Veṇī (var.); °नावब° [°नावनद्ध°] PV, DhV; °बद्ध° [°नद्ध°] DhV.

(*d*) उत्तंसयि° Veṇī (var.), SR, SSB, PV, ŚP, Daś, KH, Dhv, Pad, Sāh.

Vasantatilakā metre.

When Bhīma has broken both the thighs of Suyodhana to pieces with the furious strokes of his mace flourished round and round by his nimble arms, O queen, with hands stained red with the thick blood of Suyodhana streaming profusely and clinging fast to his hands, Bhīma will tie up high your locks of hair. (C. S. R. Śastrī).

13836**

चञ्चद्रोमाञ्च - वीचो - निचय - कवचितैरङ्गकैः
स्यन्दमान-
स्रोतोभिर्लोचनाब्जैर्भणितिभिरनिशं गद्गदो-
च्चारिताभिः ।
क्षोणी-पीठे लुठद्भिर्विलुलितचिकुरैर्मौलिभिर्ये
भजन्ति
श्रीमज्ज्वालाख्यपुष्पच्चरणसरसिजं भाग्यवन्तस्त
एव ॥

(आ) PV 38 (a. Akbari-Kālidāsa).

(*b*) °नाञ्वै° PV (MS).

(*c*) °विसुलित° [विलु°] PV (MS).

Sragdharā metre.

They alone are fortunate, who, with their bodies covered with series of waves in the form of thrilling horripilation, their lotus-like eyes over-flowing with streams (of tears), words of praise constantly uttered in faltering tones (due to upsurge of emotions), their hair dishevelled and themselves rolling on the surface of earth, wait upon the lotus-feet of goddess Jvala with bowed heads.

13837**

चञ्चद्विद्युत्कलत्राः प्रचुरकरटका वर्षधाराः क्षिपन्तो
यत्रेन्द्रेष्वासचित्रा बधिरितककुभो मेघसंघा
नदन्ति ।
व्याप्ताशाकाशदेशास् तरुतलमचलाः संश्रयन्ते क्षपासु
तत्रानेहस्यसङ्गाः सततगतिकृताराबभीमास्व-
भीताः ॥

(आ) AS 912.

(*a*) °करविका° (°काः) or करविकावर्ण° or करकिकाः AS (var.); वर्ण° AS (KM); क्षयंते or क्षपन्ते or क्षियंतो AS (var.).

(*b*) °घासाचित्रा AS (var.); वधिरिति° or °चित्रबाबधि° AS (var.).

(*c*) व्यप्ता° or व्याप्तांशा° AS (var.); क्षिपासु (°शु) AS (var.).

(*d*) त्राताने° AS (var.); °स्वसङ्गाः AS (var.); °गतिच्छता° AS (var.).

Sragdharā metre.

When pervading the atmospheric region and spotted with rainbow, the masses of clouds, with luminous lightnings as their spouses, thunder defeaning the quarters and shedding rain abounding in hails; the recluses, at that hour, sit fearless and undistracted (lit. without attachment), under the trees in the nights that are frightening with the (harsh) sound produced by the (whistling) winds.

13838*

चञ्चद्विद्युद्वलया
विरचितघनकृत्तिपात्रजलसेका ।
प्रावृड्रजकी परितः
प्रक्षालनमम्बरस्य विदधाति ॥

(आ) SSB 211. 2.

Gīti-ārya metre.

The washer-woman (*dhobin*) of the rainy season having flashes of lightning as her bracelets, washes the sky all over sprinkling water from the leather bag of the cloud.

13839

चञ्चन्मनोज्ञशफरीरशनाकलापाः
पर्यन्तसंस्थितसिताण्डजपङ्क्तिहाराः ।
नद्यो विशालपुलिनान्तनितम्बबिम्बा
मन्दं प्रयान्ति समदाः प्रमदा इवाद्य ॥

(आ) Ṛitu 3. 3.

(*a*) वल्य° [च°] Ṛtu (var.); °रस° Ṛtu (var.).

(*b*) °भक्तिहाराः Ṛtu (var.).

(*c*) विशलपुलिनोरुनि° Ṛtu (var.); °देशा [°बिम्बा] Ṛtu (var.).

Vasantatilakā metre.

Today rivers are moving slowly like women under the influence of passion, with the beautiful, leaping *Śapharī* fish for girdle-bands [or : with girdle-bands like the beautiful, leaping *Śapharī* fish], with the rows of white birds stationed on the margins for garlands [or : garlands like the rows, etc.] (and) with the broad, sandy regions (on the banks) for round hips [or : with round hips resembling the broad, sandy regions]. (M. R. Kale).

13840*

चञ्चरीक चतुरोऽसि चन्द्रिका-
वैभवे कुमुदिनीं निषेवसे ।
भास्करे जयिनि पुष्करे नवे
प्रोन्मिषन्नवदलेऽनुरज्यसि ॥

(आ) SR 223. 67, SSB 611. 31, RJ 363.

Rathoddhatā metre.

You are (indeed) clever, O Black bee, You enjoy the lily in profuse moon-shine, (but) as the sun rises, you make love with a new lotus with its petals abloom.

13841*

चञ्चलं किमपि नेक्षणद्वयं
नास्ति यद्यपि च वाचि वक्रता ।
किंचिदुन्नतमुरस्तथापि मे
मानसं हरति हन्त सुभ्रुवः ॥

(अ) Janśṛṅg 94.

Rathodhatā metre.

Though the eyes of that damsel with lovely eye-brows are not at all fickle nor is there equivocation in her speech, still her slightly developed breasts win over my heart.

13842

चञ्चलं धनमपायि शरीरं
क्षीयते बलमुपैति जरत्रा ।
श्रेयसे च यशसे च यतध्वं
मृत्युरापतति गच्छति कालः ॥

(आ) SRHt 10. 18 (*b*'s) (as reconstructed by Dr. V. Raghavan in Journal of Oriental Research 13. 4 ; p. 295).

(*a*-*b*) Ommited SRHt.

(*c*) ···तध्वं SRHt.

Svāgatā metre.

Wealth is fickle, body is perishable, strength dwindles and old age overtakes. Strive for the ultimate good (=beatitude) and glory. Death invariably comes and time fleets away.

13843

चञ्चलं वसु नितान्तमुन्नता
मेदिनीमपि हरन्त्यरातयः ।
भूधरस्थिरमुपेयमागतं
माऽवमंस्त सुहृदं महीपतिम् ॥

(अ) Kir 13. 53.

(आ) SR 151. 393 (a. Kir), SSB 478. 352 (a. Bhāravi).

(*a*) उद्धता Kir (var.) ; उन्नतां SSB.

(*b*) अपहरन्त्य° Kir (var.).

(*d*) माव° SR, SSB ; चमूपतिम् Kir (var.).

Rathodhatā metre.

Wealth is very fickle. Powerful enemies seize even your territory. Slight not the king, who, (though) fit to be approached, has come (to you of his own) and is friendly and firm like a mountain.

13844

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

(अ) MBh (MBh (Bh) 6. 28. 34, BhG 6. 34).

(आ) Sama 2 च 3.

(*b*) प्रमाथी MBh (var.).

Kṛṣṇa, mind is restless, turbulent, mighty and obstinate. To restrain it, I think, is as mightly hard as to subdue the wind.

[For, fickle is the thought-organ, Kṛṣṇa, for impetuous, mighty, and hard ; the restraining; of it, I conceive, / is very difficult, as of the wind. (F. Edgerton)]

13845

चञ्चलत्वकलङ्कं ये श्रियो वधति दुर्धियः ।
ते मूढाः स्वं न जानन्ति निर्विवेकमपुण्यकम् ॥

(आ) Any 14. 115.

The dull-witted fools who espouse the fickle, baneful, indiscreet and vile riches, do not know their own self (which is eternal, spotless, discreet and virtuous).

13846*

चञ्चलनयननिपातैर्
जगदपि सम्मोहयन्तीनाम् ।
शिव शिव कुलकामिनीनां
हलिकपुरे डाकिनीप्रवादः ॥

(आ) Vidy 608.

Upagīti-āryā metre (defective in *cd*),

My Lord, even of the ladies of high birth who madden the world with their fickle glances, it is said in Halika's town that they are female imps.

13847

चञ्चुसम्पुटगृहीतमृणाल-
ग्रन्थिसूत्रनिवहेन रथाङ्गः ।
विप्रयोगभयतो दयितायाः
कण्ठपाशमिव कर्तुमियेष ॥

(अ) Vikram 11. 5.

Svāgatā metre.

The *Cakravāka*-bird, out of fear of separation from its beloved, as if wanted to make a halter round its neck with the fibres of lotus-stalks held in its beak. (S. C. Banerji).

13848

चञ्च्वा नव्यसमीरधीरसरसीतीरं विलोक्योत्सुको
धीरं धीरमहो महोन्नतिपरस्तृष्णाङ्कुशाकर्शितः ।
पातुं यावदहो करोति विमलं नीरं मरालः कृती
मण्डूकध्वनिजर्जरीकृततनुस्तावच्छनैस्ताम्यति ॥

(अ) Anyśat 94.

Śārdūlavikrīḍita metre.

Given to soar high steadily, (but now) extremely feeble with pangs of thirst, as the lucky swan, on seeing the bank of a lake cool with fresh breeze, began to drink eagerly its pure water with its beak, just then the cacophony of the frogs shattered its heart, and it swooned by and by.

13849*

चटच् चटिति चर्मणि च्छमिति चोच्छलच्छोणिते
धगद्धगिति मेदसि स्फुटरवोऽस्थिषु ष्ठादिति ।
पुनातु भवतो हरेरमरवैरिनाथोरसि
क्वणत्करजपञ्जरक्रकचकाषजन्मानलः ॥

(आ) SkV 116 (a. Vākpati), Kav 28 (a. Vākpati raja), Khaṇḍa-praśasti 4. 8, Skm (Skm (B) 197, Skm (POS) 1. 40. 2) (a. Vākpatirāja), ŚP 126 (a. Vākpatirāja), JS 29. 77 (a. Vākpatinātha), SR 19. 48 (a. ŚP), SSB 32. 9.

(*a*) चटिच् JS; च्छिमिति Khaṇ°; चोच्च° JS.

(*b*) धगिद्ध° Kav, JS; °तरो [°रवो] Skm; °रवा ŚP; °रवे JS; ऽस्थिनि: ऽष्ठिषु Kav, Khaṇ, ŚP, JS, SR, SSB; ष्टागिति Khaṇ, SR, SSB.

(*c*) °वैरिवीरोरसि Khaṇ ; वैरिवक्षःस्थल° ŚP, SR, SSB.

(*d*) °चघर्षजन्मानिल: Khaṇ°; °चघर्षज° SSB ; °रव: [°नल:] Skm, JS.

Pṛthvī metre.

May the fire protect you which rises from the saw like claws / of Hari the man-lion tearing at the demon prince's breast, / scratching at the skin, splashing in the flying blood, / ripping off the flesh and grindling at the bones. (D. H. H. Ingalls).

13850

चटिका काष्ठकूटेन मक्षिका सह दर्दुरैः ।
महाजनविरोधेन कुञ्जरः प्रलयं गतः ॥

(अ) P (PP 1. 335, Pts 1. 332, Pts K 1. 377 and 1. 386, PP 1. 138) MK (S) 11.

(आ) IS 2224, Pr 367.

(*a*) चटकाका° Pts, PtsK, MK(S); चटका IS; °कूटन [°टेन] IS (corrected).

(*b*) मक्षिकादर्दुरैस्तथा Pts, PtsK.

(*d*) कुञ्चरः [कुञ्जरः] IS (corrected).

The elephant perished on account of its enmity with the concourse of people, the sparrow with the wood-pecker and the fly with the frogs.

[Wood-pecker and sparrow / with froggy and grant, / attacking *enmasse*, laid/the elephant flat. (A. W. Ryder).]

13851**

चटुचटुलनिमीलस्पर्शलीलातिमीलन्
नयनयुगमतङ्गारब्धनिद्राविनोदम् ।
शुकहरितनितम्बं पश्य वंशीवनान्तैर्
अचलमखिलपृथ्वीमाल्यवन् माल्यवन्तम् ॥

(अ) Bālarāmāyaṇa 10. 51.

(आ) JS 365. 24 (a. Rājaśekhara).

(*a*) °करेणु° [निमील°] JS ; °निमी° JS.

(*d*) तरल° JS.

Mālinī metre.

Behold the Mālyavāna mountain where the elephants are having the pleasure of sleep with their tremulous eyes closed, its slopes are green with (or like) parrots and its bamboo forests serve as the garland of the whole earth.

चटुलचटुभिर्गाढाश्लेषैर् see No. 13897.

13852*

चटुलचातकचञ्चुपुटात्पतज्
जलकणोऽपि मरोरतिगोचरः ।
स पुनरद्य घनागमबन्धुना
जलधरेण जलैरपरः कृतः ॥

(आ) VS 939 (a. Chātra).

(*d*) अमरः VS (var.).

Drutavilambita metre.

Even a drop of water-slipping from the trembling beak of the Cātaka bird, was beyond the reach of the desert. But the cloud, the friend of the rainy season, has now made it (altogether) different with its (sharp) showers.

13853

चटुलनयने शून्या दृष्टिः कृता खलु केन ते
क इह सुकृती द्रष्टव्यानामुवाह धुरं पराम् ।
यमभिलिखितप्रख्यैरङ्गैर्न मुञ्चसि चेतसा
वदनकमलं पाणौ कृत्वा निमीलितलोचना ॥

(अ) Amar (NSP) 145.

(आ) VS 1097 (a. Amaruka).

Hariṇī metre.

O Lady with fickle eyes ! who indeed has rendered your sight vacant ? Who in this world is the fortunate person who is foremost of the handsome ? With your lotus-like face placed on hand, eyes closed and your body resembling a painted (figure), whom you do not banish from your heart ?

चटुलवचनैर्गाढाश्लेषैर् see No. 13899.

13854

चण्डं पिण्डार्थिनां द्वेष- पिशुनानां शुनामिव ।
यया संजायते युद्धं किं तया वधविद्यया ॥

(आ) Dar 3. 44.

What is the use of the Science of killing that causes fierce fight among wicked men for the sake of bread as among the hateful dogs.

13855**

चण्डं षण्डं दण्डशीलम् अकामं सुप्रवासिनम् ।
सुदरिद्रं रोगिणं च ह्यन्यस्त्रीनिरतं सदा ॥

(अ) Śukr 3. 21.

(A woman may desert a husband) who is cruel or impotent or disposed to beating her or lacks passion or lives abroad for long or is extremely indigent or ill or is always attached to an other woman.

13856

चण्डचाणूरदोर्दण्ड- मण्डलीखण्डमण्डितम् ।
अव्याद्वो बालवेषस्य विष्णोर्गोपतनोर्वपुः ॥

(आ) VS 33 (a. Indubhaṭṭa), SR 22. 105 (a. VS).

May the person of Viṣṇu in the form of a cowherd boy, adorned with injuries caused by the long arms of cruel Cāṇūra,[1] protect you.

1. A Wrestler killed by Kṛṣṇa.

13857–61

चण्डत्वमाततायित्वं राजकार्ये विलम्बनम् ।
अनिष्टोपेक्षणं राज्ञः स्वधर्मपरिवर्जनम्
त्यजन्तु सैनिका नित्यं सल्लापमपि वा परैः ।
नृपाज्ञया विना ग्रामं न विशेयुः कदाचन ॥
स्वाधिकारिगणस्यापि ह्यपराधं दिशन्तु नः ।
मित्रभावेन वर्त्तध्वं स्वामिकृत्ये सदाखिलैः ।
सूज्ज्वलानि च रक्षन्तु शस्त्रास्त्रवसनानि च ।
अन्नं जलं प्रस्थमात्रं पात्रं बह्वन्नसाधकम् ॥
शासनादन्यथाचारान् विनेष्यामि यमालयम् ।
भेदायितान् रिपुधनं गृहीत्वा दर्शयन्तु माम् ॥

(अ) Śukr 4. 7. 382–386.

(*a*) स्वामिकार्ये [राज°] Śukr (var.).

(*b*) °कार्य्ये Śukr (var.).

(*c*) °ष्ठपेक्ष° Śukr (var.).

(*f*) संलापमपिचापरैः Śukr (var.).

(*g*) शासनातन्यथा° Śukr (var.).

(*s*) भेदायितारि° Śukr (var.).

Let them always avoid committing a rash act, a murderous assault, delay in the service of the king, overlooking what is disagreeable to the king and neglect in the performance of their duties ;

Let them avoid having conversations with strangers ; nor should they enter a village without the permission of the king ;

Let them communicate to us any mistakes made by an officer or a man belonging to the rank and file ; and may you always be, while in service of the king, in a state of friendship with all,

Let them keep the very clean arms, (projectile) weapons and dress, the food, water, the vessel which holds a *prastha* measure and in which much food can be prepared.

I shall remove the soldiers who disobey these orders, to the abode of death. The soldiers disbanded for blunders should show me what boots they have taken from the enemy. (G. Oppert).

13862

चण्डांशो विरमाशु मा मयि किराङ्गारान् करै-
र्दुःखिते
नाहं ते व्यदधां मनागपि कदाप्यागः पुनः क्रुत्
कथम् ।
त्वं चेदद्य कुहापि शीतकरणं सङ्गोप्य रात्रौ कुतो
भीष्मोत्तापचयप्रवर्षणपरस्त्वं किंकृते प्रोद्यतः ॥

(आ) SSB 112. 125.

Śārdūlavikrīḍita metre.

Sun, stop at once. Donot shower burning coals on me, (already) tormented by your rays (hands). I did not ever cause you even a small offence. Why then, this wrath ? If you have concealed your cooling form somewhere at night, why then have you risen to-day, determined to pour (on me) the mass of terrible heat.

13863

चण्डानिलः स्फुरितमब्दचयं दवाग्निर्
वृक्षव्रजं तिमिरमण्डलमर्कबिम्बम् ।
वज्रं महीध्रनिवहं नयते यथान्तं
वैराग्यमेकमपि कर्म तथा समग्रम् ॥

(अ) Sūmu 90.

(c) °यने Sūmu (Printing error).

Vasantatilakā metre.

As the terrific storm drives away the mass of clouds, the wild fire burns down the clusters of trees, the mass of darkness envelopes the sun-orb and the thunder-bolt rents asunder the chains of mountains, so renunciation alone destroys the totality of actions.

13864

चण्डायते विवदते स्वपित्यश्नाति मादकम् ।
करोति निष्फलं कर्म मूर्खो वा स्वेष्टनाशनम् ॥

(अ) Sukr 3. 269.

(आ) Saśa 106. 129.

A fool turns violent, quarrels, sleeps, takes intoxicants, indulges in useless actions and harms his own interests.

13865

चण्डालः किमयं द्विजातिरथवा शूद्रोऽथ किं तापसः
किं वा तत्त्वनिवेशपेशलमतिर्योगीश्वरः कोऽपि
किम् ।
इत्युत्पन्नविकल्पजल्पमुखरैः संभाष्यमाणा जनैर्
न क्रुद्धाः पथि नैव तुष्टमनसो यान्ति स्वयं
योगिनः ॥

(अ) BhŚ 243. Cf. रथ्यान्तश्चरतस् तथा.

(आ) IS 2225, Subh 284, SMJ 910, SSV 892, SSD 4. fol. 26*a*.

(*a*) चांडाल: or चाण्डाल: BhŚ (var.) ; जंडाल: BhŚ (var.) ; किमथ BhŚ (var.) ; शूरोथ or शूद्रोपि or शूद्रो न BhŚ (var.) ; वा [किं] BhŚ (var.) ; वा कोपि वा or वैश्योथ वा [किं तापस:] BhŚ (var.).

(*b*) क BhŚ (var.) ; °निविष्ट° BhŚ (var.), Subh ; °विशेष° or °विवेक° [°नि°] BhŚ (var.) ; °निर्मल° BhŚ (var.), Subh ; पटुर BhŚ (var.) ; कोप्यहो or कोपि वा or कश्चन BhŚ (var.); वा [किम्] IS.

(*c*) °विवेक° BhŚ (var.) ; °जाल° or °मोह° or °पक्ष° BhŚ (var.) ; °जल्प° Subh ; संभाव्यमाना or आभाष्यमाणा (°णो or °णैर् or °णं) or संभाष्यमाणो (°नो) or आकीर्यमाणो or आकृष्यमाणा BhŚ (var.) ; °जनो [जनैः] BhŚ (var.) ; संभाव्यमाना IS.

(*d*) नो [न] BhŚ (var.); सं–° [न] BhŚ (var.); क्रुद्धो (°द्धः or °द्धा or °द्धः) BhŚ (var.) ; पथि चैव or पथिकैः सु° BhŚ (var.) ; हृष्ट° [तु°] BhŚ (var.) ; गच्छन्ति ते or यास्यन्ति ते BhŚ (var.).

Śārdūlavikrīḍita metre.

Is he a Caṇḍāla or a twice-born or a Śūdra or some great yogī who has applied his keen mind to (seek) the spiritual truth !, thus being addressed by the people articulating these alternative possibilities, the Yogins were neither offended nor pleased, but went about their way (unconcerned).

["Is he a *Caṇḍāla*, or a twice-born, or a *Śūdra*, or a hermit, or some great Yogi who has renounced the World and sought real spiritual truth ?" Without paying the least heed to the aforesaid remarks of the general public, the Yogis are quite satisfied with the path they have undertaken, and accordingly they are neither pleased nor offended at the insulting comments of the masses. (P. G. Nath)].

13866

चण्डालः पक्षिणां काकः पशूनां चैव कुक्कुरः ।
कोपो मुनीनां चण्डालश् चण्डालः सर्वनिन्दकः ॥

(आ) SR 159. 280, SSB 489. 287.

(*a*) चाण्डाल: SR, SSB.

(*c*) चाण्डालो मुनिषु क्रोधश् SSB; चाण्डाल:– SR.

(*d*) चाण्डालो नृषु निन्दक: SSB; °श्चाण्डाल: SR.

Crow is a Caṇḍāla among birds. Among animals it is a dog. Anger is (like) Caṇḍāla to the ascetics. He who speaks ill of all is a Caṇḍāla.

13867

चण्डालकल्पे कन्दर्पं प्लुष्ट्वा मयि तिरोहिते ।
संजातातुलनैराश्या किं सा शोकान् मृता भवेत् ॥

(आ) Kalā 1. 50.

When I, the like of *Caṇḍāla*, have disappeared after burning Cupid (passion in me), will she, being extremely disgusted, die of grief ?

13868

चण्डालश्च दरिद्रश्च द्वाविमौ तुलया धृतौ ।
एकः स्वबन्धुभिः स्पृष्टस् तैरपि त्यज्यतेऽपरः ॥

(अ) Cr 1455 (CRC 4. 29, CRB 4. 19, CRBh II 4, 17, CPS 96. 39) Cf. Crn 1723.

(*b*) एतौ CRC; समौ [धृ°] CRBh II.

(*c*) स्पृश्यस् CRC.

(*d*) °तेऽपरैः CPS.

A Caṇḍāla and a poor man, both these are held in balance (equal in status). However, the former is (promptly) joined by his kinsmen, while the latter is discarded by them also.

13869

चण्डालश्च दरिद्रश्च द्वावेव सदृशौ मम।
चण्डालस्य न गृह्णन्ति दरिद्रो न प्रयच्छति ॥

(अ) R (R (Bar.) 6. 1584* *l*. 3–4, R (G) 6. 62. 40, R (L) 6. 61. 37, P (PT 2. 56) Cf. Rn 103.

(आ) VS 3162 (a. Vyāsamuni), ŚP 412 (a. Śrī Vālmīki), SR 65. 6, SSB 332. 7, IS 2226, SRS 2. 1. 4, SH 892 and 87*, AlK 155. 16–7, Cit (V) 131. 22–3.

(इ) SS (OJ) 290.

(*a*) चाण्डालश्च SR, SSB, SRS, AlK, Cit,

(*b*) द्वावेतौ सदृशौ मतौ PT; SS (OJ); द्वावेतौ पुरुषौ समौ VS; द्वावेतौ सदृशाविह ŚP, SR, SSB, SH; जनावेतौ समाविह SRS; समाविति मतिर्मम Cit.

(*c*) चाण्डालस्य SR, SSB, SRS, AlK; गृह्णाति ALK.

To me both the Caṇḍāla and the poor are equal. From the Caṇḍala nothing is accepted, the poor does not (have the capacity to) give anything.

13870*

चण्डालस्ते विषमविशिखः स्पृश्यते दृश्यते न
ख्यातोऽनङ्गस्त्वयि जयति यः किं नु कृत्ताङ्-
गुलीकः।
कृत्वा मित्रं मधुमधिवनस्थानमन्तश्चरित्वा
सख्याः प्राणान् हरति हरितस्त्वद्यशस्तज्जु-
षन्ताम् ॥

(अ) Naiṣ 9. 156.

Mandākrāntā metre.

Thy Cupid is a Caṇḍāla[1] who is not touched nor looked at, and who is called deformed, perhaps because when vanquished by thee, one of his fingers was cut off. Making friends with the spring in the jungle, and entering my friend's heart, he is stealing her life; and, let the directions of that account wait upon thy fame. (K. K Handiqui).

1. Cupid employed by Nala to torture Damayantī, is called *Caṇḍāla* here.

13871*

चण्डि दरचपलचेल-
व्यक्तोरुविलोकनैकरसिकेन।
धूलिभयादपि न मया
चरणहतौ कुञ्चितं चक्षुः ॥

(अ) ĀrS 2. 225.

Āryā metre.

Intent upon gazing at your thighs bared by your slightly fluttering garment, I, O Angry one, did not blink my eyes, when kicked by you, though there was fear of the dust falling in them.

13872**

चण्डि प्रसारितेन
स्पृशन् भुजेनापि कोपनां भवतीम् ।
तृप्यामि पङ्किलामिव
पिबन्नवीं नलिननालेन ॥

(अ) ArS 2. 222.

Ārya metre.

O Angry lady, I feel satisfied even while touching you, the irascible one, with an extended arm like one drinking water from the turbid river with a lotus-stalk.

13873**

चण्डीजङ्घाकाण्डः
शिरसा चरणस्पृशि प्रिये जयति ।
शंकरपर्यन्तजितो
वीरस्तम्भः स्मरस्येव ॥

(आ) SR 11. 8, SSB 18. 7.

Ārya metre.

Victorious is the trunk-like leg (*jangha*) of the wrathful damsel (seen) while the lover touched her feet with his head and which is like the victory-pillar of the Cupid who vanquished even (the mighty) Śankara.

13874**

चण्डीशकोदण्डमथाप भङ्ग
सत्यप्रभावाज्जनकात्मजायाः ।
जगाम रामस्तदसन्निधानात्
खेदं यदाखण्डलकार्मुकेऽपि ॥

(आ) AIR 416.

Upajāti metre (Indravajrā and Upendravajrā)

The bow of Caṇḍī's lord (Śiva) snapped due to the might of Sītā's virtues. Because of its loss, Paraśurāma got worried about Indra's bow as well.

13875

चण्डीशचूडाभरण चन्द्र लोकतमोऽपह ।
विरहिप्राणहरण कदर्थय न मां वृथा ॥

(आ) Sāh *ad* 7. 576 (p. 230), SR 282. 144.

(*b*) तमोपाह Sāh (var.), SR.

Crest-ornament of the Lord of Caṇḍī[1], O Moon, who dispellest the darkness of the World, and takest the life of the absent lover, torment me not in vain. (Translation in Bibl. Ind. 9).

1. Pārvatī.

13876*

चण्डीशदर्पदलनात् प्रभृति स्मरस्य
वामभ्रुवां वदनमेव हि राजधानी ।
निःशङ्कमङ्कुरितपुष्पितकान्तिकाशे
तत्राधुना तुहिनधाम्नि मृगाश्चरन्ति ॥

(आ) SkV 420 (a. Saroka or Suroka), Prasanna 10*a*.

(*a*) प्रकृति SkV (var.), Prasanna.

(*b*) राजधानीम् SkV (var.).

(*c*) °कांतिदेशे SkV (var.), Prasanna.

Vasantatilakā metre.

Since the time he broke the pride of Caṇḍi's husband[1] / love has moved his Capital to the face of fair women. / Deer now graze peacefully in the cool-rayed orb / where the *Kāśa*–grass of beauty has grown and flowered. (D. H. H. Ingalls).

1. Śiva.

13877

चतुःपर्वं च षट्पर्वं अष्टपर्वं विवर्जयेत् ।
केषांचिच् च भवेच् चापं वितस्तिनवसंमितम् ॥

(आ) ŚP 1750.

One (the warrior) should discard a bow with four or six or eight knots. Only some have a bow measuring nine *vitastī-s.*[1]

1. A measure of length equal to 12 *angulas*, being the distance between the extended thumble and the little finger.

13878**

चतुःशतैश्च काण्डानां यो हि लक्ष्यं विसर्जयेत् ।
सूर्योदये चास्तमये स ज्येष्ठो धन्विनां भवेत् ॥

(आ) ŚP 1821.

He who hits the target with four hundred arrows, at sun-rise and sun-set, is the foremost of the archers.

13879**

चतुःश्रुतिस्त्रिः श्रुतिश्च द्विः श्रुतिश्च चतुःश्रुतिः ।
चतुः श्रुतिस्त्रिः श्रुतिश्च द्विः श्रुतिश्चेति ते स्वराः ॥

(आ) ŚP 2051.

The (seven) musical Svaras or sounds[1] are of four tones and three tones, two tones and four tones, four tones and three tones and two tones respectively.

1. These are : Niṣāda, Ṛṣhabha, Gāndhāra, Ṣaḍja, Madhyama, Dhaivata and Pañcama.

13880

चतुःषष्टितमांशं तन्- नाशितं क्षमयेदथ ।
स्वधर्मनीतिबलवांस् तेन मैत्रीं प्रधारयेत् ॥

(अ) Śukr 3. 83.

The king should condone loss upto sixty fourth part. He should make friends with him (the opponent), maintaining his own virtue, polity and power.

13881*

चतुःसमुद्रीपरिखे नृपाणाम्
अन्तःपुरे वासितकीर्तिदारे ।
दानं दया सूनृतमातिथेयी
चतुष्टयी रक्षणसौविदल्ला ॥

(अ) Naiṣ 10. 28.

(आ) JS 409. 59 (a. Śrī Harṣa paṇḍita).

(*a*) °तुस्स° JS.

(*d*) °ष्टयीरक्ष° Naiṣ (Nārā).

(*d*) °दल्लाः JS.

Upajāti metre (Upendravajrā and Indravajrā).

In the inner apartment of the kings, where Fame, their wife, is made to abide, the four oceans serving as its moats; charity, kindness, pleasant truth and hospitality—these four are the chamberlains keeping watch over her. (K. K. Handiqui).

13882

चतुःसागरपर्यन्तां पृथिवीं यो ददाति च ।
तत्त्वज्ञस्य च यो भिक्षां समां वा नाथवा समाम् ॥

(आ) ŚP 4555 (a. Mārkaṇḍeya-pur.).

He who gives in charity the earth bounded by the four oceans, and he who gives alms to one who knows the ultimate truth, these two (charities) may or may not be equal.

13883

चतुःसागरपर्यन्तां यो दद्यात् पृथिवीमिमाम् ।
न खादेच्चापि यो मांसं तुल्यमेतद्विदुर्बुधाः ॥

(अ) Cr 362 (CSr 3. 93).

(आ) IS 7523.

(*a*) चतुस्सागरपर्यन्तां CS (var.); चतुःसागरपर्यन्ता (चतुस°; चतुर°) CS (var.).

(*b*) या CS (var.); पृथ्वीमिमाम् CS (var.); पृथिवीमिम CS (var.).

(*c*) खद्य (°दे) CS (var.); खदे° [खादे°] CS (Printingerror); मासं CS (var.).

(*d*) तुल्यमातद् CS (var.); विदु CS (var.); वृधा CS (var.).

A gift of the earth to its utmost limit of the sea, and abstaining from animal food are esteemed by the wise, acts of equal merits. (B. C. Dutt).

13884

चतुःसागरपर्यन्तां यो दद्याद् वसुधामिमाम् ।
यश्चाभयं च भूतेभ्यस् तयोरभयदोऽधिकः ॥

(अ) VCsr 13. 10.

(आ) IS 2232.

(*a*) °पर्यन्तं VCsr (var.).

(*c*) यस्याभयं VCsr (var.).

(*d*) °भयतो VCsr (var.); वरः or निशम् [°ऽधि°] VCsr.

As between one who gives this whole earth bounded by the four seas and one who gives security to creatures, the giver of security is the greater. (F. Edgerton).

13885

चतुःसागरपर्यन्तां यो भुङ्क्ते पृथिवीमिमाम् ।
तुल्याश्मकाञ्चनो यश्च स कृतार्थो न पार्थिवः ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19. 265.

(*c*) यश्य PdP (var.).

He who enjoys the earth bounded by the four oceans and he who looks upon gold and stone alike, he (the latter) is blessed, not the king.

1. The king.

13886*

चतुरं तुरगं परिनर्तयतः
पथि पौरजनान् परिमर्दयतः ।
न हि ते भुजभाग्यभवो विभवो
भगिनीभगभाग्यभवो विभवः ॥

(आ) Sama 2 भ 3.

(*c*) भगभाग्यं [भुज°] Sama ((var.).

Toṭaka metre.

Making the restive horse dance all over, trampling the city-folk on the way; this feat of yours does not stem

from the might (lit. fortune) of your arms but from the female organ of your sister.

13887**

चतुरः सखि मे भर्ता
यल्लिखति च तत् परो न वाचयति ।
तस्मादप्यधिको मे,
स्वयमपि लिखितं स्वयं न वाचयति ॥

(आ) Sama 2 स 41, SRM 2. 2. 534.

Gīti-āryā metre.

Clever is your husband, O Friend. What he writes, that others cannot read. Cleverer than him is mine; he himself cannot read what he writes.

13888

चतुरः सृजता पूर्वम् उपायांस्तेन वेधसा ।
न सृष्टः पञ्चमः कोऽपि गृह्यन्ते येन योषितः ॥

(अ) Vet (Vet 9. 16, Vet Hu 19. 9).

(आ) ŚP 1493, VS 2769, SRHt 78. 1 (a. Vallabhadeva), SR 348. 10, (a. ŚP), SSSN 67.3 (a. Vallabhadeva), SSB 227. 10, IS 2227, GVS 508, SH 1215.

(*a*) चत्वारः Vet (var.); चत्वारो Vet, GVS; निर्मितः Vet; निर्मिताः GVS; सज्जिताः GVS (var.); सृज्यतां Vet; सृजतः SR; राजन् [पू°] VS, SSSN.

(*b*) उपायास् Vet, SR.

(*c*) पञ्चम SH.

While formulating the four means (to subdue the enemy) in the past, Brahmā did not enunciate any fifth means whereby women could be seduced.

13889

चतुरः स्याद् यथा हंसो विभागे क्षीरनीरयोः ।
सत्यासत्ये तथा राजा कृत्याकृत्ये हिताहिते ॥

(आ) Lau 33.

Just as the swan cleverly divides[1] milk mixed with water, so also a king should distinguish between the true and the false, right and wrong action, and what is beneficial and harmful. (V. Krishnamachārya).

1. Separtes milk from the water,

13890

चतुरङ्गं बलं मुक्त्वा कोशो मन्त्रश्च युध्यते ।
तत् साधुमन्त्रो मन्त्रेण कोशेन च जयेदरीन् ॥

(अ) KN (KN (ĀnSS) 18. 2, KN (TSS) 18. 2, KN (BI) 17. 2). Cf. No. 13891.

(*a*) मुत्त्वा [मुक्त्वा] KN (ĀnSS) (Printingerror) चतुरङ्गबलं KN (BI).

(*b*) कोषो KN (BI).

(*d*) कोषेण KN (BI) (var.).

A solvent treasury and a good counsel fight better than an army consisting of four kinds of forces. Therefore a king of sound political knowledge—should conquer his enemies by the power of counsel and treasures. (M. N. Dutt).

13891

चतुरङ्गबलं कृत्वा कोशो मन्त्रश्च रक्ष्यते ।
कोशाच्छत्रुर्भवेद् भृत्यो जगन् मन्त्रेण जीयते ॥

(अ) P (PS 3. 81, PSh 3. 17, PSb 3. 17, PN 3. 14). Cf. No. 13890.

(*a*) हित्वा [क्रु°] PS (var.), PN.

(*b*) कोशमन्त्रश्च (°न्त्रं PN) PS (var.), PN; °क युज्यते [र°] PS (var.); युद्ध्यते PS (var.), PN; युद्यते PS (var.).

(*c*) कोशश्चतुर् PS (var.); कोशाद् भृत्यो भवेद् भर्तुर् or कोश भृत्यो भवेत् or कोषाच्छत्रुभवेद् भृत्या PN.

(*d*) जीवते PS (var.); जीर्यते PS (var.), PN.

By raising the four-fold army, One secures pelf and counsel. Coffer turns an enemy into one's slave while wise counsel wins over the whole world.

चतुरङ्गबलं मुक्त्वा see No. 13891.

13892

चतुरङ्गबलो राजा जगतीं वशमानयेत् ।
अहं पञ्चाङ्गबलवान् आकाशं वशमानये ॥

(आ) SR 44.1, SSB 299.1, SRM 2.2.592.

(*d*) वशंमावये SRM.

A king with an army of four-fold divisions may bring the World under his control. I have an army of five divisions, I would, (therefore) bring the sky under my thumb (I am equipped with the power–knowledge—of almane, I would hold sway over the sky).

13893**

चतुरचटुभिर्गाढाश्लेषैर्हठात्परिचुम्बनैर्
मधुरवचनैर्वारं वारं गतोऽप्यतिमन्दताम् ।
अपरवनितासङ्गालग्नं विलोक्य विलेपनं
कुवलयदृशः कोपः कान्ते पुनर्नवतां गतः ॥

(आ) RŚ 6. 61.

(*a*) चटुलवचनैर्गा° RŚ (var.); कुटिलवचनैर्गा° RŚ (var.); चटुल° RŚ (var.); °र्हसत्प° or °र्हतात्प° RŚ (var.); °चुम्बितैर् RŚ (var.).

(*b*) °रलकवलनै° or °रलवननै° or °रलकलतैर्वारं RŚ (var.).

(*c*) °ग्नानं RŚ (var.).

(*d*) कामकोपः पु° or कांते कोप पु° RŚ (var.).

Hariṇī metre.

The anger of the lotus-eyed lady towards her lover, though reduced to the minimum by shrewd flattery, close embraces, forcible kisses and repeated sweet words, flared up again on seeing the cosmetics stuck to him due to his (sexual) contact with another woman.

13894*

चतुरश्रं ब्राह्मणस्य त्रिकोणं क्षत्रियस्य तु ।
वैश्यस्य वर्तुलाकारं शूद्रस्याभ्युक्षणं तथा ॥

(आ) NBh 204.

(Sacred water) should be sprinkled in the form of square for a Brāhmaṇa, in the form of triangle for a Kṣatriya and in oval form for Vaiśya and Śūdra.

13895*

चतुरसखीजनवचनैर्
अतिवाहितवासरां विनोदेन ।
निशि चण्डाल इवायं
मारयति वियोगिनीश्चन्द्रः ॥

(आ) KH 239. 3–4, Amd 172. 457.

(*b*) °वासरा Amd.

Ārya metre.

Women separated from their lovers, spend the day in amusement due to sweet words of their shrewd friends, but at night this (cursed) moon oppresses them like a (ruthless) Caṇḍāla.

चतुरस्रवसहितान् see No. 335.

13896**

चतुरिकमलाकण्ठच्छेदो मनोभववञ्चनं
दृषदि मधुनो लिप्सा लोके विडम्बनमात्मनः ।
उपरि परितः प्रत्याशानां शिलाशतपातनं
सहचरि ! परीतापस्थानं जडे हृदयार्पणम् ॥

(आ) Vidy 716 (a. Prāṇanārāyaṇa-nṛpa), Almu 24. 25-28.

(*a*) °रिमक° [°कमला°] Almu.

(*c*) सङ्कल्पानां [प्र°] Almu.

Hariṇī metre.

To surrender one's heart to a frigid person, O Friend, tantamounts to Chopping the throat of a shrewd, lovely woman, befooling the Cupid, expecting honey from a stone, ridiculing One's ownself, hurling hundreds of rocks on one's hopes from all sides and is a source of (perpetual) anguish.

13897

चतुरो मधुरस्त्यागी गम्भीरश्च कलालयः ।
गुणग्राही तथा चैवं एकोऽपीदृग्वरः सुतः ॥

(अ) Śts 23. 18 (79. 9-10 and 58. 6-7). Cf. No. 10122-23.

(*c*) लक्ष्मी [तथा] Śts (var.); वृद्धीमंत Śts (var.).

(*d*) परः [सुतः] Śts (var.).

Even a single such son who is skilful, sweet, munificent, sagacious, art-lover and admirer of virtues is better (than a dull brood).

13898

चतुरो वार्षिकान् मासान् यथा शक्रोऽभिवर्षति ।
परिहारैस् तथा राष्ट्रम् अभिवर्षेज्जनाधिपः ॥

(अ) R (R (Bar.) 2. App. I. 29 *l*. 3-4, R (G) 2. 122. 18. R (B)— ; R (R)— R (L)—). Cf. यथेन्द्रश्चतुरो मासान् and वार्षिकांश्चतुरोमासान्.

(आ) IS 2228.

(*c*) प्रतिहारैस् (प्रती° or प्रत्या) or वारिदानैस् R (var.); वर्षम् [रा°] R (var.).

(*d*) राजा समभिवर्षति R (var.).

As Indra showers rain for four months of the rainy season, so the king should oblige his people with grants and exemption from taxes (from time to time).

13899

चतुर्णां प्लक्षवृक्षाणां रोपणान्नात्र संशयः ।
राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ॥

(आ) ŚP 2095.

By planting four fig trees man doubtless attains the merit of (performing) four Rājasūya sacrifices.

13900*

चतुर्णां वेदानां हृदयमिदमाकृष्य हरिणा
चतुर्भिर्यद्वर्णैः स्फुटमघटि नारायणपदम् ।
तदेतद्गायन्तो वयमनिशमात्मानमधुना
पुनीमो जानीमो न हरिपरितोषाय किमपि ॥

(आ) PG 17, SH fol. 18*a* (no number).

(*a*) विदानामियहृदयमाकृय विधिना SH ; विधिना [हृ°] PG (var.).

(*b*) चतुर्भिर्य° PG ; वर्णैयस्फु° SH.

Śikhariṇī metre.

This word Nārāyaṇa that was evidently formed by Hari with four syllables, drawing (as it were) the essence of the four Vedas, singing it ceaselessly we now purify ourselves, but know nothing (else) to please the Lord.

13901

... ...
चतुर्णामपि वर्णानां दारा रक्ष्यतमाः सदा ॥

(अ) Mn 8. 359*cd*. Cf. सर्वेषामेव वर्णानाम्.

(आ) Vivādaratnākara 1128 *l*. 6, SSap 416.

(*d*) स्मृत: [सदा] Govindarāja's and Nandana's Commentary Vivādaratnākara.

For, the wives of all the four castes even, must always be carefully guarded. (G. Bühler).

13902

चतुर्णामाश्रमाणां तु गृहस्थस्तु विशिष्यते ।
सीदमानेन तेनेह सीदन्त्यन्येऽपि ते त्रयः ॥

(आ) SRHt 22. 1 (a. Manu, but does not occur there).

Of the four stages of life, the stage of a householder is the foremost. With its decay, the other three also perish.

13903

चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमाश्रमम् ।
... ...

(अ) R (R (Bar) 2. 98. 58*ab*, R (B) 2. 106. 22, R (R) 2. 106. 22, R (G) 2. 113, 14, R (L) 2. 118. 14).

(*a*) चतुर्वर्णाश्र° R (var.) ; च [हि] R (var.).

(*b*) श्रैष्टम् R (var.); उत्तमं or आत्मन: [आश्र°] R (var.).

Of the four stages of life, that of house-holder is supreme.

13904**

चतुर्थं हृदये चक्रं विज्ञेयं तदधोमुखम् ।
ज्योतीरूपं च तन्-मध्ये हंसं ध्यायेत् प्रयत्नतः ।
तं ध्यायतो जगत्सर्वं वश्यं स्यान् नात्र संशयः ॥

(आ) ŚP 4355.

Know it that the fourth circle *(Cakra)* is in the heart, (and) that has its opening downwards. One should earnestly medidate upon the soul in the form of light, in its midst. The whole World comes under his control who medidates upon it. There is no doubt about it.

13905*

चतुर्थमाददानोऽपि क्षत्रियो भागमापदि ।
प्रजा रक्षन् परंशक्त्या किल्बिषात् प्रतिमुच्यते ॥

(अ) Mn 10. 118.

(*b*) भागमर्हति Anonymous Kaśmīrian commentary.

A *Kṣatriya* ruler, who takes in adversity even the fourth part (of the produce), is released from the sin provided he protects his people with utmost capability.

[A *Kṣatriya* (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability, (G. Bühler)].

13906**

चतुर्थेऽह्नि स्नातां त्रिदिनविरहापाण्डुरमुखीं
रजोमुक्तां तन्वीं विशददशनां स्वच्छवदनाम् ।
हरिद्राह्रीवेरप्रचुरपटुगन्धप्रणयिनीं
मदन्यः को भुङ्क्ते च्युतकुसुमशेषामिव लताम् ॥

(आ) JS 422. 5, ŚP 3758, SR 351. 33, (a. ŚP) SSB 231. 34, SH (Part II) fol. 22*a* (37),

(*a*) द्व्यहविरहपाण्डूकृत JS (var.), SH ; °विरहात्पाण्डुवदनां ŚP, SR, SSB ; °मुखी SH.

(*b*) अधिकचपलस्वच्छनयनाम् JS (var.) ; चपलनयनां [विश°] ŚP, SR, SSB; °मधि च कपलस्वनयनाम् SH ; कामकलिताम् [स्व°] ŚP, SR, SSB.

(*c*) हिमत्वङ्मार्जारीमलयभवगन्ध° ŚP, SR, SSB.

(*d*) अधन्यः ŚP, SR, SSB; मधः न्यः SH; घृतकमलमालां कुलवधूम [च्युत°] SH.

Śikhariṇī metre.

Who else but me enjoys, like a creeper that has shed its flowers, a woman who has taken the (purificatory) bath on the fourth day, whose face has turned pale due to her being away (from her husband) for three days, is (now) free from menstural discharge, is slim, has shining teeth and beautiful face and who has intense liking for the strong smell of turmeric and *hrīvera*[1]

1. A kind of perfume.

13907

चतुर्थोपायसाध्ये तु रिपौ सान्त्वमपक्रिया ।
स्वेद्यमामज्वरं प्राज्ञः कोऽम्भसा परिषिञ्चति ॥

(अ) Śis 2. 54, P (PP 3, 21, Pts 3. 27 and 3. 135, PtsK 3. 26, PM 3. 10, PSh 1. 117.

(आ) IS 2229, Almm 189, (Vaidyakīya-Subhāṣitāvalī p. 44).

(*b*) शत्रौ [रि°] Pts, PSh.

(*c*) आनज्वरं Pts, PtsK ; प्राज्ञ PSh.

Conciliatory policy towards the enemy who ought to be dealt with by the fourth expedient (*daṇḍa*)[1]; is deterimental (to one's cause). What wise person would pour water on the (person sufferring from) acute fever that needs intense sweating ?

[Towards an enemy who ought to be reduced by the fourth expedient,[1] adoption of pacific policy is injurious to one's interest. Who, that is wise, would give a cold-water bath to a person suffering from an acute fever that requires sweating ? (M. S. Bhandāre)].

1. Fourth expedient of policy i. e. war.

13908

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् ।
हतान्येकेन रामेण मानुषेण पदातिना ॥

(अ) R (R (Bar.) 3. 25, 22, R (B) 3. 26. 35, R (G) 3. 32. 34, R (L) 3.31.42).

(आ) AA 67.20-1 (AA (ALed) 82. 7-8).

(*b*) क्रूरकमणां [मी°] R (var.).

(*d*) दूषणश्च निपातित: R (var.).

Fourteen thousand demons of frightful deeds were slain single-handed by Rāma, moving on foot in human form.

13909*

चतुर्दशैव श्रुतयस् तावन्मात्राश्च मूर्छनाः।
गीयन्ते मानवैर्भूमाव् अन्यास् तु त्रिदशालये॥

(आ) ŚP 2044.

Fourteen *Śruti-s*[1] in all and the same number of *mūrchhanā-s*[2] are sung by men on the earth; others (are sung) in the heaven (the abode of the gods).

1. A division of the Octavo, a quarter tone or interval.
2. A duly regulated rise and fall of serends. Modulation and melcdy.

13910*

चतुर्धा रासकः प्रोक्तो गीतवादित्रकोविदैः।
विनोदो वरदो नन्दः कम्बुजश्चेति कीर्तितः॥

(आ) ŚP 2023.

The experts in music and instruments mention four types of Rāsakas.[1] They are known as *Vinoda*, *Varada*, *Nanda* and *Kambuja*.

1. A kind of dance prectised by Krṣṇe and the cowherdesses.

13911

चतुर्भिः कारणैर्दुःखं शरीरं मानसं च यत्।
मानसं चाप्यप्रियस्य संयोगः प्रियवर्जनम्॥

(अ) SkP, Maheśvara kh. 46.28 (in some texts 26).

Physical and mental pain is caused by four reasons. The mental agony is union with the undesirable and separation from one's loved ones.

13912

चतुर्भिरर्बुदैः कल्पं द्वात्रिंशद्भिश्च कोटिभिः।
चतुर्दश सुरेन्द्राश्च पतन्ति ब्रह्मणोऽह्नि॥

(आ) ŚP 4263 (a. Yogarasāyana).

A Kalpa (unit of time) is equal to four thousand three hundred and twenty million human years. This is one day of Brahmā and in it occur fourteen *Manvantaras* i. e. it is made up of fourteen *Manvantaras*.

13913

चतुर्भिरुह्यते यत्तत् सर्वशक्त्या शरीरकम्।
तूलायते तदेवाहं - धियाघ्रातात्मचेतसाम्॥

(आ) SRHt 269. 20 (a. Bṛhatkathā).

That body which is carried by four persons with all their might is light like cotton in case of those whose mind is over-whelmed with arrogance.

13914

चतुर्मुखमुखोद्गीर्णा निगमा इव ते बभुः।
ख्यातो महीधरो जह्नुः साम्बगङ्गाधरावपि॥

(आ) JS 1. 6.

(*c*) °ता JS (var.); जल्हः JS (var.).

They[1] appeared like the (four) Vedas emerged from the four faces of Brahmā. They were known as Mahīdhara, Jahla, Sāmba and Gangādhara.

1. The four sons born in the family of 'Vatsamuni'.

13915

चतुर्मुखो न च ब्रह्मा　　वृषारूढो न शंकरः ।
निर्जीवो च निराहारी　　अजस्रं धान्यभक्षणम् ॥

(आ) SR 185. 24, SSB 529. 25.

It has four faces but is not Brahmā, rides the bull but is not Śaṅkara; it is lifeless and abstains from food (but) perpetually eats corn.[1]

1. A sack of corn placed on an ox.

13916

चतुर्युगसहस्रेण　　कल्पाख्यं ब्रह्मणो दिनम् ।
तत्प्रमाणा तथा रात्रिः　　सृष्टिसंहारकारिणी ॥

(आ) ŚP 4264 (a. Yogarasāyana).

The day of Brahmā, known as *Kalpa*, comprises one thousand *Caturyugaś*.[1] Of the same measure is his night which brings about the dissolution of the creation.

1. Satya, Tretrā, Dwāpara and Kaliyuga. Their combined duration is 43,20,000 human years,

चतुर्वर्णं तथा वेदान् see No. 14189.

चतुर्वर्णहितार्थाय see No. 14191.

13917

चतुर्वर्णाश्रमस्यायं　　लोकस्याचाररक्षणात् ।
नश्यतां सर्वधर्माणां　　राजा धर्मप्रवर्तकः ॥

(अ) K (K) 3. 1. 38, K (S) 150. 4-5, K (G) 9. 1-2, K (J) 88. 18-9, K (V) 121, K (P) 247. 26-7).

(*d*) राजधर्मः प्रवर्तकः K (G), K (P).

When all laws are perishing, the king here is the promulgator of laws, by virtue of his guarding the right conduct of the World consisting of four *Varaṇa-s* and four *āśrama-s*. (R. P. Kangle).

13918

चतुर्वर्णाश्रमो लोको　　राज्ञा दण्डेन पालितः ।
स्वधर्मकर्माभिरतो　　वर्तते स्वेषु वर्त्मसु ॥

(अ) K (K) 1. 4. 16, K (S) 9. 14-5, K (G) 33. 6-7, K (J) 6. 10-1, K (V) 5, K (P) 14. 3-4). Cf. JSAIL 32. 1. No. 1 and J. J. Meyer in his translation p. 672*ad* 5. 23.

(आ) SRHt 90. 4 (a. Kauṭilya).

(*a*) लोके SRHt.

(*b*) दडेन K (P).

(*d*) वर्त्तते SRHt; वेश्मसु K (var.); कर्मसु SRHt.

The people of the four *Varaṇa-s* and in the four stages of life, protected by the king[1] and the rod, (and) deeply attached to the occupations prescribed as their special duties, keep to their respective paths. (R. P. Kangle).

1. With a rod i. e. fear of punishment.

13919

चतुर्विंशति चर्माणि　　भिनत्त्येकेषुणा नरः ।
तस्य बाणो गजेन्द्रस्य　　कायं निर्भिद्य गच्छति ॥

(आ) ŚP 1860.

The man who pierces twenty four hides with one arrow, his arrow darts (ahead) after rending the body of the mighty elephant.

13920

चतुर्विंशतिभिस्तत्त्वैः क्रियाशक्तिरचेतना ।
ज्ञानशक्त्या युता वापि लक्ष्यते चेतनावती ॥

(आ) ŚP 4295 (a. Yogarasāyana).

Twenty four elements constitute the power of action, which is (however) without Consciousness. United with the power of perception, it seems to be invested with Consciousness.[1]

1. According to the Sāṅkhya Philosophy the body is Constituted of 25 elements, the most important of them being the soul (*puruṣa*).

13921*

चतुर्विंशाङ्गुलो हस्तश् चतुर्हस्तं धनुः स्मृतम् ।
तद् भवेन् मानवं चापं सर्वलक्षणसंयुतम् ॥

(आ) ŚP 1748.

Twenty four fingers (*aṅgulas*) make the measure of one *hasta* (hand), four *hastas* (hands) are equal to one *dhanuḥ* (bow); that should be the size of man's bow, endowed with all distinctive marks.

13922*

चतुर्विधः स चाप्युक्तः सामान्यो विप्रलम्भकः ।
संयोगो मिश्रकश्चेति रसिकानां सुखाप्तये ॥

(आ) ŚP 3075.

That (erotic sentiment) too is said to be of four varieties, viz. simple, separation, union and mixed one. They impart pleasure to the connoisseur.

13923

चतुर्विधा तु सा ज्ञेया रक्ता पीता सितासिता ।
तामोषधीं समादाय शुक्लपक्षे शुभे दिने ॥

(आ) ŚP 3029.

That[1] is known to be of four kinds : red, yellow, white and black. Taking that medicinal herb on an auspicious day of the bright half of the month.[2]

1. Medicine named *Rudauti* referred to in Verse 3028 of ŚP.
2. Its use is further explained in Verse 3030, 31, 32 of ŚP.

13924

चतुर्विधानि भूतानि जङ्गमानि स्थिराणि च ।
अन्नाद्भवन्ति राजेन्द्र सृष्टिरेषा प्रजायते ॥

(अ) MBh (Bh) 14, App. I. No. 4. *l*. 888-9) (*a*. also in MBh (Bh) 12. 204.1).

(आ) SRHt 18. 1.

(*a*) जातानि [भू°] MBh (var.).

(*d*) सनातनी [प्रजा°] MBh (var.).

O King, the four types of movable and immovable beings are born of food. Thus springs up this creation.

13925*

चतुर्विधे धर्मिजने जिनाश्रिते
निरस्तमिथ्यात्वमलेऽतिपावने ।
करोति वात्सल्यमनर्थनाशनं
सुदर्शनो गौरिव तर्णके नवे ॥

(अ) AS 164.

(*a*) धर्म्म° or द्रर्म° AS (var.); जना° [जिना°] AS (var.); °श्रते [°श्रिते] AS (var.).

(*d*) सुदर्शना (°नां or °नं) AS (var.); गोरित AS (var.); वने [नवे] AS (var.).

Vaṁśastha metre.

Like a cow on a new-born calf, king Sudarśana showers affection that dispels evil, on four types of religious men, who have taken refuge with Jina, are extremely pious and have shed the filth of falsehood.

13926*

चतुर्वेदोऽपि दुर्वृत्तः स शूद्रादतिरिच्यते ।
योऽग्निहोत्रपरो दान्तः स ब्राह्मण इति स्मृतः ॥

(आ) SRM 1. 2. 150 and 2. 2. 470.

He is worse than a Śūdra who, though well-versed in the four Vedas, is a man of evil conduct.

He who performs *Agnihotra* and has subdued his mind and senses, is considered a (true) Brāhmaṇa.

13927

चतुर्वेदोऽपि यो भूत्वा चण्डकर्म समाचरेत् ।
चण्डालः स तु विज्ञेयो न वेदास् तत्र कारणम् ॥

(आ) IS 2230, Subh 170.

(*c*) चण्डाल स तु विक्षेपो Subh.

The person, who, though well-versed in the four Vedas, indulges in odious acts, should be considered a *Caṇḍāla*. The Vedas are not instrumental in it[1].

1. In purifying his character,

13928

चतुर्षु पुरुषार्थेषु स्वेषु स्वेषु पृथक् पृथक् ।
स्थानेषु स्थापितास्तास्ताः शृण्वन्त्ववहिता बुधाः ॥

(आ) SRHt 2. 11.

The wise may listen to it attentively that of the four aims of life, each one assigned to its specific place is (followed) separately !

13929

चतुर्ष्वपि समुद्रेषु संध्यामन्वास्य तत्क्षणात् ।
कक्षाक्षिप्तं निशान्ते स्वे वालिः पौलस्त्यमत्यजत् ॥

(अ) R (B) 7. 34. 33.

(आ) ŚP 4024 (a. Vālmīkimuni), SR 363. 3, SSB 251. 4 (a. Vālmīki).

(*b*) वानर: [त°] R (var.).

(*c-d*) रावणोद्वहनश्रान्तः किष्किन्धोपवनेऽपतत् R (var.).

(*d*) वाली SR.

At the end of night, Vālin, having said morning prayers at all the four oceans, immediately released Rāvaṇa held under his armpit.

13930*

चतुष्कपुष्पप्रकरावकीर्णयोः
परोऽपि को नाम तवानुमन्यते ।
अलक्तकाङ्कानि पदानि पादयोर्
विकीर्णकेशासु परेतभूमिषु ॥

(अ) Kum 5. 68. (Cf. A. Scharpé's Kālidāsa-Lesicon I. 3 ; p. 76).

(*b*) °मंस्यते Kum (var.).

(c) °केशमु or °शाषु Kum (var.); °केशास्थिप° Kum (var.).

(d) परीत° Kum (var.).

Vaṁśastha metre.

What enemy even would possibly allow the foot-prints tinged with the *alakatka* dye of your feet, used to tread on heaps of flowers in the four-pillared halls, on the cremation grounds with hair spread all around ?

[Even the ill-wishing enemies cannot imagine such a misfortune of thine that the red-tinged steps of thy two feet set on clusters of flowers in a beautiful room, will be on the cemetries with dead bodies seattered[1] on them. (H H. Wilson)]

1. Clusters of hair scattered.

13931

चतुष्पथं चैत्यतरुं श्मशानोपवनानि च ।
दुष्टस्त्रीसंनिकर्षं च वर्जयेन् निशि सर्वदा ॥

(अ) Viṣṇu-purāṇa 3. 12. 3.

(a) चतुष्पथंश्चै° Vi-pur. (var.); °थांश्चैत्यतरून् Vi.-pur. (var.); °तरूं Vi-pur. (var.).

(c) °स्त्रीसन्निकर्षञ्च Vi.-pur. (var.).

One should invariably shun at night a crossing, a fig tree in a shrine, the parks in a cemetry and the company of a wanton woman.

13932*

चतुष्पथे राजमार्गे गोवत्सां कामयेच्छुनिः ।
तत्र भीतिं समाख्याति स मासेनैव वैरिणाम् ॥

(आ) ŚP 2441.

If a dog crosses with (lit. longs for) a young cow at a crossing on a highway, that forebodes fear (attack) from the enemies barely in a month.

13933

चतुष्पदां गौः प्रवरा लोहानां काञ्चनं वरम् ।
शब्दानां प्रवरो मन्त्रो ब्राह्मणो द्विपदां वरः ॥

(अ) MBh (MBh (Bh) 12. 11. 11, MBh (R) 12. 11. 11, MBh (C) 12. 315).

(आ) IS 2231.

(a) चतुष्पादां or चतुःपदां MBh (var.) ; गो or गोः or गौ MBh (var.); प्रवरो MBh (var.).

(b) लोभानां MBh (var.) ; परं MBh (var.).

(c) प्रणवं [प्रव°] MBh (var.).

(d) ब्राह्मणा MBh (var.) ; द्वि पदा [द्वि°] MBh (var.) ; वराः MBh (var.).

Among the quadrupeds, the cow is the foremost, of metals, gold is the foremost, Of words *mantra-s* and of bipeds–Brāhmaṇas are the foremost. (P. C. Roy).

13934

चतुष्पादस्य तूद्ग्राहे पदैकं स्यात् ततः पदम् ।
किंचिदुच्चं द्वितीयं स्याद् विरभ्यस्तमिदं द्वयम् ॥

(आ) ŚP 1972.

Upon taking up (*Dhruvaka*[1] song) of four lines (quarters), the first line will be normal (in pitch), then the second one will be a little higher and repeated twice. These are the first two.

1. In this verse, the third category of '*Dhruvaka*' type of song is explained. It has four quarters. The third and fourth quarters are explained in the next verse no. 1973.

13935*

चत्वारः प्रथयन्तु विद्रुमलतारक्ताङ्गुलिश्रेणयः
श्रेयः शोणसरोजकोरकरुचस् ते शार्ङ्गिणः पाणयः ।
मालेष्वब्जभुवो लिखन्ति युगपद् ये पुण्यवर्णावलीः
कस्तूरीमकरीः पयोधरयुगे गण्डद्वये च श्रियः ॥

(अ) Prasannarāghava 1. 1.

(आ) SR 15. 33 (a. Pra°), SSB 25. 35.

Śārdūlavikrīḍita metre.

May the four hands of Viṣṇu advance our felicity—the hands which have a row of fingers as red as a coral creeper, which possess the grace of red lotus-buds, which simultaneously inscribe the lines of sacred characters on the four heads of the lotus-born and, with musk unguent, paint the fish-mark (by way of decoration) on the breasts and either cheek of the Goddess of wealth. (S. R. Khopakar).

चत्वारः सृजता पूर्वम् see No 13894.

13936*

चत्वारस् तस्य सञ्जातास् तनया नयशालिनः ।
भुजा इव हरेः शश्वद् विक्रमश्रीविभूषिताः ॥

(आ) JS 1. 5.

Four sons were born to him. They were well-versed in polity and were always invested with valour and grace like the four arms of Viṣṇu.

चत्वारस्ते तात गृहे see No. 13939.

13937

चत्वारिंशत्षडधिका मध्यमाश्वस्य कीर्तिता ।
षट्त्रिंशदङ्गुलं ग्रीवा हीनाश्वस्य प्रकीर्तिता ॥

(आ) ŚP 1634.

The neck of mediocre quality horse is said to be (of the size) of forty six fingers, and that of an inferior horse, thirty six fingers.

13938**

चत्वारि कर्माण्यभयंकराणि
भयं प्रयच्छन्त्ययथाकृतानि ।
मा नाग्निहोत्रमुत मानमौनं
मानादधीतमुत मानयज्ञः ॥

(अ) MBh (MBh (Bh) *ad* 5.33.61 (182*); 1. 85. 24 (in some texts *cd/ab*), 5. 35 38 *cd/ab*, MBh (R) 5. 32. 77, 1. 90. 24, 5. 34. 45, MBh (C) 5 1043, 1. 3628, 5. 1226).

(आ) IS 2233, Saśā 10. 41.

(*a*) एतानि चत्वार्यभयं MBh 1. 85. 24 ; 5. 35. 38.

(*b*) श्रियं प्रयच्छंति यथाकृतानि MBh 5. 35, 38 (var.).

(*c*) °यज्ञः (°ज्ञं) [°मौनं] MBh 5. 35. 38 (var.).

(*d*) मानाधीतं MBh 5.35.38 (var.); मानेनाधी° MBh (var.), 5. 33. 61, Saśā.

Epic Upajāti metre (Indravajrā and Upendravajrā).

The four acts (otherwise) bestow fearlessness, but cause fear if not done properly. They are the *Agnihotra*, the vow of silence, study and sacrifice carried out with reverence.

[These four acts that are calculated to remove fear, bring on fear when they are improperly performed, viz. the *Agnihotra*, the vow of silence, study and sacrifice (in general) carried out. (P. C. Roy).]

चत्वारि घोरकर्माणि see न हि कर्माणि चत्वारि.

चत्वारि घोररूपाणि see न हि कर्माणि चत्वारि.

13939

चत्वारि ते तात गृहे वसन्तु
श्रियाभिजुष्टस्य गृहस्थधर्मे ।
वृद्धो ज्ञातिरवसन्नः कुलीनः
सखा दरिद्रो भगिनी चानपत्या ॥

(अ) MBh (MBh (Bh) 5. 33. 59, MBh (R) 5. 32. 74, MBh (C) 5. 1040).

(आ) IS 2234, E-SL 75, SRHt 23. 10 (a. MBh), SSSN 213.

(इ) SS (OJ) 237.

(*a*) चत्वारस् MBh (var.), SS (OJ), SRHt, SSSN ; वसन्ति MBh (var.), SRHt.

(*b*) श्रेय: MBh (var.) ; अभियुक्तस्य (अवि°) MBh, SRHt, SSSN ; °अभिभूतस्य MBh (var.), SS (OJ); मनुष्यधर्मे or गृहस्थधर्मः MBh (var.).

(*c*) श्रान्तो MBh (var.), SRHt; आर्तो or शान्तो [वृ°] MBh (var.), SSSN ; दीनो [वृ°] SS (OJ) ; ज्ञातिश्चाव° SS (OJ).

Epic Upajāti metre (Indravajrā and Upendravajrā).

May these four (always) abide in your house as you are endowed with fortune in carrying out the duties of a householder : an aged kinsman, a well-born person now impoverished, a poor friend and an issueless sister.

[May these four find refuge in your house, as you fulfil the obligations of a well-to-do householder : an aged kinsman, a person of noble descent now impoverished, friend in distressed circumstances and an issueless sister. (Dr. A. Sharma).]

13940

चत्वारि प्राक्तनान्याहुर् दुर्विज्ञेयानि तत्त्वतः ।
सुबोधो भषणस्तेषु तेन पूर्वं स कथ्यते ॥

(आ) ŚP 2326.

The first four[1] (of *Jañghika* omens) are said to be difficult to understand correctly. Of them *Bhaṣaṇa* is easily comprehensible. It is therefore described first.

1. Three types of omens are discussed here. They are क्षैत्रिक, आगन्तु and जाङ्घिक. Of these the third has five varities: पोतकी, पिङ्गला, काकः, जम्बुकी and भषणः, the first four of which are difficult to describe according to SP.

13941

चत्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।
अल्पप्रज्ञैः सह मन्त्रं न कुर्यान्
न दीर्घसूत्रैरलसैश्चारणैश्च ॥

(अ) MBh (MBh (Bh) 5. 33. 58, MBh (R) 5. 32. 73, MBh (C) 5. 1039).

(आ) Saśa 10. 40.

(*a*) °ऽपि or हि [तु] MBh (var.).

(*b*) विद्यात् or जह्यात् or विद्वान् MBh (var.).
(*cd*) अल्प° and दीर्घ° tr. MBh (var.).
(*c*) प्रकुर्यात् [न कु°] MBh (var.).
(*d*) रभसैः [°रल°] MBh (var.), Saśa; अशनै° or अबलै° [चार°] MBh (var.); °सूत्रैरभसैश् Saśa.

Epic Upajāti metre (Indravajrā and Upendravajrā).

A powerful king should eschew these four, so say (the theoriticians). A wise man should know them well. He should not hold consultation with men of small intelligence, those who are procrastinating, indolent and eulogists.

[Learned men have declared that a king, although powerful, should never consult with these four, viz. men of small sense, men that are procrastinating, men that are indolent and men that are flatterers. (P. C. Roy)]

13942**

चत्वारि सन्ति पर्वाणि मासे तेषु विधीयते ।
उपवासः सदा यस्तत्- पौषधव्रतमीर्यते ॥

(अ) AS 808.
(*d*) प्रोषध° AS (var.); पोषध° AS (KM); °मीयते AS (var.).

There are four *parvans*[1] in a month. A fast is invariably observed on those days, which is known as *pauṣadhavrata*.

1. The days of the four changes of the moon i. e. the eighth and fourteenth day of each half month, and the days of the full and new moon.

13943

चत्वारो धनदायादा धर्माग्निनृपतस्कराः ।
ज्येष्ठस्यापि विरोधेन त्रयः कुप्यन्ति बान्धवाः ॥

(अ) BhŚ 490 (doubtful). Cf. No. 13946.
(आ) SR 156. 164 (a. BhŚ), SSB 485, 168, SRK 237. 67 (a. Sphuṭaśloka, SSg 96, SH 964. 157.
(*a*) धन° SSB.
(*b*) धर्मचौराग्निपार्थिवाः SH.
(*c*) तेषां (तत्र SSg) ज्येष्ठावमानेन SR, SSB, SRK, SSg; जेष्टावमानितो (ज्ये°) ये वै SH.
(*d*) त्रयं कूप्यंतनतिस BhŚ; तेभ्यः क्रुद्धास्त्रयो ऽनुजाः SH.

Four are the (natural) heirs to wealth : righteousness, fire, king and thief. If the foremost of them (righteousness) is ignorned, the (other) three kinsmen get annoyed[1].

1. If money is not spent on pious deeds, it is appropriated by the king or stolen by the thieves or burnt by the fire.

चत्वारो निर्मितः पूर्वम् See No. 13888.

13944

चत्वारोऽप्यसिताः पादाः सर्वश्वेतस्य वाजिनः ।
भवन्ति यस्य स त्याज्यो यमदूतः सुदूरतः ॥

(अ) ŚP 1654.

An all-white horse that has all the four feet black, should be discarded from afar, (as it is) a (virtual) messenger of death.

13945*

चत्वारो वयमृत्विजः स भगवान् कर्मोपदेष्टा हरिः
संग्रामाध्वरदीक्षितो नरपतिः पत्नी गृहीत-व्रता ।
कौरव्याः पशवः प्रियापरिभवक्लेशोपशान्तिः फलं
राजन्योपनिमन्त्रणाय रसति स्फीतं यशो-दुन्दुभिः ॥

(अ) Veṇī 1. 25.

(आ) Almm 188, SR 361. 44 (a. Veṇī), SSB 248. 44 (a. Veṇī), SRK 288. 4 (a. Veṇī), Amd 132. 308, Kpr 7. 231, AlS 104. 21-105. 2. (Cf. A. B Keith's The Sanskrit Drama, p. 216), AA 61.8-11 (AA (AL ed. 74. 4-7), KāP *ad* 7. 7 (p. 220).

(*c*) फले Veṇī (var.).

(*d*) हृतो दु° Kpr, KāP.

Śārdūlavikrīḍita metre.

We four are the officiating priests, that (celebrated) lord Hari is the director of the ritual, the king (Yudhiṣṭhira) is initiated into the sacrifice of war, the sacrificer's wife has taken up the solemn pledge, the scions of the Kuru race are the sacrificial animals, the cessation of the agony caused by our beloved's insult is the fruit, the drum of fame sounds aloud to invite the *kṣatriya* warriors.

[We four are the officiating priests ; he that lord Hari is the director of the ritual ; the king has fixed himself up in engagement in the sacrifice of battle ; the sacrificer's wife has taken up her solemn vow ; the scions of the Kuru stock are the goats to be sacrificed ; the subsidence of the agony caused by insult to the beloved, is the fruit ; the trumpet of fame sounds aloft for inviting the kings. (C. S. R. Śāstri)].

13946**

चत्वारो वित्तदायाश्च धर्मचोराग्निभूभुजः ।
ज्येष्ठापमानिते पुंसे त्रयः कुप्यन्ति सोदराः ॥

(आ) SuB 9. 2, Cf. No. 13943.

(*c*) पुंसी SuB.

Religion, thief, fire and king, these are the four heirs to wealth. If the eldest of them is slighted, the three brothers get annoyed with man[1].

1. They take away one's wealth.

13947*-48

चत्वार्याहु महाराज साद्यस्कानि बृहस्पतिः ।
पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे ॥
देवतानां च संकल्पम् अनुभावं च धीमताम् ।
विनयं कृतविद्यानां विनाशं पापकर्मणाम् ॥

(अ) MBh MBh (Bh) 5. 33. 60-1, MBh (R) 5.32.75-6, MBh (C) 5.1041-2)

(आ) IS 2236-7.

(*a*) °प्राज्ञ (°ज्ञः) [°राज] MBh (var.).

(*b*) श्रेयस्कानि or सद्यस्कानि or यशस्यानि or सदृशानि or सद्यस्तानि MBh (var.).

(*d*) तानि वक्ष्यामि मे शृणु MBh (var.); एतानि or तानि [इमानि] MBh (var.).

(*e*) दैवतानां or देवताः MBh (var.).

(*f*) महात्मनां [धी°] MBh (var.).

(*h*) विनाशः MBh (var.); °कर्मिणां MBh (var.).

Bṛhaspati, O mighty king, proclaimed to the lord of celestials as he asked him, these four things as yielding instantaneous results. Know them from me. These are : the resolve of the gods, the majesty of the wise, the modesty of the learned and the extinction of the sinful.

[On being asked by the Chief of the celestials, Bṛhaspati, O mighty king ! declared four things capable of fructifying or occuring within a single day, viz. the resolve of the gods, the comprehension of intelligent persons, the humility of learned men and the destruction of the sinful. (P. C. Roy).]

13949

चत्वार्याहुर्नरश्रेष्ठा व्यसनानि महीक्षिताम् ।
मृगयां पानमक्षांश्च ग्राम्ये चैवातिसक्तताम् ॥

(अ) MBh (MBh (Bh), 2. 61. 20, MBh (R) 2. 68. 20, MBh (C) 2. 2270).

(आ) IS 2238, SR 380. 145 (a. MBh).

(*a*) चत्वार्याहुं मुनिश्रेष्ट MBh (var.) ; नृपश्रेष्ठा (°ष्ट) or जनश्रेष्टा or नत° or मुनि° or जना: श्रे° MBh (var.).

(*b*) महीभृतां or °क्षतां MBh (var.).

(*c*) विषयापानमक्षाश्च MBh (var.); मृगयापानमक्षाश्च (°चाश्च ; °मृक्षाश्च) MBh (var.), SR.

(*d*) ग्रामे or स्त्रीषु MBh (var.) ; °तिसक्तता or °तिसंगमं or °तिरक्ततां or °तिशक्तता (°क्तिता) or °भिषक्तता or °तिशिक्तता (°तिस°) or °तिसत्तमा: MBh (var.); °तिरक्तता SR.

Wise men declare four vices of the kings viz. hunting, drinking, gambling and excessive indulgence in sex.

13950*

चन्दनं चन्द्रिका गन्धो गन्धवाहश्च दक्षिणः ।
इयमग्निमयी वृष्टिः शीता किल परान् प्रति ॥

(आ) AIS 109. 15-6.

Sandal, moonshine, fragranee and southern zephyr : all this is the rain of fire (for me), but is cool for others.

15951*

चन्दनं चन्द्रिकाचक्रं विपञ्ची चम्पकस्रजः ।
पञ्चमः पञ्चमश्चेति पञ्चभ्योऽजनि सज्जनः ॥

(आ) JS 52. 1 (a Rājaśekhara), SH 524 (a. Rājaśekhara), Kav p. 89.

(*c*) पञ्चम [°म:] SH.

Sandal-paste, moonlight, lute, wreaths of *Campaka* flowers and the amorous act, these five make a gentleman.[1]

1. A cultured citizen is supposed to be fond of these things.

13952

चन्दनं चन्द्रिका मन्दो गन्धवाहश्च दक्षिणः ।
सेयमग्निमयी सृष्टिः मयि शीता परान् प्रति ॥

(अ) KāD 2. 305.

(आ) IS 2239, Cit (V) 243. 1-2.

(*a*) गन्धो Cit.

(*b*) °वाही KāD (var.).

(*c*) स्वयम° Cit.

(*d*) शीता किल प° प्र° KāD (var.), Cit.

Sandal, moonshine and soft southern breeze which carries fragrance—their nature, so far as lam concerned, is full of fire, so far as others are concerned—are cool. (V. Nārāyan Ayer).

13953

चन्दनं शीतलं चन्द्राच् चन्दनेन तु चन्द्रमाः ।
चन्द्रचन्दनयोर्मध्ये साधुसंपर्कशीतलम् ॥

(अ) Cr 363 (CSr 3. 13, CRr 8. 72, CvTb 2. 16, CNI I 324, CNL 83, CPS 265. 4, CM 184, CKL 59-60). Cf. जिह्वाग्रे वसते लक्ष्मीर्; बुधैर्बोध्यानि शास्त्राणि ; यस्य नास्ति स्वयं प्रज्ञा ; हे जिह्वे कटुकस्नेहे. Cf. No. 13954-55.

(आ) SR 86. 6, SSB 366. 8.

(इ) LN (P) 48 DhN (P) 65, MhN 9.

(*a*) शीतल चन्दनं लोके (शी° च° tr. CvTb) CR, CPS, CvTb ; शितलं CS (var.) ; चन्दन° CS (var.) ; चन्द्र: (°न्द्रश् ; °न्द्रं, °न्द्र ; °न्द्रनं) CS (var.), CL (var.) ; सन्द्रं CS (var.) ; चतश् CS (var.) ; लोके [चन्द्राच्] CNI I, CNL, SR, SSB.

(*b*) चन्द्रनेन (°न्द्रेण तु ; °न्देन तु ; °नादपि CR, CvTb, CNI I, CNL, CPS, SR, SSB) CS (var.), CR, CvTb, CNI I, CNL, CPS, SR, SSB ; शीतलो न [चन्दनेन] CS (var.); चन्द्रमा CS (var.), CvTb, CNI I.

(*c*) चन्दचन्द्रययोर् CS (var.), CvTb ; चन्द्रचन्द्रनयो (°योर्) CS (var.) ; चन्द्रचन्दहनयो CS (var.) ; चन्द्रं च CR (var.) ; चन्द्रमश्चन्दनाभ्यां च SSB मध्य CS (var).

(*d*) शीतल: साधुसंगम: (°म CvTb) CR, CvTb, CPS ; शीतल वचनं सताम् CNL ; शीतला साधुसंगति: SR, SSB ; सधु: (सा°) संगतिशीतला CNI I; माधुसंपर्कशीतलम् CS (var.); साधुसंपर्कशीतल: (°ल) CS (var.).

Sandal is cooler than the moon, and the moon is cooler than the sandal, but more than these two, cool is the association with the virtuous men.

13954

चन्दनं शीतलं लोके चन्दनादपि चन्द्रमा: ।
चन्दनाच् चन्द्रमाश्चैव शीतल: साधुसंगम: ॥

(अ) MK (K) 623.

(आ) SuB 11. 11. Cf. No. 13953.

(*c*) चन्द्रचन्दनयोर्मध्ये MK.

(*d*) प्रियसंगम: MK.

Sandal is cool in the world. The moon is cooler than even the sandal. Company of the virtuous is (however) cooler than both the moon and the sandal.

13955

चन्दनं शीतलं लोके चन्दनादपि चन्द्रमा: ।
साधुसङ्गतिरेताभ्यां नूनं शीततरा स्मृता ।

(आ) SRS 2.2.10. Cf. No. 13953.

Translation See No. 13953 and 13954.

13956

चन्दनं शुचिवस्त्रं च पानीयं शुचिशीतलम् ।
सेव्यमानोऽपि मधुर: शुचिर्जयति नान्यथा ॥

(अ) Śts 23. 11. (141) (78. 2-3).

(*b*) सेव्यमाने or सिच्यमनोति Śts (var.).

(*d*) शुचि Śts (var.).

Sandal-wood, spotless dress, pure and cold water; and quality Sugar-cane (or *guḍa*-molasses) excel (i. e. reveal their true worth) when used, not otherwise.

13957**

चन्दनं स्तनतटेऽधरबिम्बे
यावकं घनतरं च सपत्न्या: ।
प्रातरीक्ष्य कुपिताऽपि मृगाक्षी
सागसि प्रियतमे परितुष्टा ॥

(आ) JS 288. 16, VS 2158. ŚP 3739, SR 328. 7 (a. ŚP), SSB 192. 6.

(*c*) कामिनी [मृ°] JS.

Svāgatā metre.

On seeing sandal-paste on the breast-region and thick lac dye on the *bimba*-like lower lip of her co-wife in the morning, the fawn-eyed woman, though angry, was happy with the guilty husband (to find him return to her).

13958

चन्दनजन्म-पदत्वं
　　यद्यपि लोके सुविश्रुतं भवतः ।
विषधरसंश्रयदानात्
　　तदसदिवेत्यभून्मलय ॥

(आ) SSB 596. 2.

Ārya metre. (defective in *d*).

O Malaya mountain, though you are very well-known in the world as the birth-place of the sandal trees, but that seems to be negated by your according refuge to the poisonous snakes.

13959

चन्दनतरुषु भुजंगा
　　जलेषु कमलानि तत्र च ग्राहाः ।
गुणघातिनः खलु खला
　　भोगेषु क्व नु सुखान्यविघ्नानि ॥

(अ) P (PT 1. 106, PTem 1. 98, PS 1. 94, PN 2. 72, PP 1. 277, PRE 1. 105), H (HJ 2. 162, HS 2. 153, HP 2. 149, HN 2.148, HM 2. 162, HK 2. 160, HH 68. 9-10, HC 90. 13-4). Cf. Ru 61.

(आ) IS 2240, Sama 1 च 5.

(*a*) भुजङ्घा PT (var.).

(*b*) कमलान्वितग्राहाः PT (var.); कमलान्वितेषु च ग्राहः PS (var.); ग्रहाः HN (var.), HJ; °तिनश्च पिशुना IS; गुणघातिनश्च भोगे H (var.), Sama.

(*c*) °नश्च पिशुना PS, HJ; °नश्च खला इति PP; °नश्च खला HP, HN, HH (*Contra metrum*); °नश्च भोगे HM, HJL.

(*cd*) गुणघातिनोपिरखला / भोगेषु न सु° PN, HN. (*Contra metrum*).

(*d*) भूभृत्सु (भूज्यत्सु) सुखेषु विघ्नानि PS; भोगेषु; अलं सु° HH (*Contra metrum*); भवन्ति न सु° PP; न भोगेषु न HP, HN, IS; सुखान्य° HJ, HP, Sama; खला न च सु° HS, HM, HK, HN.

Gīti-ārya metre (in some texts Ārya metre).

Snakes live in sandal wood-trees, in the waters are water-lilies, but also crocodiles; scoundrels, we all know, are death to good characters. Where, pray, can be found happiness in enjoyments without something to spoil it? (F. Edgerton).

13960

चन्दनवनमतिलोभाद्
　　अत्याधानाद् धनस्य कोशाधिः ।
अध्यक्षैर्झषनिकरो
　　गौरत्यतिरक्षणान्नष्टा ॥

(अ) PTu 87. 5-6 (14).

Āryā metre.

The sandal-wood forest was destroyed because of excessive greed, the rich treasure perished due to high deposits of wealth, the multitude of fish because of numerous supervisers and the cow due to too much protection.

13961**

चन्दनागरुकुष्ठानि शिवा सर्जरसो सिता ।
मलयानिलनामायं धूपोमीभिः सुरप्रियः ॥

(आ) ŚP 3256 (a. Yogaratnāvalī).

Sandal, aloe wood, *kuṣṭha*, *śiva* and *sarja*--essence and *sita*, incense made with the mixture of these plants is known as *malyānila* and is pleasing to the gods.

13962**

चन्दनागुरुकुष्ठैश्च लोध्रभार्गीफणिज्जकैः ।
दंशलेपो विषं हन्ति जंगमं स्थावरं पुनः ॥

(आ) ŚP 2843.

Paste of *Candana*, *aguru*, *kuṣṭha*, *lodhra*, *bhārgi* and *phaṇijjaka* (plants and herbs), applied to the stung place (lit. sting), removes poison caused by a living being or an immovable object.

13963

चन्दनादपि संभूतो दहत्येव हुताशनः ।
विशिष्टकुलजातोऽपि यः खलः खल एव सः ॥

(अ) P (PP 1. 399, PM 1. 177), Cr 1456 (CNP II 158). Cf. HPañ 88-9.

(आ) IS 2241, Subh 89, VP 8. 15.

(इ) Old Syriac 1. 36*a*, J Cap 49. 2.

(*a*) संदनाद् [च°] *N* in PP.

(*c*) वसिष्टः कु° CNP II (MS); वशिष्ट° *bh* in PP; वसिष्ट *N* in PP.

(*d*) खलु खलु एव च CNP II (MS); खलः om. *P* in PP.

A fire will burn, though kindled / in fragrant sandal wood : / a rascal is a rascal, / although his birth is good. (A. W. Ryder).

13964*

चन्दनानां महार्हाणाम् अगुरूणां तथा प्रभो ।
नावस्थायी चिरं गन्धो यथा कीर्तिमयो नृणाम् ॥

(अ) R (R (Bar.) App. I. No. 18 lines 37-38; R (B)-, R (R)-, R (G) 2. 61. 20, R (L) 2. 61. 21.

(आ) IS 2242.

(*b*) अगरूणां R (Bar.); तथा विभो (°धां) R (var.).

(*c*) नावस्थया R (var.); न च स्थायी R (var.), IS.

(*d*) तथा R (var.); कीर्तिः समार्जिता R (var.).

O Lord, the fragrance of (even) the highly priced sandal and aloe wood does not last long as those of men in the form of their renown,

13965**

चन्दनारण्यमाधूय स्पृष्ट्वा मलयनिर्झरान् ।
पथिकानामभावाय पवनोऽयमुपस्थितः ॥

(अ) KāD 2. 238.

(आ) Sar 3. 21, IS 2243.

(*b*) °निर्कं° IS.

(*c*) पथिकानां प्रमाथाय Sar.

This breeze has started blowing for putting an end to the existence of the travellers, after touching the water-falls of the *Malaya*-hill and after having blown through in a sandal-wood forest. (V. Nārāyan Ayer).

13966*

चन्दनासक्तभुजग- निःश्वासानिलमूर्च्छितः ।
मूर्च्छयत्येष पथिकान् मधौ मलयमारुतः ॥

(अ) Dhv *ad* 2. 28 (p. 139), Amd 261. 728, AlR 529, VyVi *ad* 2. 43 (p. 367) and *ad* 3. (p. 496), KHpK 75. 144, Kālā *ad* 3. 7 (*a* only).

Intensified by the breath of snakes coiling the sandal-wood trees, the Malaya-Zephyr sends the wayfarers (separated folk) into swoon in the spring season.

13967

चन्दने विषधरान् सहामहे
वस्तु सुन्दरमगुप्तिमत् कुतः ।
रक्षितुं वद किमात्मगौरवं
संचिताः खदिर कण्टकास्त्वया ॥

(अ) Bhallaṭaśataka 32.

(आ) Any 183. 197, SR 242. 165 (a. Bhallaṭa), SSB 643. 2 (a. Bhallaṭa), SRK 212. 1 (a. Śārṅgadhara), JS 115. 51 (a. Bhallaṭa), SRHt 218. 19 (a. Bhallaṭa), VS 798 (a. Bhallaṭa), ŚP 1043 (a. Bhallaṭa), AP 61, SRRU 920 (a. Bhallaṭa), SSSN 161. 23 (a. Bhallaṭa), Regnad VI. 166 (a. Bhallaṭa), RJ 459 (a. Mallabhaṭa).

(*c*) रक्षितं Any ; बत [वद] SRHt ; °सौष्ठवं Any, SR, SSB, SRK, JS, SRHt, VS, ŚP, SRRU.

(*d*) वर्धिताः Any, ŚP ; कण्टकाः [संचिताः] JS ; संचिता° [कण्टका°] JS.

Rathodhatā metre.

We would suffer snakes around the sandal-wood tree. Where could be a beautiful thing without safety? Please tell us, *Khadira*[1], have you gathered thorns around you to safeguard your worth?

1. Name of a tree, Acacia Catechu.

13968**

चन्दनैलादलोशीर- तगरैर्वासिते जले ।
पीते संजायते नित्यं गन्धो वपुषि भोगिनाम् ॥

(आ) ŚP 3008.

On drinking water scented with sandal-wood, cardamom (*Elā*), *uśīra* and *tagara*, there is perpetual fragrance in the body of the seekers of sexual pleasures.

13969

चन्दनो विषधरान् स्वमस्तके
दीपको निजशिखासु कज्जलम् ।
चन्द्रमा वहति लक्षणं तनौ
भूपतिः खलजनान् स्वसन्निधौ ॥

(आ) AnyT 2. 58.

Rathodhatā metre.

The Sandal-wood tree carries snakes on its top (head), the lamp bears soot on its flame, the moon carries a dark spot on its person and the king harbours rogues close to him.

चन्द्राकारमिदं शिरः see No. 14549.

13970*

चन्द्रं कलङ्करहितं शफरद्वयं च
निस्तोयमन्धतमसं च सुगन्धि तन्व्याः ।
वक्त्रच्छलेन भुवि सृष्टवतो विधातुर्
वर्ण्येत केन करकौशलमद्भुतं तत् ॥

(आ) SR 262. 189, SSB 79. 71.

(*b*) °तसमं SSB.

Vasantatilakā metre.

How can one describe the marvellous feat of the Creator, who has created on the earth moon without a blot, two fish without water and blinding darkness with fragrance in the garb of the face of that slender one ?

13971*

चन्द्रं गता पद्मगुणान् न भुङ्क्ते
पद्माश्रिता चान्द्रमसीमभिख्याम् ।
उमामुखं तु प्रतिपद्य लोला
द्विसंश्रयां प्रीतिमवाप लक्ष्मीः ॥

(अ) Kum 1. 44 (in some texts 1. 43), (Cf. A. Scharpé's Kālidāsa–Lexicon I. 3, p. 231.

(आ) Almm 190, Kpr 7. 294, KāD 252. 5–6, KH 222.16–7, VyVi 52.18–9, AlS 261. 10-3. Amd 165.430, AA 73. 18–21 (AA (ALed.) 89. 16–7), KHpK 263. 379.

(*a*) भुक्तं Amd (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The unstable goddess of Fortune and beauty when got to the Moon does not enjoy the excellence of the lotus[1] and again when she gets to the lotus she does not obtain lunar splendour. But getting to Umā's face she received the two fold delight both of the Moon and the lotus. (H. H. Wilson).

1. Which closes at night.

13972

चन्द्रं चन्दनकर्दमेन लिखितं संमार्ष्टि दष्टाधरा
कामः पुष्पशरः किलेति सुमनोवर्गं लुनीते
च यत् ।
वन्द्यं निन्दति यच्च मन्मथमसौ भङ्क्त्वाऽग्रहस्ताङ्-
गुलीस्
तत्कार्यं सुभग त्वया वरतनुर्वातूलतां
लम्भिता ॥

(अ) Viddhaśālibhañjikā 2. 20. (Cf. A. B. Keith's The Sanskrit Drama; P. 237.

(आ) SkV 541 (a. Rājaśekhara), Kav 277 (a. Rājaśekhara), Prasanna 127*b* *ac*/*bd*, Skm (Skm (B) 623, Skm (POS) 2. 30. 3) (a. Rājaśekhara), JS 157. 9 (a. Nandana), SR 290. 82 (a. JS), SSB 127. 88, ŚB 4. 509.

(*a*) यन्मार्ष्टि Vidd (var.); सा मार्ष्टि SkV, Kav, Skm, JS; यन्मार्ष्टि Prasanna.

(*b*) पञ्चशरः [पु°] Vidd (var.); सुमनोरंगं Prasanna ; °वर्गान् JS.

(*c*) बंधं [बद्यं] Vidd (var.); बन्ध्यं Kav ; वन्द्य Skm (POS); मान्मथ° Vidd (var.); °स्ताङ्गुरीः SkV, Kav, Prasanna.

(*d*) तत्कालं Vidd (var.); सत्कां सा Skm; सोत्कंप Prasanna ;तत् काम्या SkV, Kav ; तत्कामं JS ; तूलतां SKV, JS, SR ; शिक्षिता [ल°] JS.

Śārdūlavikrīḍita metre.

That she, biting her lower lip, wipes out the moon painted with sandal-paste, plucks the whole lot of flowers because the Cupid has verily flowery darts, and, while snapping the fingers of her hands, denounces Kāma, adorable to all; O handsome king, these actions of hers show that you have rendered the fair woman crazy (with love for you).

[With sandal-paste the Moon she paint would cleanse, / the while she gnaws the petals of her lips; / and crying, "Love hath flowers darts in sooth !" / She rendeth blossoms fait from parent stems / on mighty Kāma, worthy of all land, / she raileth land, biting her tender nails ; / oh, happy king, surely, these tokens show / a beateous maid distraught for love of thee. (L. H. Gray)].

13973**

चन्द्रं चन्द्रार्धचूडं चतुरुदधिचयं चन्द्रिकां चन्द्रकान्तं
चावंङ्गीलोचनान्तं चमरसहचरीबालभारो-
च्चयं च ।
खर्वीकुर्वन्ति दर्वीकरतिलकमपि ध्वस्तगुर्वीतिभङ्गि
स्वर्वीथि प्रेषिता रे दलपतिगृहिणि त्वद्यशः-
स्तोमसोमाः ॥

(अ) Akabarī-othasa !

(आ) PV 76 (a. Akbari-Kalidāsa), (Cf. PdT p. LV), SR 115.28, SSB 413.1.

(*c*) °तिभीति SR ; °भाति [°तिभ°] SSB.

(*d*) सर्वीथि° PV (MS) ; °वीथि° SR ; °वीथी प्रस्थितास्ते SR, SSB; °गृहिणी SR ; °सोह PV (MS).

Sragdharā metre.

O queen of king Dalapati, the moons of the mass of your fame that put to shame the moon, Śiva, the group of four oceans, moonshine, the moon-stone, the corner of the eyes of the lovely dame, the mass of hair of the spouse of the Camara deer and the lord of serpents (Śeṣa), have repaired (lit. have been despatched) to the streets of heaven.

13974**

चन्द्रं प्रयच्छ सखि मे चषकानुयातं
पाटीरपङ्कनिलयां नय मे सपत्नीम् ।
मामुद्धरोद्धुरकुचे मुकुरान्तरालान्
मग्नामिवापदि भुजङ्गभुजोपगूढाम् ॥

(आ) PV 450 (a. Veṇidatta).

Vasantatilakā metre.

O friend with plump breasts, give me the moon reflected in the Cup (of wine), take away my rival smeared with sandal-paste, get me out of the looking-glass, rescue me clasped by the rogue in his arms as if I were sunk in adversity.

13975

चन्द्रं समाश्रयतु नाम तिथिस्त्वनेका
क्षीणस्य बिम्बपरिपूरणकारणाय ।
एवं पुनः सकलमण्डलपूर्णवर्णं
सा पूर्णिमैव खलु पूरयितुं समर्था ॥

(आ) Ava 198, SR 210.29, SSB 588.32.

(*a*) °श्रयति SR, SSB.

(*b*) क्षीणस्तु SR, SSB; °पूर्णमपूरणाय SR, SSB.

Vasantatilakā metre.

Various *tithis*[1] may enter into the moon in order to complete its emaciated orb, but it is *pūrṇimā*[2] alone which is able to restore the beauty of its full orb.

1. Lunar dates.
2. Last date of the bright half of lunar month.

13976

चन्द्रं सान्द्रं रोचिषा निर्मिमीते
यान्त्या कान्त्या स्वीयया धामसिन्धुः ।
यो निःशोकं सर्वलोकं विधत्ते
तं विश्वेशं भास्करं भावयामि ॥

(आ) SH fol. 5*a* (32).

Śālinī metre.

I reflect upon the sun, the lord of the world, which being the repository of lustre, makes the moon stout with its brilliance (transferred to it), and frees the whole world from distress with its retreating light.

13977

चन्द्रः क्षयी प्रकृतिवक्रतनुर्कलङ्की
दोषाकरः स्फुरति मित्रविपत्तिकाले ।
मूर्ध्ना तथापि सततं ध्रियते हरेण
नैवाश्रितेषु महतां गुणदोषचिन्ता ॥

(अ) VCsr 4.9, KR 10.230.1. Cf. Nos. 13803 ; 14028.

(आ) SkV 1372, SR 50. 194 (a. VC), SSB 308. 199, NBh 136, SRK 12. 24 (a. Sphuṭaśloka), IS 2244

(*a*) जडात्मा [कल°] VCsr (var.), KR, SkV, SR, SSB, SRK, IS; °तनुः NBh; जितात्मा VCsr (var.).

(*b*) भवति [स्फु°] VCsr (var.); दोषाऽऽकरः SRK.

(*c*) मूर्द्धा VC (var.); ह्राहा [मू°] NBh ; न ह्याश्रि° KR; विधृतः (°भृ°) परमेश्वरेण [स° ध्रि° ह°] VCsr (var.), KR, SkV, SR, SSB, SRK, IS; शिरसा [स°] NBh.

(*d*) °शङ्का [°चिन्ता] SR, SSB, SRK.

Vasantatilakā metre.

The Moon is consumptive [or : subject to warning], its body is by nature deformed [or : curved], it has spots [or : is defiled], has a mass of faults [or : makes the night], and rejoices when its friend is in distress [or : comes out, or shines, when the Sun is invisible]; yet Hara always wears it on his crest. Truely the great take no account of the good or bad qualities of their dependants who are at their mercy. (F. Edgerton).

चन्द्रः क्षीरमिव क्षरत्य° see No. 12217.

13978**

चन्द्रः शोभति निर्मले च गगने ताराविचित्राम्बरे
हंसः शोभति पद्मपत्रसलिले वैडूर्यवर्णोदके ।
हारः शोभति कामिनीकुचतटे स्त्री चञ्चला यौवने
राजा शोभति मन्त्रिभिः परिवृते सिंहासने सुस्थितः ॥

(अ) BhŚ 491.

Śārdūlavikrīḍita metre.

The moon looks lovely in a clear, star-decked sky. A swan looks beautiful in a lotus-pool with *lapis lazuli*-coloured water. A garland shines forth on the breasts of a charming woman. A fickle woman looks beautiful in youth. Aking looks splendid, seated majestically on the throne and surrounded by his ministers.

13979

चन्द्रः सुधांशुरयमत्रिसुतो द्विजेशः
पुण्यैरवापि शरणाय मयेति तोषम् ।
मुग्धंशशाव भज मा त्यज पापमेनं
मीनं प्रभुज्य सहसा कृतमेषभोगम् ॥

(आ) VS 663 (a. Paṇḍita Pajaka).

Vasantatilakā metre.

O foolish hare, don't be overjoyed thinking that this moon has rays of

nectar, is son of sage Atri, is lord of Brāhmaṇas (stars) and you found it for refuge (or protection) due to your pious deeds. Forsake this sinner, who having enjoyed *Mīna*[1] immediately turns to enjoy *Meṣa*.[2]

1. Twelfth sign of Zodiac.
2. First sign of Zodiac.

13980

चन्द्रकला इव पूर्णा
　　निष्पन्ना सस्यसंपत्तिः ।
ग्रस्ता क्षणेन दृष्टा
　　निःशेषा दिविरराहुकलयैव ॥

(अ) Kal 5. 2.

Udgīti-ārya metre.

The wealth of rich crop is seen to be misappropriated in its totality by the craftiness of the Kāyastha in a while, as the full orb of moon is fully eclipsed in a moment by Rāhu's shadow.

13981

चन्द्रकान्तगलदम्बुनाऽधुना
　　हा चकोरनयने समाश्रिते ।
कोकलोकहृदयानलः पुनः
　　सूर्यकान्तमणिमाश्रयत्यहो ॥

(आ) SR 323. 7, SSB 183. 7.

Rathoddhatā metre.

O, wonder. As the water trickling from the moon-gems now resorted to the eyes of the *Cakoras*, the fire (of separation) in the hearts of the flocks of *Cakravāka* birds is turning to the sun-stone.[1]

1. The poetic tradition has it that the *Cakoras* feed on the moonshine only. They have reason to grieve at day-break. The *Cakravāka* birds, on the other hand, are united in the morning. The fire of separation in their hearts is therefore quenched. It is said to have been transferred to the sun-stones.

13982

चन्द्रकान्तो मणिः स्वच्छः　सूर्यकान्तस् तथैव च ।
किं तु सूते सुधामाद्यो　ज्वालामन्य इयं भिदा ॥

(आ) SSB 602. 1.

The moon-stone is transparent. So is the sun-stone. But the former emits nectar, the latter fire. This is the difference (between the two).

चन्द्रखड्गकरायते see No. 13999.

13983*

चन्द्रग्रहणेन विना
　　नास्मि रमे किं प्रवर्तयस्येवम् ।
देव्यै यदि रुचितमिदं
　　नन्दिन्नाहूयतां राहुः ॥

(आ) VS 126 (a. Mayūra), AR 222. 5-6, (ARS 201. 6-7, Kav p. 68, (Cf. A. B. Keith's A History of Sanskrit Literature; p. 211) (Śiva and Parvati May 230).

(*b*) प्रतारय° AR.

Āryā metre.

"I will not play without the stake of the moon".[1] "Why do you conduct yourself so" ? Nandin, if the Devī approves of it, let Rāhu be summoned[2].

1. Pārvatī.　　2. Śiva.

13984

चन्द्रचन्दनकर्पूर-　गोस्तनीशर्करादयः ।
एतेषां सारमादाय　जनन्या जनितं मनः ॥

(आ) SuM 31. 2.

(*c*) जायते [ए°] SuM (var.).

(*d*) निर्मितं [जनि°] SuM (var.).

The heart of the mother was created by putting together the essence of the moon, sandal, camphor, grapes, sugar and such other things.

13985

चन्द्रद्युतिशीतलवारितया
दैतेयसुरैः परिवारितया ।
अंहो गजदारणकेसरिताम्
एते गमिता न हि के सरिता ।।

(आ) Vidy 833 (a. Gokulanātho'pādhyāya).

Moṭanuka metre.

Who were they that were not turned into lions in tearing asunder the tuskers of sin by the river Ganges by virtue of its (sacred) water, cool like the moonshine, and its being waited upon by the demons and gods !

13986

चन्द्रपादजनितप्रवृत्तिभिश्
चन्द्रकान्तजलबिन्दुभिर्गिरिः ।
मेखलातरुषु निद्रितानमून्
बोधयत्यसमये शिखण्डिनः ।।

(अ) Kum 8. 67 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 130).

(आ) SR 299. 30 (a. Kum), SSB 145.32.

(*a*) °वृत्तयश् Kum (var.).

(*b*) °मणि° [°जल°] Kum (var.); बिन्दवो गिरौ [°भिर्गिरिः] Kum (var.).

(*c*) निवृतान् [नि°] Knm (var.); इमान् [अमून्] Kum (var.).

(*d*) °धयन्त्य° Kum (var.).

Rathodhatā metre.

By the drops of water of the moon-gems with their flow stirred by the rays of the moon, the Himālaya mountain is awaking, at an inopportune hour, the peacocks sleeping on the trees on its slopes.

[By the water trickling from the Moon gems watered by the rays of the moon the mountains are awaking at an improper time the peacocks sleeping on their waist. (H. H. Wilson).]

13987*

चन्द्रप्रभाप्रसरहासिनि सौधपृष्ठे
दुर्लक्षपक्षतिपुटां न विवेद जायाम् ।
मूढश्रुतिर्मुखरनूपुरनिःस्वनेन
व्याहारिणीमपि पुरो गृहराजहंसः ।।

(आ) KāvR 13. 26.

Vasantatilakā metre.

The domestic royal swan with dull sense of hearing, did not notice his mate before him, on the palace-top flooded with moon-light which had made her wings scarcely visible, though she beckoned to (lit. called) him with the sound of her jingling anklets.

13988

चन्द्रबिम्बरविबिम्बतारका-
मण्डलानि घनमेघडम्बरैः ।
भक्षितानि जलदोदरेषु तद्
रोदनध्वनिरिवैव गर्जितम् ।।

(आ) Pad 76, 32 (a. Lakṣmaṇa), SR 340. 3, SSB 212. 9.

Rathodhatā metre.

The orbs of the moon and sun, and the constellation of stars were devoured by the mass of dense clouds. This thunder appears to be the sound of their screams in the stomach of the clouds.

13989*

चन्द्रमण्डलसुरङ्गया जगन्-
मन्दिरे मदनदस्युरागतः ।
मानचित्तमपहर्तुमुज्झिता
मोहचूर्णपटलीव चन्द्रिका ।।

(अ) Caur (A) 44.

(*c*) °वित° Caur (var.); °मुद्यतो Caur (var.).

(*d*) मोहभस्मकलिकेव Caur (var.).
Rathodhatā metre.

The bandit of Cupid has entered the mansion of the world through the subterranean passage of the moon-disc and has showered moon-shine like a mass of stupefying powder to rob anger of the (lovers') heart.

13990*

चन्द्रमाः पीयते देवैर् मया त्वन्मुखचन्द्रमाः ।
असमग्रोऽप्यसौ शश्वद् अयमापूर्णमण्डलः ॥

(अ) KaD 2. 90.
(आ) IS 2245.
(*c*) ह्यसौ KaD (var.).

The moon is drunk by the gods, by me (is drunk) the moon of your face. That moon is never full, while this (your face) has a full orb.

13991**

चन्द्रमाश्चन्द्रमास्तावत् सुरभिः सुरभिस् तथा ।
संयोगो वरवर्णिन्या वैपरीत्यमतः परम् ॥

(आ) SSB 101. 2 (a. Saṁgrahītuḥ).

The moon is merely a moon, the spring is merely a spring, but the union with that fair lady is quite distinct from them.

13992–13997**

चन्द्रमुखी मृगनयना
मदनधनुर्भ्रूः शशाङ्कशिशिरा या ।
समशिखरसदृशदशना
मुखपरिमललीनमधुपालिः ॥
पुंस्कोकिलमधुरोक्तिर्
बिम्बोष्ठी कम्बुकण्ठकृतशोभा ।
कोमलमृणालबाहू
रक्तोत्पलसदृशकरचरणा ॥
श्रीफलसमवक्षोजा
मध्ये क्षीणा गभीरनाभिश्च ।
त्रिभुवनजयरेखा इव
यस्यास् त्रिवलीलता भाति ॥
पृथुतरनितम्बबिम्बा
हरिणीसमस्मरमन्दिरोद्देशा ।
कामतरोरङ्कुर इव
यस्या रोमावली विभात्युदरे ॥
रम्भोरूर्हंसगतिः
कनकरुचिर्नीलनीरजाभासा ।
सुरभक्ता पतिभक्ता
लज्जालुः सुरभिरतनीरा ॥
सितवसनकुसुमनिरता
लघ्वाहारा च कृष्णघनकबरी ।
चिरकालितपतिरमणा
देवी सा पद्मिनी वा स्यात् ॥

(आ) ŚP 3092-3097 (a. Śrīdhara). Cf. R. Selunidt, Beitrāge Zur Indischen Enotik (p. 162).
(*e*) पुंस्कोलिल° Selunidt.
(*r*) °रजभासा Selunidt
Āryā metre.

She who has moon-like face, doe-like eyes, eye-brows like Cupid's bow, even and pointed teeth, is cool like the moon, on the fragrance of whose mouth the bees swarm ;

has voice sweet like that of the male cuckoo, lips (red) like the *bimba* fruit, is beautiful with conch-like neck, has arms tender like the lotus-stalk, feet like red lotus, breasts like the *bilva* fruit, slender waist, deep naval, three folds on whose belly shine like the marks (lit. lines) of victory over the three worlds ;

has broad circular hips, female organ like that of a doe, on whose belly the line of hair looks beautiful like a shoot of the tree of love;

has thighs like the plantain tree, swan-like gait, golden hue, lustre of the blue lotus, is devoted to gods and her husband, is bashful, whose emission in sexual act smells sweet, is fond of white apparel and flowers, is a light eater, has dark thick braid, whose sexual sports with her husband last long, such a woman is known as *Padminī*.

13998**

चन्द्रमूर्तिरिवात्यर्थं कलत्रातीवशालिनी ।
दरिद्रद्विजवत्तनु- मध्या सुमध्यमा ··· ।।

(अ) Śts, Reccusion A 5 1 (defective).

(*a*) चंद° Śts (var.).

She is extremely beautiful among wives like the lunar orb, and has a waist lean like an indigent Brāhmaṇa.

चन्द्रव्रतसहस्रं तु see No. 6005.

13999*

चन्द्रश्चण्डकरायते मृदुगतिर्वातोऽपि वज्रायते
माल्यं सूचिकुलायते मलयजो लेपः स्फुलिङ्गायते ।
आलोकस् तिमिरायते विधिवशात् प्राणोऽपि भारायते
हा हन्त प्रमदावियोगसमयः संहारकालायते ।।

(अ) VCbr II. 17, Śṛṅgāratliaka of Kālidāsa (?) 16, Han 5. 26. (Kāli Krishna's ed. 201), (also in some MSS of Vik), MK (A) 118.

(आ) VS 1277, SR 274. 8 (a. Śṛṅg), SSB 101. 9, SRK 129. 1 (a. BhŚ), AlK 119. 21-24, IS 2246.

(*a*) °खड्गकरायते or चन्द्रकलायते VC (var.).

(*b*) माल्तं or मायां VC (var.); माला IS; मालाकु° VC (var.); सूचिकलायते VC (var.); मलयजालेप: Śṛṅg, VS, SR, SSB, SRK, AlK, IS; प्रतिदिनं भूषापि शैलायते [म° °ले स्फु°], MK; पारायते VC (var.).

(*c*) आहारो गरलायते प्रतिदिनं VC (var.); रात्रिः कल्पशतायते Ham, SR, SSB, SRK; आलोकं स्तिमितायते ALK.

(*d*) °समयः or °समये VC (var.); किं किं न दुःखायते VC (var.); कल्पान्तकालायते VS Śṛṅg.

Śārdūlavikrīḍita metre.

The Moon seems to have fierce-burning rays; a gently-blowing breeze is like a thunderbolt; a garland seems like a bunch of needles, sandal-wood salve like sparks of fire, light like darkness by the power of destiny, and the very breath of life seems a burden; alas, alas! —the time of separation from a beloved wife seems the time of the destruction of the world. (F. Edgerton).

14000*

चन्द्रश्चण्डकरायते हिममरुद् दावाग्नि-दाहायते
शीतं घर्मभरायते भ-रुचिरा रात्रिश्च कल्पायते ।
बाणः शाण-भणायते शुचिपयः क्वाथस्य कल्पायते
हारो भारशरायते किमपरं प्राणोऽपि पान्थायते ।।

(आ) PV 653 (a. Veṇīdatta).

(*a*) °कारायते PV (MS) (*Contru metrum*); °भरु PV (MS) (*Contra metrum*).

Śārdūlavikrīḍita metre.

The moon seems to have fiercely burning rays, the cool breeze scorches

like wild-fire; winter is burdensome like summer, the night, lovely with stars, seems to be long like a kalpa[1], the sound (of musical instruments) is jarring like that of a whetstone; pure water (tastes bitter) like a decoction; the garland acts like Cupid's arrow. What more? Even the life-breath behaves like a way-farer[2]!

1. A day of Brahmā is equal to 4320 million years.
2. *i.e.* is ready to depart.

14001**

चन्द्रश्चन्दनपिण्डपाण्डुरवपुस् तस्याः कुरङ्गीदृशो
मुग्धेनाचलकाञ्चनच्छविमुषा वक्त्रेण निर्भर्त्सितः ।
कौटिल्यं सहजं कलापरिचयादाच्छाद्य सम्प्रत्यसौ
वक्त्रश्रीलिपिसौहृदेन कमलाल्लक्ष्मीं हरन् मोदते ॥

(आ) AIR 203.

Śārdūlavikrīḍita metre.

Put to shame by the lovely face of the doe-eyed damsel which surpasses the brilliance of the golden mount *(Sumeru)*, the moon with its form pallid like a log of sandal-wood, having hid its innate crookedness by fostering its digits (in course of time), now rejoices in robbing the lotus of its beauty because it bore similarity with the brilliance of her face.

14002**

चन्द्रश्चन्दनमिन्दुरिन्दुरमणं पीयूषमीशादयो
विश्वस्योपकृतावनेन महता ते तेऽवतारा धृताः ।
एतद् यत्र न विद्यते त्रिभुवने न स्थानमेवंविधं
जाने जङ्गमपारिजातसगुणं ब्रह्मेव पूर्णं यशः ॥

(आ) SSS 90 (a. Candrucūḍa), SR 137. 59, SSB 450. 59.

(*d*) पूर्वं (पूर्णं) SR. SSR.

Śārdūlavikrīḍita metre.

This Supreme lord assumed many a form such as moon, sandal-wood, camphor, moon-stone, nectar, Śiva and others for the good of the universe. I know of no such place in the three worlds where he does not exist. He is the peer of the fleeting Pārijāta and (an embodiment of) all glory like Brahman.

14003**

चन्द्रश्चन्द्रमुखीक्ष्यतां क्षणमियं संभाव्यतां मञ्जरी
चूतस्य स्मरविद्विषि प्रियतमे कोपेऽपि केयं रतिः ।
इत्युक्ते सुचिरेण तत्करतलं पादाग्रसंवाहनाद्
चुन्वत्याः सुदृशो बलात्पुलकिते जङ्घे च दोर्वल्लरी ॥

(अ) RŚ 2. 38.

(*a*) क्षयमिवं RŚ (var.).

(*c*) इत्युक्ता प्रणतस्य त° RŚ (var.); इत्युक्त्वा रुचितेन or रुचिरेऽपि त° RŚ (var.); °रतले RŚ (var.); °वाहनं (°ने) RŚ (var.).

(*d*) चुम्बत्यास् or चुँबंत्या or चुम्बन्त्याः or चुन्वंत्या or धुन्वंत्याः or धुन्वत्याः RŚ (var.); बलोन्पु° RŚ (var.).

Śārdūlavikrīḍita metre.

'O my lass with moon-face, have a look at the moon, honour this mango-blossom for a while, why this proneness to anger that is inimical to love', thus addressed by her lover, the thighs and tender arms of the pretty woman were covered with horripilation, as she shook off perforce his palm that fondled the forepart of her feet for long.

14004**

चन्द्रश्चुम्बति पङ्कजं नवघनस् ताराततिं वर्षति
प्रोन्मादं च रथाङ्गको व्रजति संमोहं च शम्पाऽञ्चति ।
रम्भा स्फूर्जथुमातनोति मधुरं हंसीगणः कूजति
स्रष्टुः सर्गमहो तनोति मदनो व्यस्तार्थमत्यर्थतः ॥

(आ) PV 474 (a. Veṇīdatta), SuSS 746.

(*a*) तारा° PV (var.).

Śārdūlavikrīḍita metre.

The moon kisses the lotus, the fresh cloud rains a series of stars, the *Cakravaka* bird undergoes intoxication, the lightning lapses into swoon, Rambhā sends out a peal of thunder, the female swans warble sweet; Ah ! the Cupid has thrown the Creator's creation in utter disorder.

14005*

चन्द्रस्यान्योक्तयो ज्ञेया मेघस्यान्योक्तयस् तथा ।
वायोरन्योक्तिरपरा हंसान्योक्तिस्ततः परा ॥

(आ) ŚP 23.

One should know (well) the *Anyoktis* based on moon, also those based on cloud, others based on wind, and those others based on swan.

14006*

चन्द्रस्येव तवोदयेन महती श्रीश्चन्द्रिका वर्धतां
द्वेष्टारश्शलभीभवन्तु भवतः तीव्रप्रतापानले ।
त्वद्-दोर्दण्डमहाभुजङ्गशिरसि स्थेयादनन्ता चिरं
दिङ्नारीकुचमण्डले तव यशःपूरो विहारायताम् ॥

(आ) NBh 173.

(*d*) or °पूरोऽपि हा° NBh.

Śārdūlavikrīḍita metre.

May your mighty glory increase with your (successive) elevation as does the moonshine with the rise of the moon. May your enemies become moths in the fire of your fierce valour. May the earth rest for long on the hood of the mighty serpent of your stout arm. May the stream of fame sport on the breast-region of the quarter-damsels.

14007

चन्द्र स्वैरं विहर गगने प्रेयसी नम्रवक्त्रा
उच्चैश्चोक्तिं कुरु पिक वने मौनवृत्तिर्यदेषा ।
नीलाम्भोज प्रसर सहसा मुद्रिताक्षीयमस्ति
युष्मद्-भाग्यं फलितमधुना यद् गृहीतोऽद्य मानः ॥

(आ) IS 2247, Subh 323, Vidy 524 *ac*/*bd*.

(*a*) गगणे Subh.

(*b*) उचित मुक्ताङ्कुर पिक निजां मौनमास्ते यदेषा Vidy.

(*c*) वक्त्राम्भो° Vidy; मीलिताक्षी मृगाक्षी Vidy.

(*d*) °भाग्यैः Vidy; °तमनया Vidy; °तोद्यमानः Vidy (var.).

Mandākrāntā metre.

Moon, sport at will in the sky, my beloved will not confront you with her face (lit. has bent down her face). Cuckoo, Coo aloud in the wood because she is keeping silence. Blue lotus, bloom at once, she has closed her eyes. Your luck has (really) borne fruit now because she has to-day lapsed into anger / pride (*māna*).

[Flaunt your proud head, Moon. Nightingale, arise / and sing. Wake, lotus, spread your petals wide. / My lady who has vanquished all your pride / is gently sleeping, silent, with closed eyes. (J. Brough)].

14008

चन्द्रांशुनिर्मलं वारि चन्द्रो हंससमद्युतिः ।
हंसास्तु शरदि स्मेर- पुण्डरीकमनोरमाः ॥

(आ) Rasagaṅgā 427. 12-3 (87).

The water is clear like the moonbeams. The moon is bright like a swan, and the swans are charming like the white lotuses blooming in winter.

14009

चन्द्रादित्यपुरंदरक्षितिधरश्रीकण्ठसीर्यादयो
ये कीर्तिद्युतिकान्तिधीधनबलप्रख्यातपुण्योदयाः ।
स्वे स्वे तेऽपि कृतान्तदन्तदलिताः काले व्रजन्ति क्षयं
किं चान्येषु कथा सुचारुमतयो धर्मे मतिं कुर्वताम् ॥

(अ) AS 299.

(*a*) °पुरंदर° AS (var.); °क्षितधर° AS (var.).

(*c*) °कलिताः AS (var.).

(*d*) कथासु चारु° (°र°) AS (var.).

Śārdūlavikrīḍita metre.

The Moon, Sun, Indra, Śeṣa, Śiva, Balarāma and others who were endowed with fame, splendour, lustre, wisdom, wealth, valour and celebrated virtuous deeds, they too, torn by Yama's teeth, suffer decay / wane at their assigned hour ; what to talk of others ! wise men, apply your mind to righteousness.

14010**

चन्द्रादित्योरुनेत्रः कमलभवभवस्फारपृष्ठप्रतिष्ठो
भास्वत्कालाग्निजिह्वः पृथुलगलगुहादृष्टनिःशेषविश्वः ।
अद्भिः पुच्छोत्थिताभिश्चकितसुर-वधूनेत्रसंसूचिताभिर्
मत्स्यश्छिन्नाब्धिवेलं गगनतलमलं क्षालयन् वः पुनातु ॥

(अ) Khaṇḍapraśasti 1. 2.

(आ) SR 17. 13, SSB 30. 9.

(*c*) पुच्छोच्छ्रिता° Kīka Tīka.

Śārdūlavikrīḍita metre.

May the Fish (incarnation of Viṣṇu) sanctify you ; fish, which has prominent eyes of moon and sun, tongue of the blazing fire of destruction, rests on the vast surface (of earth) created by Brahmā, in the wide cavity of whose throat is seen the whole universe, and which, leaping beyond (lit. tearing apart) the sea-tides, washes the impurities of the sky with the water raised by its tail, as indicated by the frightened eyes of the heavenly nymphs.

14011*

चन्द्राद्रूच्यकमण्डलोः समुदयद्गौरांशु-गङ्गाजलैर्
ज्योत्स्नाचन्दनचर्चनैर्विकसितैस्ताराप्रसूनैरपि ।
एतद् विष्णुपदं किमञ्चति भवत्कीर्तिर्महायोगिनी
पूजापूर्तिविधायि लक्ष्म तुलसीदाम्ना कदाचिन्वष्यति ॥

(आ) SSS 91 (a. Candracūḍa), SR 137. 60, SSB 450. 60.

Śārdūlavikrīḍita metre.

Is it the great *yoginī* (female ascetic) of your fame that is worshipping the sky

with the water of the Ganges in the form of pure rays issuing from the silver-gourd of moon, applying the sandal-paste of moon-light and offering flowers of stars in bloom ? When will she offer it the wreath of Tulasī, a sign of bringing the worship to conclusion ?

14012**

चन्द्राधिकंतन्मुखचन्द्रिकाणां
दरायतं तत्किरणाद्घनानाम् ।
पुरःसरस्रस्तपृषद् द्वितीयं
रदावलिद्वन्द्वति बिन्दुवृन्दम् ॥

(अ) Naiṣ 7. 44.

(आ) SR 261. 156 (a. Naiṣ), SSB 76. 2.

(c) पुरः परिस्रस्त° Mallinātha *ad* Naiṣ, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The slightly elongated drops of lustre, thicker than the rays of the Moon, emitted by her[1] face excelling the Moon, are acting as the two rows of her teeth, the drops oozing first having become second (in the process).[2] (K. K. Handiqui).

1. Damayantī.
2. Lower teeth.

14013*

चन्द्रानना चन्द्रकचारुगात्री
सा कोपवित्रस्तचकोरनेत्रा ।
शैलेयभुग्भिः स्मरभावबद्धैः
संसेव्यतेऽद्रावरिमामिनी ते ॥

(आ) PV 167 (a. Gaurī), SSkṛP 22.

(a) °गायत्री SSkṛP *(Contra metrum)*.

Indravajrā metre.

(O King !) The wife of your enemy, her face like the moon, her body lovely like the eyes on a peacock's tail, her-*cakora*-eyes trembling with anger, is being courted (enjoyed) on the hill by its lustful residents. (J. B. Chaudhuri).

14014*

चन्द्राननार्धदेहाय चन्द्रांशुसितमूर्तये ।
चन्द्रार्कानलनेत्राय चन्द्रार्धशिरसे नमः ॥

(आ) SR 3. 4, SSB 6. 5.

Salutation to the Lord with crescent on his head, the half of whose body is formed by the moon-faced lady (Pārvatī), whose person is white like the lunar beams and who has eyes of moon, sun and fire.

14015**

चन्द्राभैर्भवतो यशोभिरमलैर्विस्तारितायां दिशि
ज्योत्स्नायां तव वैरिवर्गवदने विश्रान्तमन्धं तमः ।
किं च स्खलितकान्तपातमिलितश्रीभारसंवर्धित-
प्रेमाणि प्रहसन्ति बन्धुकुमुदान्यामोदवन्ति स्फुटम् ॥

(आ) Skm (Skm (B) 1608, Skm (POS) 3. 48. 3) (a. Gosoka).

(d) प्रसरन्ति Skm (POS).

Śārdūlavikrīḍita metre.

O King ! as the moon-shine was spread in the quarters by your moon-like spotless fame, blinding darkness settled on the faces of the hordes of your enemies. But the lilies of your friends with their affection heightened by the affluence (beauty), gained at the fall (hint) of your

creeper-like eye-brow, and filled with happiness (fragrance), are clearly delighted (abloom).

14016*

चन्द्रायते शुक्लरुचाऽपि हंसो
हंसायते चारुगतेन कान्ता ।
कान्तायते स्पर्शसुखेन वारि
वारीयते स्वच्छतया विहायः ॥

(आ) Sāh *ad* 10. 664 (p. 276), KāRu ad 8. 28, Sar 4.20 (p. 411), SR 344. 16 (a. KāRu), SSB 219. 23, IS 2248.

(*a*) °रुचाद्य KāRu.

(*c*) तस्य मूखेन [स्प°] KāRu.

Indravajrā metre.

The swan, in its white lusture, resembles the moon ; lovely women, in their charming gait, resemble the swan ; the waters, in their delightful touch, resemble lovely women ; and the heavens in their clearness, resemble the waters. (Translation in Bibl. Indica 9).

14017*

चन्द्रारविन्दयोः कक्षाम् अतिक्रम्य मुखं तव ।
आत्मनैवाभवत्तुल्यम् इत्यसाधारणोपमा ॥

(आ) AlK 19. 22-3.

Defying similarity with moon and lotus, your face compares with its own-self This is an 'uncommon simile'.

14018**

चन्द्रार्कचक्रघटनद्युरथाधिरूढं
तं चण्डताण्डवदक्षं गिरिशं प्रपद्ये ।
यद्बाहुघातकलया परिताड्यमानो
वज्राहतिं सुखममन्यत शैलवर्गः ॥

(आ) AlR 546.

Vasantatilakā metre.

I seek refuge with Lord Śiva who is seated on the heavenly car equipped with the wheels of moon and sun, who performs the boisterous *Tāṇḍava* dance, and struck by the blows of whose arms, the mountains considered the swipe of the thunderbolt as a relief.

14019**

चन्द्रार्काग्निविलोचनं स्मितमुखं पद्मद्वयान्तःस्थितं
मुद्रापाशसुधाक्षसूत्रविलसत्पाणिं हिमांशुप्रभम् ।
कोटीचन्द्रगलत्सुधाप्लुततनुं हाराविभूषोज्ज्वलं
कान्त्या विश्वविमोहनं पशुपतिं मृत्युञ्जयं
भावयेत् ॥

(अ) Sama 1 च 3.

Śārdūlavikrīḍita metre.

One should meditate upon Paśupati (Lord Śiva), the vanquisher of death, who has eyes of moon, sun and fire, a smiling face, the lustre of moon is seated between two lotuses whose hands are adorned with Mudrā, noose, nectar, and *Rudrākṣa-* rosary who has a body wondrous with nectar dripping from crores of moons, and shines with ornaments, necklace and others, and who fascinates the whole world with his splendour.

14020**

चन्द्रार्कौ प्रेक्ष्य वर्षासु रौत्यूर्ध्ववदनो यदि ।
सप्तरात्राद्वारिपूरं पतिष्यति वदत्यदः ॥

(आ) ŚP 2416.

If a dog, with its snout raised upwards, cries on seeing the moon and sun in the rainy season, it presages that copious rain will fall after seven days.

14021**

चन्द्रार्कौ यावदङ्घ्रयुद्भवदमरसरित्तोयताम्यत्त्रिलोकी-
केदारे देवलक्ष्मीपुनरुदयविधौ बीजभावं भजन्त्यः ।
वित्रस्यद्भूर्भुवःस्वःक्रमणकुतुकिनो निष्पतन्त्यः समन्ताद्
दीयासुर्दानवारेः पदकमलरजोराजयो मङ्गलं वः ॥

(अ) Satyavratarukmāṁgadanāṭaka (MS No. 12089 O. I. Baroda, according to JS) 1. 1.

(आ) JS 31. 87 (a. Devabodhi).

Sragdharā metre.

May the series of dust of Viṣṇuś lotus-feet grant you happiness as long as the moon and sun last ; series of dust that serve as seeds in the re-emergence of divine prosperity in the field of the three worlds choked with the water of the Ganges, issuing from his (Viṣṇuś) feet, and that drop all around, being keen to tread the agitated regions of *bhū, bhuva* and *svar*.

14022**

चन्द्रार्धायितरिच्वयानदशनो व्योमायितान्तर्मुखो
बालार्कायितलोचनः सुरधनुर्लीलायितभ्रूलतः ।
अन्तर्नादनिरोधपीवरगलत्वक्कूपनिर्यत्तडित्
तारस्फारसटावरुद्धगगनः पायान् नृसिंहो जगत् ॥

(अ) Khaṇḍapraśastī 7.

(आ) JS 29. 75 (a. Hanūmat), SH 45 (a. Sūkti-Sahasrī).

(*a*) सोमार्द्धायित निःपिधान° Khaṇḍ °निः पिधानद SH ; सन्ध्यायि° Khaṇḍ.

(*c*) °गलस् त्वक्रूप° SH.

(*d*) नृसिंहः स वः Khaṇḍ, SH.

Śārdūlavikrīḍita metre.

May the Man - lion (incarnation of Viṣṇu), whose deadly teeth appear like (a series) of crescents, interior of mouth looks like the sky, eyes seem like the rising sun, eye-brows sport like rainbow, and who has choked the sky with his luxuriant manes, radiant like the lightning flashing (lit. emanating) from the well of throat-skin (that has) swollen due to obstructing the inner voice, protect the world.

14023**

चन्द्रालोकय पश्य पन्नगपते वीक्षध्वमेतद् गणाः
कामारेः स्तनभारमन्थरमुरो लाक्षारुणाङ्घ्रिश्रियः ।
आकर्ण्य त्रिदशापगागिरमिमां सोल्लासमाभाषितां
व्रीडास्मेरनताननो विजयते कान्तार्धहारीश्वरः ॥

(आ) Skm (Skm (B) 133, Skm (POS) 1. 27. 3) (a. Yogeśvara), Kav p. 78.

(*c*) सोत्प्रास° Skm (POS).

(*d*) क्रीडास्मे° Skm (var.); °र्द्धहा° Skm (POS) (var.).

Śārdūlavikrīḍita metre.

"Look, Moon, see, O Lord of serpents, behold, O Attendants (of Śiva), the chest of cupid's foe is tardy with the weight of the breast and the lusture of his foot is red with lac" —listening to these words of the Ganges uttered with joy, Śiva with His face bent down and bashfully smiling, and sharing half of the body of His spouse, excells all (lit. is victorious),

14024*

चन्द्रीभूतं जगति सकले त्वद्यशश्चक्रमेतद्
हंसीभूतो विलसति पुनस्त्वत्प्रतापः प्रताप ।
चित्रं मैवं प्रभवति तयोः सङ्गमोऽद्याप्यमासु
ग्रासोद्ग्रासौ न च पुनरहोरात्रजन्मा विलासः ॥

(आ) PV 93 (a. Veṇīdatta).

(b) घंसि भूतो PV (MS) (*Contra metrum*).

(d) °द्ग्रासो PV (MS) ; अहोरात्रि° PV (MS).

Mandākrāntā metre.

O Pratāpa, this disc of your fame has become moon in the world, and your valour, having assumed the form of sun, shines forth every where. It is no wonder that the two (fame-valour, moon-sun) unite even now on *amā* days[1], but there is no eclipse and release nor the beautiful phenomenon caused by day and night.

1. Days of conjunction of sun and moon.

14025*

चन्द्रे कलङ्कं समवेक्ष्य कान्ता–
वियोगिनां प्रज्वलितेन्द्रियाणाम् ।
इतीव तर्को भवति प्रसह्य
भात्यन्धकारो दिननाथबिम्बे ॥

(आ) SSB 523. 1 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

On seeing the spot in the moon, those separated from their spouses and with their sense-organs aflame, are perforce led to infer that darkness shines in the orb of the sun.

14026

चन्द्रेण त्वमधिकपूर्णतावशायाम्
उत्सङ्गादनपगमय्य रक्षितोऽभूः ।
तं पात्वा समयवशादुपेतकार्श्यं
दुष्टात्मन् हरिण पलायितोऽसि कुत्र ॥

(अ) KaVik 2. 7.

Praharṣiṇī metre.

You were shielded by the moon, without separating you from 'his' bosom (even for a moment), when 'he' was in full bloom (lit. state). O wicked deer ! where do you flee now, deserting 'him', as 'he' has emaciated (waned) by a turn of fate (time).

[You were brought up by the Moon when full, / with fond love, on his own bosom ; / now, when he has waned by turn of time, / where are you running away, O deer ? (K. Krishnamoorthy).]

14027*

चन्द्रेणैव तरङ्गभङ्गिबहुलं संवर्ध्यमानाम्भसो
दद्युर्जीवनमेव किं गिरिसरित्स्रोतांसि यद्यम्बुधेः ।
तेष्वेव प्रतिसंविधानविकलं पश्यत्सु साक्षिष्विव
द्रागदर्पोद्धुरमागतेष्वपि न स क्षीयेत यद्यन्यथा ॥

(अ) Bhallaṭaśataka 90.

Śārdūlavikrīḍita metre.

The moon alone augments the water of the ocean causing a flood of tides therein. Do only the streams of hilly rivers provide it with water (life) ? If it were otherwise (i.e. the streams alone provided it with water), then why should it not dry up soon as they (the streams) are indifferent like umpires (*i. e.* hold their water back) out of extreme arrogance, without providing any remedy !

14028

चन्द्रे मण्डलसंस्थे
विगृह्यते राहुणा दिनाधीशः ।
शरणागतेन सार्द्धं
विपदपि तेजस्विनां श्लाघ्या ॥

(अ) P (PtsK 1. 231). Cf. No. 13977 ; 12181.

(आ) IS 2149.

(*b*) निगृह्यते IS.

Āryā metre.

The lord of the day (sun) is seized (eclipsed) by Rāhu while the moon is in its full orb. Even an adversity befalling the brilliant alongwith one who has sought refuge with them, is commendable.

14029**

चन्द्रे यत् किल कालकूटशकलं भ्राजिष्णु संदृश्यते
तत् केऽपि प्रवदन्ति भूतलगतां छायां वदन्त्वेव ते ।
मन्येऽहन्तु सहस्रभानु-चरण-व्यासक्ति-भक्तिव्रज-
प्रेमोद्भासि-पतिव्रता-द्विजवधू-शापः समुज्जृम्भते ॥

(आ) PV 582 (a. Veṇīdatta), SuSS 249.

Śārdūlavikrīḍita metre.

The bit of *Kālakūṭa* that is seen sparkling in the moon, some take it to be the shadow of the earth. Let them say so. But I believe it to be the curse of the faithful Brāhmaṇa lady (Tārā) sanctified by intense love, devotion and attachment to the feet of Sahasrabhānu (Bṛhaspati) which manifests itself there.

14030*

चन्द्रे लक्ष्म त्रिपुर-जयिनः कण्ठमङ्गं मुरारेर्
दिङ्नागानां मदजलमषीभाञ्जि गण्डस्थलानि ।
अद्याप्युर्वीवलय-तिलक श्यामलिम्नानुलिप्तान्य्-
उद्भासन्ते वद धवलितं किं यशोभिस्त्वदीयैः ॥

(आ) Khaṇḍapraśasti 44.

(*a*) इन्दो [चन्द्रे] Khaṇḍ (var.).

(*b*) °मलम° Khaṇḍ (var.) ; गल्लस्थ° Khaṇḍ (var.).

(*c*) °लिम्नानु° Khaṇḍ (var.).

Mandākrāntā metre.

There is a (dark) spot on the moon. The throat of the vanquisher of the three cities (Śiva) is dark. So is the body of the foe of Mura (Kṛṣṇa). The temples of the quarter-elephants are smeared with the ink of ichor. O Forehead mark of the earth ! please tell. Do they, though besmirched with darkness now shine white with your fame ?

14031*

चन्द्रे लाञ्छनता हिमं हिमगिरौ क्षारं जलं सागरे
रुद्धाश्चन्दनपादपा विषधरैरम्भोरुहे कण्टकम् ।
स्त्रीरत्नेषु जरा कुचेषु पतनं विद्वत्सु दारिद्र्यता
सर्वं रत्नमुपद्रवेण सहितं निर्वैरमेकं यशः ॥

(अ) KR 3. 52. 6.

(आ) IS 2250, Subh 126, SH 1445.

(इ) PrŚ (C) 97.

(*a*) हिमो PrŚ (C).

(*b*) रुद्राश्च° Subh; लग्नाश् PrŚ (C); अम्भोरुहो Subh ; °रुहं SH ; पद्मेषु वै कण्टकाः PrŚ (C) ; कण्टकैः SH, KR.

(*c*) स्त्रीरत्नञ्च PrŚ (C) ; पतितं [पतनं] PrŚ (C) ; दारिद्रता Subh, SH, PrŚ (C).

(*d*) सर्वं Subh ; निर्वकमेकं Subh ; निर्दोषमेकामृतम् PrŚ (C); निर्दोषमेकं यशः SH; दुर्वेधस निर्मितम् [नि° य°] KR.

Śārdūlavikrīḍita metre.

There is a dark spot on the moon, snow on the Himalayas, saltish water in the sea and thorn with the lotus. The sandal-wood trees are encircled by the snakes, the beautiful women are overcome by old age, their breasts droop and the learned suffer poverty. All excellent things are accompanied by misfortune. Fame alone is without animus.

14032*

चन्द्रे शीतलयत्यलीकनयनं शंभोः सुधाशीकरैर्
विष्वग्व्याकुलयत्सु संयमधनान् कान्तादृगन्तेषु च ।
लीलार्थं परमैक्षवं धनुरिषून् बिभ्रत् प्रसूनात्मनः
स्वच्छन्दं रतिवल्लभो विजयते त्रैलोक्यवीरः स्मरः ॥

(आ) SR 250. 20, SSB 56. 28.

Śārdūlavikrīḍita metre.

As the moon cools with drops of nectar the (third) eye on Śambhu's brow, and the side-long glances of the lovely women perturb (even) the self-restrained all around ; the Cupid, the darling of Rati and a matchless warrior in the three worlds, wielding for mere sport bow of sugarcane and arrows of flowers, triumphs all at his sweet will.

14033*

चन्द्रे सान्द्रमरीचिसं च यजुषि प्राचीप्रियाप्रेयसि
प्राप्ते प्रौढतमिस्रभावितमिरध्वंसप्रशंसानिधौ ।
कालिन्दी सुरनिम्नगीयति तथा विन्ध्या हिमाद्रीयति
क्षोणी राजतभाजनीयति तथा चक्रोऽपि हंसीयति ॥

(आ) Skm (Skm (B) 873, Skm (POS) 1. 75. 3).

(*a*) °युषि [°जुषि] Skm (var.).

(*b*) °ध्वान्त° Skm (var.); °विधौ Skm (var).

(*c*) विन्ध्यो Skm (POS).

Śārdūlavikrīḍita metre.

As the moon, the darling of the lady of the eastern quarter, and a (virtual) abode of praise for dispelling the extremely dense darkness, arises equipped with a mass of thick beams, the Yamuna (of dark water) turns into Gaṅgā (of white water), the Vindhya mountain looks like Himālaya (covered with snow), the earth seems like a (vast) silver platter and the Cakravāka bird appears like a swan.

14034

चन्द्रो जडः कदलिकाण्डमकाण्डशीत-
मिन्दीवराणि च विसूत्रितविभ्रमाणि ।
येनाक्रियन्त सुतनोः स कथं विधाता
किं चन्द्रिकां क्वचिद् शीतरुचिः प्रसूते ॥

(अ) Viddhaśālabhañjikā 2. 4.

(आ) SkV 448 (a. Rājaśekhara), Kav 196 (a. Rājaśekhara), SR 253. 22, SSB 62. 35.

(*a*) चन्द्रोदयः Vid° (var.) ; कदलकाण्ड° SkV, Kav.

(*b*) विमुद्रित° Vid° (var.), SR, SSB.

Vasantatilakā metre.

How could he, who made the moon 'dull', the plantain tree cool for no reason and robbed the blue lotuses of their grace, create this lovely maid ? Does the sun ever shower moon-shine ?

[Could he who chills the Moon and plantain-nodes, / ard robs the lotus of its azure hue , / create the wondrous beauty of this maid ? / The radiant Sun sheds not the Moon beams cold. (L. H. Gray).]

14035**

चन्द्रोदञ्च चिरं मनोभवचमूचिह्नांशुकैरंशुभिर्

मन्दं चन्दनशैलसौरभभरैश्चैत्रानिलाः सर्पत ।

उज्जृम्भस्व मधो मधुव्रतवधूवाचालवल्लीशतैश्

चापं मण्डलयन्नयं विरहिणां प्राणैः स्मरः क्रीडतु ॥

(आ) Skm (Skm (B) 975, Skm (POS) 2. 100. 5) (a. Śāntyākara).

Śārdūlavikrīḍita metre.

O Moon, rise up for long with your (cool) beams, the distinguishing silken robes of Cupid's army. O Vernal zephyr, blow gently with the wealth of fragrance of the sandal-wood mount. O Spring, burst up with hundreds of creepers noisy with female bees. Let this Cupid, drawing his bow into a circle, play with the life of the separated folks.

चन्द्रोदयः कदलिकाण्ड° see 14034.

14036**

चन्द्रोदये चन्दनमङ्गकेषु

विहस्य विन्यस्य विनिर्गतायाः ।

मनो निहन्तुं मदनोऽपि बाणान्

करेण कौन्दान् बिभरांबभूव ॥

(अ) Rasamañjarī 79.

(आ) SG 304 (a. Bhānukara), SuSS 178 (a. Bhānukara), SR 298. 11, SSB 142. 10.

Upajāti metre (Indravajrā and Upendravajrā).

As she smilingly slipped out at moon-rise after applying sandal-paste to her body, the Cupid too took up the arrows of jassamine flowers in his hand to strike at her heart.

14037*

चन्द्रो द्वादश भास्कराः समभवन् रात्रिर्युगानां शतं

मिष्टं तिक्तरसं विलेपनमहो दीप्तानलो मे तव ।

विच्छेदान् मलयानिलः प्रियतमे किं कालकूटः श्रुतौ

गीतादिध्वनिरेव वज्रसदृशोऽरण्यं विचित्रं गृहम् ॥

(आ) SR 292. 35, SSB 132. 37.

(*a*) भस्करा SSB.

(*d*) गीतापि ध्व° SSB.

My love ! due to separation from you, the moon has become for me, (scorching like) twelve Suns ; the night equals a hundred *yuga-s ;* the sweets taste bitter, Ah ! the unguent is a blazing fire, the Malaya breeze is a deadly poison, the musical notes are like thunderbolt to my ears and the beautiful house is a (mere) jungle.

14038**

चन्द्रो न चेद् व्रजति तत्सखि किंचिदेव

चक्रं कथंचिदपसारय तारकाणाम् ।

एताः कदाचिदशुभैः पतिखण्डितानां

पिण्डत्वमेत्य रचयन्ति विधुं द्वितीयम् ॥

(आ) JS 142. 8 (a. Bihlaṇa=Bilhaṇa).

Vasantatilakā metre.

If the moon does not depart (set), then, O Friend, somehow drive away this constellation of stars. These stars, turning themselves into a mass, may form another moon due to the misfortune of the women betrayed by their husbands.

14039*

चन्द्रोऽनेन कलङ्कितो बत वने रामोऽमुना वञ्चितः
किं चानेन कुलाङ्गनानयनयोर्लावण्यलक्ष्मीर्हृता ।
सस्यानामभिलाषुकस्य भवतः श्रीरुद्रचन्द्र प्रभो
तन्मन्ये हरिणस्य हन्त हननायाखेटकोपक्रमः ॥

(आ) Pad 117. 79 (a. Rāmacandra), SR 122. 174, SSB 424. 4.

(c) °लाषकस्य SR ; °चन्द्रप्रभो Pad.

Śārdūlavikrīḍita metre.

It, alas, tainted the moon and duped Rāma in the forest. Moreover, it robbed the wealth of beauty from the eyes of the high-born women. I believe, it is because of this, O Lord Rudracandra, that you, being eager to have a plentiful crop, prepare yourself for hunting to kill the deer.

14040

चन्द्रो भाति सुनिर्मलेऽथ गगने तारा विचित्रेऽम्बरे
हारो भाति च कामिनीकुचतटे पीनोन्नते यौवने ।
हंसो भाति सरोवरे सनलिने वैदूर्यवर्णोदके
राजा भाति सुमन्त्रिभिः परिवृतः श्रीयाम्नि सिंहासने ॥

(अ) Cr 1457 (CRC 8. 131, CRBh I 8. 131 [incomplete], CRBh II. 8, 78, CPS 325. 23).

(a) °ले गतघने CRBh II; °ले गतघते CRBh I; °चित्रं वरे CRBh II ; °चरे CRBh I.

(b) यौवनात् CRBh II.

(c) °नलिले CPS ; वैदुर्य° CRC, CRBh I, CPS.

(d) भातिच् म° CRBh II; चमन् म° CRBh I ; परिवृत्ते CRBh I ; श्रीयाम्नि CRBh I.

Śārdūlavikrīḍita metre.

The moon looks beautiful in a spotless sky, the stars in a lovely firmament. The necklace shines in glory on the stout and prominent breasts of the women, in their youth. The swan looks charming in a lotus-tank with water of the lapis lazuli-colour. The king looks glorious (when) surrounded by able ministers and (seated) on the throne, an abode of fortune.

14041

चन्द्रोऽयमम्बरोत्तंसो　हंसोऽयं तोयभूषणम् ।
नभो नक्षत्रमालीदम्　उत्फुल्लकुमुदं पयः ॥

(अ) KāD 2. 194, Sar 3. 97 (p. 358).

(b) °भूषण: Kād (var.).

(d) इदमुत्कुमुदं [उत्फुल्ल°] KāD (var.), Sar.

This moon is the crest ornament of the sky ; this swan is an ornament of the waters ; this sky has the stars as garland ; this expanse of water has blossoming *Kumuda*-flowers. (V. Narayana Ayer).

14042**

चन्द्रो वह्निर्मलयपवनो भोगिफूत्कारपात-
स्तिग्माग्रान्तर्निपतनमहो मालतिः पुष्पशय्या ।
कस्तूर्यादेर्मधुरसुरभेश्चन्दनस्य प्रलेपो
ज्वाला तन्व्या इति बत कथं जीवनं भो विभाव्यम् ॥

(आ) SSB 104. 46.

Mandākrāntā metre.

The moon (to her) is fire; the Malaya-breeze is the hiss of a snake; the bed of Mālatī-flowers is (like) lying on pointed nails; the paste of sandal-wood of sweet fragrance and musk etc. is a (virtual) flame. Alas! how could one think of life in this slender damsel.

14043*

चन्द्रो हन्त कलङ्कशङ्कितनुः क्षारान्वितः सागरो
हंहो कल्पतरुस् तरुः पुनरहो मेरुः स्वयं पर्वतः ।
कामं कामगवी पुनः पशुरहो किं वा बहु ब्रूमहे
संसारे भवतस्तुलां कलयितुं को वा समर्थो भवेत् ॥

(अ) Anyśat.

Śārdūlavikrīḍita metre.

Alas! the form of the moon is marked with stigma; the ocean is saltish; Oh, *Kalpataru*[1] is only a tree; *Meru*[2] itself is after all a mountain; *Kāmadhenu*[3] is surely an animal. What more shall we say? Who, in this world, could be able to equal you?

1. A wish-granting tree in heaven, which came out of ocean at the time of its churning.
2. A mountain of gold.
3. A wish-granting cow in heaven.

14044*

चपलं तुरगं परिणर्तयतः
पथि पौरजनान् परिमर्दयतः ।
न हि ते भुजभाग्यभवो विभवो
भगिनी-भग-भाग्य-भवो विभवः ॥

(आ) Sūktisāgara (MS quoted in SskṛP) fol. 46, SskṛP 39 (a. Lakṣmī Ṭhakurāṇī).

Toṭaka metre.

Your wealth—you who make your spirited horse prance and trample on the town-folk on the road—is really not due to your (own) labour and luck, (but) to (the sale) of the beauty and fortune of your sister. (J. S. Chaudhuri).

14045**

चपलः स्थूलो रूक्षः
परुषो घनमांसलः शिरानिचितः ।
स पुमान् वैतरणाख्यः
समुद्रमपि शोषयत्यखिलम् ॥

(अ) Sāmudrikatilaka (MS as quoted in JS) 2. 71.

(आ) JS 399. 107 (a. Durlabharāja).

(*b*) पुरुषो JS (var.).

(*c*) वैत° JS (var.).

Āryā metre.

Rash, hefty, rough, harsh, extremely muscular and covered with veins, that man named Vaitaraṇa dries up even the whole ocean.

14046

चपलतरतरङ्गैर्दूरमुत्सारितोऽपि
प्रथयति तव कीर्तिं दक्षिणावर्तशङ्खः ।
परिकलय पयोधे विष्णुपादार्घयोग्यस्
तव निकटनिषण्णैः क्षुल्लकैः श्लाघ्यता का ॥

(अ) BhŚ 492 (doubtful).

(आ) ŚP 1092, SR 216. 21 (a. ŚP), SSB 598. 27, Any 96. 30.

(c) परिगणय ŚP, SR, SSB ; पद्मनाभार्घयोग्यं ŚP ; °भार्घ्ययोग्यस् ŚP, SR, SSB ; इति कलयपयोधे पद्मनाभार्घ° Any.

Malinī metre.

Know it, O ocean, that the *Dakṣiṇāvarta* (right-faced) conch, though driven afar by your strong currents, proclaims your glory, (as) it is fit to be a offering at Viṣṇu's feet. What glory do the tiny shells bring to you ?, though they stay close to you ?

14047

चपलभुजङ्गीभुक्तोज्झित
शीतलगन्धवह निशि भ्रान्त ।
अपराशां पूरयितुं
प्रत्यूषसवागते गच्छ ॥

(अ) ĀrS 2, 223.

Āryā metre.

O Morning breeze, cool zephyr, gone astray at night ! You have been enjoyed and discarded by the fickle female snakes. Now go to pervade another direction (or Now go to fulfil other's hopes).

14048*

चपलस्य तु कृत्येषु प्रसमीक्ष्याधिकं बलम् ।
क्षिप्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥

(अ) R (R (Bar.) did not appear get ; R (B) 6. 12. 33).

(आ) IS 2251.

(c) छिद्रमन्ये R (var.), IS.

The fickle-minded, however strong they may be, are easily conquered by their opponents, even as the swans cross the inaccessible Krauñca-mountains by making a hole in their devices. (T. S. Rāghavācarya).

14049**

चपलस्य पलितलाञ्छित-
चिकुरं दयितस्य मौलिमवलोक्य ।
खेदोचितेऽपि समये
संमदमेवाददे गृहिणी ॥

(अ) ĀrS 2. 221.

Āryā metre.

Beholding the hair on the head of her inconsistent lover marked with greyness, the wife felt happy even at a time when grief would have been proper.

14050*

चपलस्येह कृत्यानि सहसानुप्रधावतः ।
छिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥

(अ) R (R (B) 6. 63. 19, R (R) 6. 63. 19), R (Bar) not get issued) Cf. No. 14048.

(आ) IS 2252.

(c) क्षिप्र° R (var.), IS.

A king who, without any forethought, listens to the advice of an incapable and roguish minister, gives a loophole to his enemies, even as birds find loopholes in the Krauñca-hills and get their passage through. (T. S. Rāghavācarya).

14051*

चपलहृदये किं स्वातन्त्र्यात् तथा गृहमागतश्
चरणपतितः प्रेमार्द्रार्द्रः प्रियः समुपेक्षितः।
तदिदमधुना यावज्जीवं निरस्तसुखोदया
रुदितशरणा दुर्जातानां सहस्व रुषां फलम्॥

(अ) Amar (Amar (D) 50, Amar (RK) 56, 57, Amar (K) 53, Amar (S) 48, Amar (POS) 48, Amar (NSP) 56).[1]

(आ) VS 1176 (a. Amar), SR 308. 11 (a. Amar), SSB 159. 11 (a Amar), IS 2253.

(*a*) त्वयाद्य गृहागतः Amar (D) (var.); °यात् त्वया गृ° Amar (S) (var.); स्वयं [त°] SR, SSB.

(*b*) प्रियास° Amar (var.).

(*d*) दुर्जातीनां Amar (D) (var.); लभस्व [स°] Amar (D) (var.); २° फ° tr. Amar (var.).

Hariṇī metre.

1. Western (Arj.) 56, Southern (Venna) 48, Ravi 96, Rāma 59, B.MM 57, BORI I 59, BORI II 57.

O thou with thy fickle heart ! Wherefore didst thou spurn thy lover when out of free impulse and overflowing with love he had come to thy dwelling in that way and had thrown himself at thy feet ? Now endure, as long as thou livest, the fruit of thy sordid anger; happiness shall never more come to thee; and thy tears shall be thy sole refuge. (C. R. Davadhar).

14052**

चपलां यथा मदान्धश्
छायामयमात्मनः करी हन्ति।
आस्फालयति करं प्रति-
गजस्तथायं पुरो रुद्धः॥

(अ) ĀrS 2. 229.

Āryā metre.

As this elephant, blind with intoxication, strikes at his moving shadow, so this rival elephant, stopped in front, rubs his trunk at it.

14053

चपलाचपलं हि जीवितं
विषयाः सन्ति समे विषोत्कटाः।
जडबुद्धिरसौ तथाप्यहो
न जनो मुञ्चति तान् मनाक् क्वचित्॥

(अ) Vai 41.

Viyoginī metre.

Life is transient like the lightning. The worldly pleasures are frightful like poison. Even then, the dull-witted man does not ever give them up in the least.

14054*

चपला जलदाच् च्युता लता वा
तरुमुख्यादिति संशये निमग्नः।
गुरुनिःश्वसितैः कपिर्मनीषी
निरणैषीदथ तां वियोगिनीति॥

(अ) BhV 4. 24, Rasagaṅgā 342.

Aupacchandasika metre.

While plunged in doubt as to whether it was lightning dropped down from a

cloud or a creeper come down from its supporting tree, the intelligent monkey[1] at last determined from the heavy sighs that it was a woman,[2] separated from her husband.[3] (H. D. Sharma).

1. Hanumān.
2. Sitā.
3. Rāma.

14055*

चपला तिष्ठति हर्म्ये
गायति रथ्यावलोकिनी स्वैरम् ।
धावत्यकारणं वा
हसति स्फटिकाश्ममालेव ॥

(अ) Kal 3. 17.

Āryā metre.

The fickle woman stands in the mansion. She sings at will, looks into the street, runs and laughs for no reason as a wreath of crystals (shines of its own accord).

चपलाभिः प्रवृद्धेयं see No. 13518.

14056*

चपलो निर्दयश्चासौ जनः किं तेन मे सखि ।
आगःप्रमार्जनायैव चाटवो येन शिक्षिताः ॥

(अ) KāD 2. 268 (P. 1103).

(आ) Sar 4. 124, IS 2254, Kuv *ad* 72. 138 (p. 156).

Friend, this person is fickle and ruthless. I have nothing to do with him. He has learnt flattering words only to wipe out his faults.

[This person is fickle and heartless; my friend, why do you have any thing to do with him, whose clever words are designed merely to wipe off faults (of his). (V. Nārāyaṇa Ayer).]

14057**

चपलो यः स्वभावेन माया यस्य पदे पदे ।
योऽक्षि कस्यापि नो दत्ते स्त्रीभावं लभते नरः ॥

(आ) IS 2255, Subh 232.

(*a*) सुभावेन Subh.

(*c*) मोक्षं [योऽक्षि] Subh.

(*d*) स्त्रीभवो Subh.

He who is fickle by nature, practices deceit at every step, and does not eye anybody (confidently), he develops (for sure) a feminine nature.

14058

चमत्करोति केषांचित् सुकृतेन सुभाषितम् ।
दुर्लभं पुनरेतस्य वैलक्षण्यपरीक्षणम् ॥

(आ) SMH 2. 27.

A wise-saying charms only some by virtue of their meritorious deeds. But it is difficult to evaluate its uniqueness.

14059*

चमूभरन्यञ्चदुदञ्चदुर्वी-
तले प्रयाणे तव भूमिपाल ।
चमून्नृपाणां विगलत्त्रपाणां
कण्ठे कुठारः कमठे ठकारः ॥

(आ) Pad 107. 3.

Upajāti metre (Upendravajrā and Indravajrā).

In the course of your march wherein the surface of the earth turned downwards and upwards under the weight of your army, O Lord of earth, your rival kings, bereft of shame, received

(the blows of) axes on their necks, while Kamaṭha[1] had ṭhak-ṭhak sound (on its back).

1. Tortoise incarnation of Viṣṇu who is believed to support the earth on its back.

14060**

चम्पककलिकाकोमल-
कान्तिकलापाथ दीपितानङ्गी ।
इच्छति गजपतिगमना
चपलायतलोचना लपितुम् ॥

(आ) KHpk 331. 494, KāRu 4. 19, Sar 2. 8 (p 147).

(*b*) °कपोलाथ KāRu ; °पिकान° KHPk ; दीपितानङ्गी Sar.

Āryā metre.

Possessed of wealth of tender charms of *Campaka*- buds, flared up passion, elephant's gait, and tremulous and wide eyes, she wishes to confide (something).

14061

चम्पकतरुणा सार्धं
स्पर्धा शाकोटकस्य युक्तैव ।
अस्मिन् मलयमहीभृति
सर्वे किल चन्दनं तरवः ॥

(आ) Skm (Skm (B) 1807, Skm (POS) 4. 34. 2) (a. Muṣṭika or Svastika) AB 529.

(*d*) चन्दनाः Skm (var.).

Āryā metre.

It is but just for the *Śakoṭa* tree to compete with the *Campaka* tree. All the trees on this Malaya mount are indeed sandal-wood trees.

14062*

चम्पकेषु यथा गन्धः कान्तिर्मुक्ताफलेषु च ।
यथेक्षुखण्डे माधुर्यम् औदार्यं सहजं तथा ॥

(अ) VCsr 3. 17.

(*a*) पुष्पकेषु VCsr (var.) ; सुवर्णत्वं [यथा गन्धः] VCsr (var.) ; सदा [यथा] VCsr (var.).

(*c*) तथे [य°] VCsr (var.) ; इक्षुदण्डेषु VCsr (var.); °खण्डे or °खण्डमा° VCsr (var.).

Magnanimity is an inborn quality, just as fragrance in *Campaka*- flowers, beauty in pearls, and sweetness in sugar-cane. (F. Edgerton)

14063*

चम्पायां जायते ब्रह्मा राजगृह्यां महेश्वरः ।
माथुरो जायते विष्णुर् एकमूर्तिः कथं भवेत् ॥

(आ) IS 2256, Subh 232. Cf. प्रजापतिसुतो ब्रह्मा.

(*c*) माथुरो Subh.

Brahmā is born in *Campā*, the great god Śiva in *Rājagṛha* and Viṣṇu in *Mathurā*. How can God have one manifestation only ?

14064*

चयस्त्विषामित्यवधारितं पुरा
ततः शरीरीति विभाविताकृतिम् ।
विभुर्विभक्तावयवं पुमानिति
क्रमादमुं नारद इत्यबोधि सः ॥

(अ) Śiś 1. 3.

(आ) Alum 191, AlR 500.

(*a*) पुरस् AlR.

Vaṁśastha metre.

Having first understood it to be a mass of lusture, then having cognised it as an embodied being as its outlines became visible, and then knowing it to be a man, when the limbs became distinct, finally the Omnipresent Lord realised him to be Nārada. (S. V. Dixit).

14065

चर करभ यथेष्टं सन्ति शष्पाण्यरण्ये
बहुकुसुमसमृद्धाः पीलवश्च स्थलीषु ।
यदि गणयसि वाक्यं बन्धुवर्गस्य दूरात्
परिहर करबीरं मृत्युरेवैष सद्यः ॥

(आ) Any 42. 36, AAS 4. 8.

(*a*) यथेच्छं AAS ; शिष्पाण्य° or सस्यान्यरण्ये [शष्पा°] AAS (var).

Mālinī metre.

O Camel move at will. There is (abundant) grass in the forest and *Pīlu* trees laden with many a flower on the dry ground. If you heed the words of your kin, (then) shun the *Karavīra* tree from afar. It is surely an instant death.

14066*

चरणकमलं तदीयं
लाक्षाबालातपेन संवलितम् ।
अध्यास्त भृङ्गमाला-
वलिभिर्मणिखचितनूपुरव्याजात् ॥

(आ) SR 269. 409, SSB 917.

Gīti-āryā metre.

Her lotus-like feet are covered with the morning sun-shine in the form of red lac, and are occupied by the rows of bees in the garb of the jewel-studded anklets.

14067*

चरणकमलदासस्त्वेष संकल्पसङ्गे
सुमुखि यमभिधत्से त्वं बलात्कारधूर्तम् ।
प्रसभविधृततर्षः पीडयाम्यात्मनैव
द्विरद इव सरोजं पाणिमापाटलं ते ॥

(आ) SR 306. 34, SSB 156. 36.

(*c*) °त्मनेव SSB.

Mālinī metre.

This person, O Fair-faced one, whom you run down as a rogue doing an outrage is but a slave of your lotus-feet Over-powered by intense longings, I seize your pinkish hand with mine as does an elephant with a rose.

14068*

चरणकमलमुद्रासनिवेशं मुरारेः
पुलिनभुवि विलोक्य प्रीतचत्या युवत्याः ।
कलयति हृदि तापं चारुचामीकराभ-
प्रबलकदलवृन्दस्पन्दनो गन्धवाहः ॥

(अ) Kṛṣṇabhāvaśataka (ABL 33 ; p. 366) 76.

Mālinī metre.

The cool breeze, shaking the beautiful golden leaves of the grove of plantain trees, causes anguish to the heart of the young maiden who was filled with delight on seeing the imprint of Kṛṣṇa's lotus-feet on the sandy banks (of the Yamunā).

14069*

चरणनलिनसाध्यं यानमाहार्यमम्भः
शयनमवनिपृष्ठं मण्डनं स्नानमात्रम् ।
तव तरुणि तथापि त्वं श्रिया चक्षुषी मे
हरसि पुरमयोध्यामावसन्तीव चित्रम् ॥

(अ) Ās 2. 4.

Mālinī metre.

Your[1] travel is by lotus-like feet, your food is water, your bedding is the surface of the earth, and your ornamentation consists of mere bathing. Still, O young damsel, you attach my eyes by your beauty—I wonder verily as if you were in the city of Ayodhyā ![2] (C. S. Sastri).

1. Sitā.
2. Words of Rāma.

14070**

चरणपतनं सास्रालापा मनोहरचाटवः
कृशतरतनोर्गाढाश्लेषो हठात् परिचुम्बनम् ।
इति बहुफलो मानारम्भस् तथापि च नोत्सहे
हृदयदयितः कान्तः कामं किमत्र करोम्यहम् ॥

(अ) Amar (Amar (D) 16 (doubtful), Amar (RK) 109, Amar (K) 97, Amar (S) 96, Amar (POS) 96, Amar (NSP) 95).[1]

(आ) VS 1137 (a. Puṇḍraka).

(a) सख्यालापा [सा°] Amar (D) (K), (NSP); सन्त्वालापा (शान्ता°) Amar (RK), VS.

(b) कृशतनोर् Amar (RK); पुलकितत° [कृ°] VS; बलात् [ह°] Amar (RK) (var.); हठाच्च कचग्रहः VS.

(c) इति हि चपलो मा° Amar (K) (NSP); इति च बहुलो (वचन) मा° Amar (RK); हि [च] Amar (D), (NSP), VS.

(d) °दयित (°ता) Amar (D) (var.), RK; कन्ता Amar (RK); कामं प्रेयान्करो-म्यहमत्र किम् VS.

Hariṇī metre.

1. Western (Arj. 95), Southern (Venna) 96. Ravi om.; Rama om.; BrMM om. BORI III. BORI II 109.

Prostration, tearful conversation, sweet blandishments, close embraces of the body grown thinner, and passionate kisses – thus the assumption of anger bears manifold fruit; and yet I dare not do it; for my husband is very dear to my heart; what can I do ? (C. R. Devadhar).

14071**

चरणपतनप्रत्याख्यानात् प्रसादपराङ्मुखे
निभृतकितवाचारेत्युक्त्वा रुषा परुषीकृते ।
व्रजति रमणे निःश्वस्योच्चैः स्तनाहितहस्तया
नयनसलिलक्लिन्ना दृष्टिः सखीषु निपातिता ॥

(अ) Amar (Amar (D) 19, Amar (RK) 21, Amar (K), Amar (S) 19, Amar (NSP) 20, Amar (POS) 19).[1]

(आ) Skm (Skm (B) 897, Skm (POS) 2. 85. 2) (a. Amar), VS 1047 *ba/cd* (a. Amaru), IS 2257, SR 357. 50 (a. Amar), SSB 242. 10, Sāh 4 *ad*

249 (p. 99), Dhv (HSS) 66 *ad* 2. 25 (p. 96).

(*a*) चरणपतित° Amar (var.); प्रत्याख्यान-प्रसाद° (°प्रकोप) (S) Amar [NSP), VS.

(*b*) कृतकमधुराचारे VS; उक्ते Amar (D) (RK) (NSP); कलुषीकृते SKM.

(*c*) निश्व° Amar (S), Dhv; °स्योष्णं VS; स्तनार्पित° Amar (NSP); स्तनस्थित Amar, SKM, SR, SSB, Sāh, Dhv (RK); °हितहस्तया Amar (D),

(*d*) °च्छन्ना [°विलग्ना] Amar (D), (RK) (NSP), Skm, Sāh, Dhv, VS, IS, SR, SSB; °च्छलाद् Amar (D) (var.); निवेशिता Skm (var.), SR, Dhv; निवेशित: SSB.

Hariṇī metre.

1. Western (Atj.) 20, Southern (Venna) 19, Ravi 17, Rāma (miss) BrMM 21, BORI I 23, BORI II 20,

As she forbade the lover throwing himself at her feet, he showed himself averse to kindness or favour and when his feelings were soured by epithets like 'sly scoundrel' he turned his back on her; thereupon she heaved a deep sigh and held her hands on her bosom and directed her glance, veiled in tears, towards her friends. (C. R. Devadhar).

14072**

चरणपतनात्प्रत्युर्मन्यौ मनाक् शिथिलीकृते
त्यजति च किमप्युत्कम्पत्वं घनस्तनमण्डले ।
तदपि विलसत्सारङ्गाक्ष्या प्रियानुनयेच्छया
कथमपि पुरो दृष्ट्वा दूतीं पुनर्भ्रूकुटी कृता ॥

(आ) RŚ 2. 60

(*a*) °त्युर्मनि RŚ (var.).

(*b*) भवति च or व्रजति च RŚ (var.); किमप्युक्तं प्राप्तं घनस्तनमंडले RŚ (var.); घनमतुले RŚ (var.).

(*c*) विसरत्सार° or विकसत्स:° RŚ (var.); °क्ष्या चिरादवेक्ष्यया or चिरानुतयेछया [प्रि°] RŚ (var.).

(*d*) °भ्रुकुटी (°टि:) RŚ (var.); °कटी कृता RŚ (var.).

Hariṇī metre.

As her anger subsided a bit following her husband's throwing himself at her feet, and the throb of the orb of her stout breasts somewhat ceased, the fawn-eyed lady saw, right then, a female messenger (come) to convey (to her husband) the supplication of his (other) beloved. At it, she knit the frown again.

14073**

चरणपतनैर्वाक्यैर्दीनैर्निरन्तरसेवया
प्रियतममनो गृह्णन्त्यन्या: शठा हि पुरन्ध्रय: ।
स्मरशरखरै: शोभासारैर्दृगन्तनिरीक्षणै:
सहचरि मया कान्त: कामं कृत: परिचारक: ॥

(अ) Janśrṅg 97.

Hariṇī metre.

Other wily mature women captivate the hearts of their lovers by falling at their feet, by sorrowful words and constant service. I, O friend, have completely enslaved my lover by side glances,

which are sharp like Cupid's shafts and are virtual torrents of beauty.

चरणपतितप्रत्या° see No. 14071.

14074*

चरणयोर्नखरागसमृद्धिभिर्
मुकुटरत्नमरीचिभिरस्पृशन् ।
नृपतयः शतशो मरुतो यथा
शतमखं तमखण्डितपौरुषम् ॥

(अ) Ragh 9. 13 (Cf. A. Scharpé's Kalidāsa-Lexicon I. 4 ; (p. 136).

(आ) Almm 192.

(b) मकुट° Ragh (var.).

(c) शतसो Ragh (var.).

Drutavilambita metre.

The kings by hundreds touched him of undaunted valour on his feet with rays proceeding from the diamonds in their crowns brightened by the red lustre of his toe-nails, as the gods bowed to him of one hundred sacrifices. (G. R. Nandargikar).

14075**

चरणादूर्ध्वगीभूय यद्यारोहति मस्तकम् ।
प्राज्यं राज्यं तदा दत्ते पल्ली श्वेता विशेषतः ॥

(आ) ŚP 2534.

If a lizard, moving above from the foot climbs up to the head, it bestows (on the person) a vast kingdom, especially if it is of white colour.

14076*

चरणान्तनिवेशितां प्रियायाः
सरसां पश्य वयस्य रागलेखाम् ।
प्रथमामिव पल्लवप्रसूतिं
हरदग्धस्य मनोभवद्रुमस्य ॥

(अ) Mal 3. 11. (Cf. A. Scharpé's Kalidasa-Lexicon I. 2 ; p. 31).

(b) रागरेखाम् Mal (var.).

(d) मनोरथ° Mal (var.).

Aupacchandisika metre.

Friend ! See the wet streak of colour applied to the fringe of my beloved's foot. It looks like the first growth of sprout on the tree of Cupid, burnt down by Śiva.

[Friend ! Observe the moist streak of colour placed upon the extremity of my darling's foot, like the first peeping forth of the bud of the tree of love consumed by Śiva. (C. H. Tawney).]

14077*

चरणाब्जनखश्रेणी राजते हरिणीदृशः ।
रत्नावलीव लावण्य- रत्नाकरसमुद्गता ॥

(आ) SRK 282. 1 (a. Śārṅgadhara), RJ 740 (=4. 13) (a. Bilhaṇa).

The row of nails of the lotus-feet of the doe-eyed damsel looks beautiful like a jewel-necklace, emerged from the sea of beauty.

चरणामवरा ह्यन्नम् see No. 14091.

14078**

चरणारविन्दयुगलम् अन्योन्यं सुप्रतिष्ठितम् ।
एवंविधा तु सा नारी सर्वलक्षणलक्षिता ॥

(अ) Vet. 16. 11.

(a) Hypermetric.

Such a woman as has her lotus-feet well-set with each other, is invested with all good qualities.

14079

चरणेनापि सव्येन न स्पृशेयं निशाचरम् ।
रावणं किं पुनरहं कामयेयं विगर्हितम् ॥

(अ) R (Bar) 5. 26. 8. R (R) 6. 26. 22.

I would not touch a demon even with my left foot; how then could I long for the despicable Rāvaṇa ?

14080

चरणैः परागसैकतम-
फलमिदं लिखसि मधुप केतक्याः ।
इह वसति कान्तिसारे
नान्तःसलिलापि मधुसिन्धुः ॥

(आ) ĀrS 2.227.

Āryā metre.

O Bee, in vain do you scratch with your feet the sand-bank in the form of pollen of the Ketakī flower. Though (visibly) the essence of beauty, there is no stream of honey in it though there is water therein.

14081

चरत वृषभा जालीमांसं यथेच्छमभीरव:
पिबत नलिनीकच्छेष्वच्छं पुनर्महिषाः पयः ।
वहत करिणो भूयः शोभां मदेन कपोलयोर्
असहनतया दूरीभूतो विधेर्बत केसरी ॥

(आ) VS 611.

Hariṇī metre.

O Bulls ! wander at will and without fear in the *Jālīmāṁsa* forest. O Buffaloes ! drink clear water on the environs of the lotus-ponds. O Elephants ! regain the beauty of your temples with ichor. The lion, as luck would have it, is gone afar. It is a matter of joy.

14082

चरन्ति चतुरम्भोधि- वेलोद्यानेषु दन्तिनः ।
चक्रवालाद्रिकुञ्जेषु कुन्दभासो गुणाश्च ते ॥

(अ) KāD 2. 99.

(आ) Amd 271. 761.

The elephants traverse the gardens on the shores of the four oceans as your excellences which shine like *kunda*-flowers traverse the bowers on the *cakravāla*-hill. (V. N. Ayer).

14083**

चरमगिरिकुरङ्गीभृङ्गकण्डूयनेन
स्वपिति सुखमिदानीमन्तरिन्दोः कुरङ्गः ।
परिणतरविगर्भव्याकुला पौरन्दरी
दिगपि घनकपोतीहुंकृतैः क्रन्दतीव ॥

(आ) JS 290. 25, ŚR 322.7, SSB 182. 7, RJ 1091 (a. Bhārati - Kālidāsa), SuSS 21.

(*a*) °कुरंग° RJ.

(*b*) मुखमि° SR, SSB.

(*d*) कूप्यतीव SR, SSB.

Mālinī metre.

(Gently) rubbed by the doe of the occidental hill with its horn, the deer in moon's orb is sleeping restfully in the moon's orb. now. The eastern quarter, uneasy with the developed foetus of the Sun, also seems to be crying with the *huṁkṛta* sound of the she-pigeons of the clouds.

14084*

चरमगिरिनिकुञ्जमुपगभानौ
भगवति गच्छति विप्रयोगखिन्ना ।
मुकुलितनयनाम्बुजा धरित्री
वपुषि बभार तमांसि शैवलानि ॥

(आ) Pad 67.51 (a. Bhānukara), SR 290. 22, SSB 141.25, RJ 1059 (a. Bhānukara), SuSS 152 (a. Bhānukara).

Puṣpitāgrā metre.

As the worshipful Sun entered the bower of the western hill, the earth, dejected due to separation (from its lord, the Sun) and with its lotus-eyes closed, wore the moss of darkness on its person.

14085*

चरमाचलव्यवहितस्य रवेः
किरणावशेषमवरोद्धुमिव ।
कथमेकदैव सहसा परितस्
तमसा समाववृतिरे हरितः ॥

(आ) SMH 8 53.

Pramitākṣarā metre.

Was it to remove instantly, as it were, the lingering rays of the Sun hidden behind the western hill that the quarters were at once enveloped, all around, by the darkness ?

14086

चरमौ मातापितरौ
चरमा गृहिणी सुताश्चरमाः ।
कर्तव्येऽपि प्रेमणि
कथमिह धीरा विरज्यन्ते ॥

(अ) Vaidi 14.

Upagīti Āryā metre.

Parents rank high (are lovable), so are wife and sons. Why do the wise then turn back on them, while they should be making love to them ?

14087

चराचरजगज्जाल- सदनं वदनं तव ।
गलद्गगनगाम्भीर्यं वीक्ष्यास्मि हृतचेतना ॥

(अ) Rasagaṅgā° 52. 2-3 (28).

Seeing your face which (to me) is the abode of the whole world, moving and stationary, and which makes the sky lose its depth, I am robbed of my consciousness.

14088**

चराचरजगत्स्फार- स्फुरत्तामात्रधर्मिणे ।
दुर्विज्ञेयरहस्याय युक्तैरप्यात्मने नमः ॥

(आ) VS 23, SR 1. 8 (a. Rasagaṅga, but not found in the KM edition).

Obeisance to the supreme lord, whose peculiarity it is to make the Universe, moving and stationary, throb (with life) and whose secrets are inscrutable even to the wise.

14089

चराचरेषु पिण्डस्थं पदस्थं खानिलादिषु ।
भास्करादिषु रूपस्थं रूपातीतं परं विदुः ॥

(आ) ŚP 4306 (a. Yogarasāyana).

The supreme being, who is beyond all forms, is known to exist in the bodies of the movable and immovable objects, in the respective places of sky, air and other elements and in the forms of Sun etc.

14090

चराचरोभयाकार- जगत्कारणविग्रहम् ।
कल्पान्तकालसंक्रुद्धं हरं सर्वंहरं नुमः ॥

(अ) Rasagaṅgā 292. 7-8 (28).

We bow to Hara who is the cause of both the moving and static forms of creation, and, who (being) wroth, destroys it all at the end of the aeon.

14091

चराणामचरा ह्यन्नम् अदंष्ट्रा दंष्ट्रिणामपि ।
अपाणयः पाणिमताम् अन्नं शूरस्य कातराः ॥

(अ) MBh (MBh (Bh) 12. 100. 15, MBh (R) 12.99.15, MBh (C) 12, 3678), Śukr 4. 7. 316. Cf. No. 14092.

(a) चारणानामचरणा MBh (var.); चराज्नम् [च°] MBh (var.); चरणाम् MBh (var.); अचरं MBh (var.); अन्नम् Śukr; वस्ता or त्राता [ह्य°] MBh (var.).

(b) अदंष्ट्रांश्च हि दंष्ट्रिणः MBh (var); अदंष्ट्रो MBh (var.).

(c) अप: पिपासतामन्नं MBh (var.); अपणिनः MBh (var.); पाणिपादाम् MBh (var.).

(d) नराः शूरस्य कारणाः MBh (var.); कातरः MBh (var.).

The immobile are food to the mobile, the fangless to those that have fangs, the handless to those that have hands, and the coward to the doughty.

[Things that are immobile are devoured by those that are mobile; creatures that are toothless are devoured by those that have teeth; water is drunk by the thirsty[1]; cowards are devoured by heroes. (P. C. Roy).]

1. P. C. Roy reads: अप: पिपासतामन्नम्. The expression अपाणयः पाणिमताम्, accepted as a better reading in the text, means "the handless are devoured by those that have hands"

14092

चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।
अहस्ताश्च सहस्तानां शूराणां चैव भीरवः ॥

(अ) Mn 5. 29. Cf. No. 14091.

(आ) IS 2258.

(b) चाप्यदंष्ट्रिणः Mn (var.).

What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid, of the bold. (G. Bühler).

14093**

चरावघूर्णितेक्षणं विलम्बिताकुलालकम् ।
असंस्थितैः पदैः प्रिया करोति मत्तचेष्टितम् ॥

(आ) Nāṭ (Nāṭ (BI) 16. 16, Nāṭ (Regnand) 16. 14).

(a) विघूर्णितेक्षणा तथा Nāṭ (Re°).

(b) °लकाकुला Nāṭ (Re°).

Pramāṇikā metre.

The beloved one with her eyes restless and rolling, hair hanging down

dis-shevelled, and footsteps unsteady, is behaving like a person who is intoxicated.[1] (M. Ghosh).

1 Quoted Nāṭ as an example of a *Matta-ceṣṭitā (Pramāṇikā)* metre.

14094

चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।
एकैकमक्षरं पुंसां महापातकनाशनम् ॥

(आ) Sama 1 च 1.

The life-account of Raghunātha (Rāma) streches to hundred crores of syllables, each one of which destroys (even) the great sins of the people.

14095

चरितं हि सतां नित्यं दुर्जनैर्नोपहन्यते ।
रत्नदीपस्य तीव्रोऽपि न वायुर्बाधते शिखाः ॥

(आ) SRHt 35. 20 (a. Bṛhatkathā).

The conduct of the virtuous cannot be tarnished by the wicked. Even a strong wind cannot subdue the rays of the jewel-lamp.

14096

चरितैः कौलेयैरिव
जलदैरसितैर्दिशश्चिता वीक्ष्य ।
हंसाः सिता इव गुणाः
क्वापि गता लोकमुत्सृज्य ॥

(आ) VS 1742.

Āryā metre.

Finding the ambience pervaded by the dark conduct of the Kaula mendicants, the shining virtues have deserted the world and disappeared somewhere, as the swans depart (to the Mānsa lake) on seeing the quarters enveloped by dark clouds.

14097

चरित्रं भूषणं स्त्रीणां द्रुमाणां भूषणं सुमम् ।
स्ववृत्तिर्भूषणं पुंसां पतीनां भूषणं कृपा ॥

(अ) Cr 364 (CSr 3. 76). Cf. धीराणां भूषणं विद्या; नक्षत्रभूषणं चन्द्रो; दूर्वाया भूषणं पत्रम्; विप्राणां भूषणं विद्या and Nos. 13710; 14098.

(आ) VP 9. 54.

(*a*) चरित्रा CS (var.).

(*b*) द्रुमाणां पुष्पभूषणम् CS; द्रुनानां CS (var.).

(*c*) स्ववृत्ति CS (var.); सुवृत्तिर् (°त्ति) CS (var.); पुंसां CS (var.); पूसां CS (var.).

(*d*) पतिनां CS (var.); जतिता [पती°] CS (var.); बबया [कृ°] CS (var.); क्षम [कृ°] CS (var.).

Good conduct is the ornament of women, as blossoms are those of trees. A profession is the decoration of a man, and mercy gives a grace to the masters of men. (B. C. Dutt).

14098

चरित्रं भूषणं स्त्रीणां नराणां भूषणं क्षमा ।
अपराधिषु सर्वेषु नृपाणां सैव दूषणम् ॥

(अ) Cr 2154 (CNPh 115). Cf. Nos. 14097; 13710 and धीराणां भूषणं विद्या; नक्षत्रभूषणं चन्द्रो; दूर्वाया भूषणं पत्रम्; विप्राणां भूषणं विद्या.

Good conduct is an ornament of women. Forgiveness is an embellishment of men. But the same forgiveness

towards the guilty is a blemish on the part of the kings.

चरित्रं भूषणं स्त्रीणाम् see दूर्वाया भूषणं पत्रं

14099

चरित्रनियता राजन् ये कृशाः कृशवृत्तयः ।
अर्थिनश्चोपगच्छन्ति तेषु दत्तं महाफलम् ॥

(इ) SS (OJ) 193.

If, O king, one be approached by men in need, disciplined in conduct, but thin in body and meagre in means, help to them brings great merit. (Raghuvīra).

14100

चरित्रे योषितां पूर्णे सरित्तारे नृपादरे ।
सर्पमैत्रे वणिक्स्नेहे विश्वासं नैव कारयेत् ॥

(अ) VC (VCsr 5. 2, VCsr 5. 38-9),

(आ) GVS 530.

(*a*) चारित्रे or चरिते VCsr (var.) ; वापि [पू°] or वासम् or वस्त VCsr.

(*b*) नदी° or सरित्तीये [स°] VC (var.); नदीतारे [नृपा°] GVS.

(*c*) सर्व° or सर्वे° VCsr (var.); °मैत्र्यं or °त्र्यां °मैत्री or °मन्त्रे (°न्त्र) or °त्रैव VCsr (var.); वणिग्जाते or °वाक्ये VCsr (var.).

(*d*) विश्वस्तो हि विनश्यति VC (var.).

One should under no circumstances put confidence in the actions of women, in a swollen river-crossing, in a king's favour, in the friendship of a serpent, or in love of merchant. (F. Edgerton).

14101*

चरीकर्तु भव्यं सदा ते रमेशो
गणेशो जरीहर्तु विघ्नं त्वदीयम् ।
नरीनर्तु वाणी सदा ते मुखाब्जे
दरीदर्तु ते शत्रुवर्गान् महेशः ॥

(आ) Sama 1 च 2.

Bhujaṅgaprayāta metre.

May Viṣṇu, the lord of Lakṣmī, always bring good to you. May Gaṇeśa always remove your impediments. May Sarasvatī always reside (lit. dance) in your lotus-like mouth. May the great god (Śiva) always crush the hordes of your enemies.

14102

चरेण प्रचरेत् प्राज्ञः सूत्रेणर्त्विगिवाध्वरे ।
दूते सन्धानमायत्तं चरे चर्या प्रतिष्ठिता ॥

(अ) KN (KN (ĀnSS) 13. 34, KN (TSS) 13. 34, KN (BI) 12. 33).

(आ) SRHt 158. 6 (a. Kāmandakī), SSSN 122. 6).

(*a*) चारेण SRHt, SSSN ; प्रचरेद् राजा KN (BI) SSSN.

(*b*) स्वरेण° SRHt ; सूत्रेणाग्निरिवा° SSSN.

(*c*) आयते KN (BI).

(*d*) चरचर्या KN (BI) ; चारे SRHt, SSSN.

A wise king should proceed (in the affairs of the kingdom) as guided by the spies, as a priest conducts a sacrifice in accordance with the (prescribed) rules. Alliance depends on the envoys while the secret service rests on the spies.

[Consider by his spies, a king should proceed to any work like *ṛtvija-s*[1] in a sacrifice being guided by the *sūtra-s*.[2] The spy-service is said to be well-established when the ambassador is kept well-informed by the spies. (M. N. Dutt)]

1. A priest officiating at a sacrifice.
2. Rules of sacrifice.

14103

चरेद् धर्मानकटुको मुञ्चेत् स्नेहं न नास्तिकः ।
अनृशंसश्चरेदर्थं चरेत् काममनुद्धतः ॥

(अ) MBh (MBh (Bh) 12. 71. 3, MBh (R) 12. 70. 3, MBh (C) 12. 2703).

(आ) JS 404. 12 (a. Bhagavata Vyāsa), ŚbB 252, SR 150. 338, SSB 474. 244.

(*a*) वरेद् [च°] MBh (var.); धर्मं MBh (var.); धीमानकटको SR, SSB ; नकटुको MBh (var.) ; °कपटो JS.

(*b*) मंचत् MBh (Bh) ; युंजन् (°त्) MBh (var.) ŚbB ; युञ्जेत् SR, SSB ; स्नेहा or कोपं [स्ने°] MBh (var.); च [न] MBh (var.); चास्तिकः or नास्तिके MBh (var.); अनातुरः or °मनादरम् JS.

(*c*) नन्° or अनृशंस्य° MBh (var.) ; आनृ° ŚbB ; धर्मं [अर्थं] MBh (var.) ; अर्थांश् JS.

(*d*) चरत् MBh (var.); कार्यं° SR, SSB ; अतंद्रितः or अनुद्धताः MBh (var.).

One should do righteous acts without being bitter, give up attachment without being an atheist, earn material prosperity without being cruel and enjoy carnal pleasures without being reckless.

चरेद् धीमानकटको see No. 14103.

14104

चरैः पश्यन्ति राजानः शास्त्रैः पश्यन्ति पण्डिताः ।
गावो घ्राणेन पश्यन्ति चक्षुर्भ्यामितरे जनाः ॥

(अ) P (PM 3. 22).

The kings see through the spies, the learned through the scriptures, the cattle through their nose and other folks with their eyes.

14105

चर्चाभिश्चारणानां क्षितिरमणपरां प्राप्य संमोदलीलां
मा कीर्तेः सौविदल्लानवगणय कविव्रातवाणीविलासान् ।
गीतं ख्यातं न नाम्ना किमपि रघुपतेरद्य यावत्प्रसादाद्
वाल्मीकेरेव धात्रीं धवलयति यशोमुद्रया रामभद्रः ॥

(आ) JS 42. 41 (a. Murāri), SH 282 (a. Murāri).

(*b*) कविप्रा° SH.

Śragdharā metre.

O Lord of earth ! do not discount the graces of the speech of the host of poets, the acolytes ,of fame, as you derive high pleasure from the eulogies of the panegyrists. The song of Rāma did not at all gain renown by his name. It is through Vālmiki's grace that Ramabhadra illuminates the earth till today with the imprint of his glory.

14106

चर्यायाः कथमेष रक्षति सदा सद्योनुमुण्डस्रजं
चण्डीकेशरिणो वृषं च भुजगान् सूनोर्मयूरादपि ।
इत्यन्तः परिभावयन् भगवतो वीर्यं धियः कौशलं
कूष्माण्डो धृतिसंभृतामनुदिनं पुष्णाति तुन्दश्रियम् ॥

(आ) SkV 97 (a. Tuṅga), Skm (Skm (B) 157, Skm (POS) 1. 32. 2).

(*a*) एव [एष] Skm ; स्रज SkV.

(*d*) तुण्ड° SkV (var.).

Śārdūlavikrīḍita metre.

"How does he keep from Carcā[1] his garland of fresh heads. / or from Caṇḍī's lion his bull ? / or from the peacock of his son the snakes ?" / Thus pondering his master's skill of mind, / Kūṣmāṇḍa[2] fi ds a stomachful of satisfaction / which every day grows greater. (D. H. H. Ingalls).

1. Durgā.
2. A goblin.

14107*

चर्चेयं क्षुधिता सदैव गृहिणी पुत्रोऽप्ययं षण्मुखो
दुष्पूरोदरभारमन्थरवपुर्लम्बोदरोऽपि स्वयम् ।
इत्येवं स्वकुटुम्बमेकवृषभो देवः कथं पोक्ष्यती-
त्यालोक्येव विशुष्कपञ्जरतनुर्भृङ्गी चिरं पातु वः ॥

(आ) Skm (Skm (B) 153, Skm (POS) 1. 31. 3) (Nīlāṅga).

(*c*) इत्येव Skm (POS).

(*d*) °त्यालोच्येष Skm (var.); शुष्यति [पातु वः] Skm (var.).

Śārdūlavikrīḍita metre.

They say that his wife (Pārvatī) is always hungry, the elder son has six mouths, Lambodara too has a body sluggish with the weight of belly that is hard to fill ; how will the god (Śiva), who owns only one bull (to boast of), will feed his family ?", may Bhṛṅgī, who is reduced to a skeleton at the mere thought of it as it were, protect you for long.

14108

चर्मखण्डं द्विधा भिन्नं मलमूत्रविधूपितम् ।
तत्रारमन्ति ये मूढाः क्रमयस्ते न संशयः ॥

(आ) SuM 38* (*ad* 27. 2).

(*c*) °मंति SuM (var.).

It is a lump of flesh slit into two,[1] smelling foul with excreta and urine. The fools who overly indulge in it, are mere worms. There is no doubt about it.

1. Female privy part.

14109

चर्मखण्डं द्विधा भिन्नम् अपानोद्गारधूपितम् ।
ये रमन्ते नरास् तत्र कृमितुल्याः कथं न ते ॥

(अ) BhŚ 493. Cf. No. 14108.

(आ) SR 371. 123 (a. BhŚ), SSB 268. 9, SRK 250. 83 (a. Indiśesasprucha), IS 2259, Pr 367, SK 6. 500.

(*c*) रमन्ति SRK.

It is a lump of flesh slit into two,[1] smelling foul with the emission of the *apāna* wind. Men who (overly) indulge in it are no different from the worms. (lit. how are they not similar to the worms ?)

1. Female privy part.

14110

चर्मखण्डं द्विधा भिन्नम् अपानोद्गारवासितम् ।
तत्र मूढाः क्षयं यान्ति प्राणैरपि धनैरपि ॥

(अ) Cr 1458 (CNP II 166, CNT IV 165, CM 62). Cf. No. 14109.

It[1] is a piece of flesh slit into two, smelling foul with the emission of the downward wind. Fools waste away for it their energy as well as wealth.

1. Female privy part.

14111

चर्मणा समवगुण्ठिताननो
रज्जुबन्धनकदर्थितोऽपि सन् ।
ताडितोऽपि लकुटेन निष्ठुरं
भण्ड डिण्डिम नदन्न लज्जसे ॥

(आ) PdT 257.

(c) °ऽसि PdT (MS).

Rathoddhatā metre.

O wretched drum, are you not ashamed of letting out pleasant notes though your mouth is tightly covered with hide, and you are tortured with fetters of ropes and are harshly beaten with a stick.

14112

चर्माम्बरं च शवभस्मविलेपनं च
भिक्षाटनं च वसतिश्च परेतभूमौ ।
वेतालसंहतिपरिग्रहता च शंभोः
शोभां वहन्ति गिरिजे तव साहचर्यात् ॥

(आ) RJ 37 (=1. 37).

Vasantatilakā metre.

O Pārvatī, it is by virtue of association with you that Śambhu's robe of hide, smearing with sepulchral ashes, wandering for alms, abode in the cemetry and entourage of herds of goblins lend him grace.

14113**

चर्मालम्बिदुकूलवल्लरिचिताभस्मावधूतस्तनोन्-
मीलच्चन्दनमुत्तरीयभुजगव्यासक्तमुक्तावलि ।
मुग्धाया अपि शैलराजदुहितुर्गाढाधरालिङ्गनं
गाढप्रेमरसानुबन्धनिकषग्रावा शिवायास्तु वः ॥

(आ) Skm (Skm (B) 118, Skm (POS) 1. 24. 3) (a. Jalacandra).

(c) °धारा° Skm (POS) (Printing error).

Śārdūlavikrīḍita metre.

May Śiva's embrace by Pārvatī, the daughter of the lord of mountains (Himālaya), though bashful, be propitious for you ; embrace—wherein her silken robe rested on his hide, the sandal-paste applied to her breasts was obliterated by the sepulchral ashes (on his body), her pearl-necklace was entangled with his upper garment of serpent, and which was the touchstone of the uninterrupted succession of her deep love (for him).

14114

चर्यैव कतमेयं वः परस्मै धर्मदेशिनाम्
स्वयं तत्कुर्वतां सर्वं श्रोतुं यद्बिभितः श्रुती

(अ) Naiṣ 17. 123.

What line of conduct do you follow, preaching virtue to others, but yourself doing all that the ears dread to hear[1] ? (K. K. Handiqui).

1. Kali's words ; refer to Brahmā's passion for his daughter, and Indra's adultery with Ahalyā, etc.

14115**

चर्वित्वा लक्ष्मणामूलं प्रेरितं मुखवायुना ।
योनिमध्यस्थितं गर्भं पातयेन् महिषीगवाम् ॥

(आ) ŚP 2845.

The chewed root of the Lakṣmaṇā plant, placed in their vagina, (having been) blown into it with the wind of mouth, makes the buffaloes and cows to conceive.

चलं चित्तं चलं वित्तं see No. 14116.

14116

चलं चित्तं चलं वित्तं चले जीवनयौवनम् ।
चलाचलमिदं सर्वं कीर्तिर्यस्य स जीवति ॥

(अ) Nītisāra (KSH 504) 6.

(आ) SR 98. 5, SSB 384. 7, IS 2262, Bahudarśana 34, TP 398, SRM 2. 2. 163. Cf. Nos. 14119; 14120.

(*a*) च° वि° च° चि° SR, SSB; चलच् चित्तं चलद्वित्तं Nīti, Bahud°, TP.

(*b*) चलं IS; चलज् Nīti, Bahud°, TP; °यौवने SRM.

Mind is fickle, wealth is transient, life and youth are (likewise) ephemeral. All this is very transitory. He (alone) lives, whose fame abides.

14117*

चलं चेतः पुंसां सहजसरलाः पङ्कजदृशो
मवश्येव क्रोधः क्वचिदपि कदाचित् तरुणयोः ।
वहेदङ्गं भृङ्गी विधुरपि विदध्यात्परिभवं
स्मरो मां मथ्नीयादिति किमपि नाज्ञासिषमहम् ॥

(आ) SR 357. 55, SSB 242. 15, Pad 53. 4, (a. Bhānukara), RJ 827 (=5. 58), SG 757 (a. Bhānukara).

(*b*) °त्येवं [°त्येव] SG.

Śikhariṇī metre.

The mind of men is fickle. The lotus-eyed damsels are artless (lit. simple) by nature. Quarrel between young man and woman does occur sometimes, somewhere. But I did not know (imagine) that the female bee might burn me, even the (innocuous) moon might slight me and the Cupid might torment me so violently.

14118**

चलं तु वेधयेद् यस्तु आत्मना स्थिरसंस्थितः ।
चललक्ष्यं तु तत्प्रोक्तम् आचार्येण सुधीमता ॥

(आ) ŚP 1809.

He who standing firm himself (at one place), pierces a moving object, that is termed as a 'moving target' by the wise preceptor.

14119

चलं वित्तं चलं चित्तं चलं जीवितमावयोः ।
प्रसारय करं विप्र धर्मस्य त्वरिता गतिः ॥

(अ) Cr 1459 (CnT V 91). Cf. Nos. 12030; 14116.

(आ) SRHt 17. 4 (a. MBh), SRK 250 84 (a. Sputaśloka), IS 2263, Subh 99.

(*a*) च° चि° च° वि° SRHt, Subh, SRK, IS.

(*b*) चले SRK; जीवितयौवने SRK.

(*c-d*) चलाचलमिदं सर्वं कीर्तिर्यस्य स जीवति SRK.

(*d*) दैवस्य कुटिला गतिः SRHt.

Wealth is transitory; mind is fickle, life of both of us is (also) transient. O Brāhmaṇa, bring forward your hand.[1] Righteousness *(dharma)*[2] moves at a fast pace.

1. To receive the charity.
2. Time to perform virtuous deed.

14120

चलं हि यौवनं नित्यं मानुषेषु विशेषतः ।
अक्षयं यौवनं प्राप्ता अमर्यश्च भविष्यथ ॥

(अ) R (R (Bar) *ad* 1. 31. 14 (762* *ab*), R (B) 1. 32. 17, R (G)-, R (L)-).

Youth is surely transitory, more so in the case of mortals. Invested with eternal youth, you will become immortals.

14121**

चलकिसलयपादः कर्णमध्यैकदृष्टिः
न चलति कटिदेशे आसने संस्थितश्च ।
हयहृदयगतिज्ञः स्थानदण्डावपाती
स खलु तुरगयोक्ता मान्यते पार्थिवेन्द्रैः ॥

(अ) Aśvacikitsita (Bibl. Ind.) 8, 2.

(आ) ŚP 1685 (a. Jayadatta).

(*a*) °कदृष्टिर् ŚP.

(*b*) स्वासने ŚP.

(*d*) पूज्यते [मा°] Aś° (var.), ŚP.

Mālinī metre.

That horseman is indeed held in esteem by the great kings, whose foot moves quickly like a sprout (to spur the horse), gaze is fixed between its ears, who seated in the saddle does not move his hips, knows the working of the horse's mind and whips it at the proper place.

14122**

चलकुण्डलचलवलक-
स्खलदुरसिजवसनसज्जदूरुयुगम् ।
जघनभरक्लमकूणित-
नयनमिदं हरति गतमस्याः ॥

(आ) ĀrS 2. 226.

Āryā metre.

The manner of her moving wherein her ear-rings swing, hair toss, breast-cover has slipped down, the thighs stick (to eachother) and eyes are slightly closed under the fatigue caused by the weight of her buttocks, captivates (all).

14123

चलचित्तमनात्मानम् इन्द्रियाणां वशानुगम् ।
अर्थाः समतिवर्तन्ते हंसाः शुष्कं सरो यथा ॥

(अ) MBh (MBh (Bh) 5. 36. 38. MBh (R) 5. 35. 40, MBh (C) 5. 1299).

(आ) IS 2260, Saśā 42. 149.

(*a*) स्थिरचित्त° or बलचित्त° MBh (var.); अनात्मज्ञं or महात्मानं or दुरात्मानं MBh (var.).

(*c*) समभि° or समधि° MBh (var.).

(*d*) शुष्कसरो MBh (var.).

Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses like swans forsaking a tank whose waters are dried up. (P. C. Roy).

चलचित्तस्य वै पुंसः see No. 14124.

14124

चलचित्तस्य वै पुंसो वृद्धाननुपसेवतः ।
पारिप्लवमतेर्नित्यम् अध्रुवो मित्रसंग्रहः ॥

(अ) MBh (MBh (Bh) 5. 36. 37, MBh (R) 5. 35. 39, MBh (R) 5. 1298).

(आ) IS 2261, Saśā 40. 148.

(*a*) बलवित्तस्य (°चित्तस्य) or न कश्चित्तस्य (°च्चि°) or न तन्मित्रं यस्य MBh (var.).
(*b*) अनुपसेविन: MBh (var.).
(*d*) °संगत: MBh (var.).

He whose heart is unsteady, or who doth not wait upon the aged, or who is of restless disposition cannot make friends. (P. C. Dutt).

14125*

चलच्चटुलचातकः कृतकुरङ्गरागोदयः
सदर्दुररवोद्यमो मदभरप्रगल्भोरगः ।
शिखण्डिकुलताण्डवामुदितमद्गुकङ्काह्वयो
वियोगिषु घनागमः स्मरविषं विषं मुञ्चति ॥

(आ) KaVR 18. 16, KH 156. 17-9.

Pṛthvī metre.

The rainy season (lit. arrival of clouds), in which fickle *Cātaka* birds fly swiftly, the deer are fired with an upsurge of passion, frogs exert to make loud croaking, serpents are more aggressive because of ecstasy, the flocks of peacocks dance wantonly, herons and other acquatic birds are filled with joy, showers water on the separated folks which is (the very) poison of (the serpent of) Cupid.

चलच्चित्तं चलद्वित्तम् see Nos. 14116; 14119.

14126*

चलति गलितधैर्यः को न मोक्षान्तरालात्
कुवलयदलनीला यत्पुरो वक्रिताङ्गी ।
इममुपशमरूपं मार्गमाखण्डयन्ती
चलति कुवलयाक्ष्या भ्रूलता सर्पिणीव ॥

(आ) JS 450. 31 (a. Indrakavi), SH (Part II) fol. 4*a* (32).

(*a*) °राह्वल° SH.
(*b*) कुबहधव° JS (var.) ; °गवलनीय यत्पुरो वक्रिताङ्गा SH (*Contra metrum*).
(*d*) प्रचलित कुवलाक्ष्या SH.

Mālinī metre.

When the long eye-brow of the lotus-eyed young woman, dark like the petal of blue lotus and curved in form, moves in front, like a female serpent, destroying this path named tranquillity, who with his firmness badly shattered, does not swerve from the course of final emancipation.

14127**

चलतु तरला धृष्टा दृष्टिः खला सखि मेखला
स्खलतु कुचयोरुत्कम्पान्मे विदीर्यतु कञ्चुकम् ।
तदपि न मया संभाष्योऽसौ पुनर्दयितः शठः
स्फुटति हृदयं मौनेनान्तर्न मे यदि तत्क्षणात् ॥

(अ) Amar (Amar (NSP) 146).
(आ) Skm (Skm (B) 701, Skm (POS) 2. 46. 1) (a. Amara), VS 1575 (a. Amara), JS 194.2 (a. Amara).

(*a*) बलतु Skm ; दृष्टा [धृ°] Skm (var.); दृष्टिर्भ्रष्टा JS.
(*b*) विदीर्यन्तु JS.
(*c*) संभाष्यो° Skm (var.).
(*d*) माने° Amar, VS.

Hariṇī metre.

Let my impudent and restless gaze tremble, the wicked girdle may slip down, the bodice may burst open with the heavings of my breasts ; even then, O Friend, that deceitful lover will, in no case, be greeted again by me, if my

heart does not instantly split inside with silence.

14128*

चलत्कर्णानिलोद्धूत- सिन्दूरारुणिताम्बरः ।
जयत्यकालेऽपि सृजन् संध्यामिव गजाननः ॥

(आ) ŚP 57, SR 2. 6, SSB 3. 6, RS 7 (= 1. 7 ; Ragunand 1).

(c) विसृजन् [°ऽपि सृ°] SSB, RJ.

Victorious is Lord Gaṇeśa, who conjures up, as it were, evening even at an untimely hour, making the sky red with *Sindūra* (red lead) kicked up by the wind of his flapping ears.

14129*

चलत्कामिमनोमीनम् आदातुं चित्तजन्मनः ।
गालयष्टिरिवाभाति बालावेणी गुणोज्ज्वला ॥

(अ) ŚP 3290, SuMuñ 111. 11-2, SR 257. 4, SSB 68. 4.

(c) गल° [जाल°] SR, SSB.

The braid of the young damsel, shining with a wreath (of flowers), seems to be the net-staff of the Cupid to entrap the fish of the lover's fickle mind.

14130**

चलत्कुचं व्याकुलकेशपाशं
स्विद्यन् मुखं स्वीकृतमन्दहासम् ।
पुण्यातिरेकात्पुरुषा लभन्ते
पुंभावमम्भोरुहलोचनानाम् ॥

(आ) VS 2136, ŚP 3698, RA 5. 25, RJ 1140, SuSS 742.

(a) वल्गत् कुचं ŚP.

Upajāti metre (Upendravajrā and Indravajrā).

With great merit do men have inverted cohabitation *(viparita rati)* with the lotus-eyed women wherein their breasts sway, beautiful hair is dishevelled, face sweats and gently do they smile.

[With breasts swaying / with hair knot undone / with face sweating / with little smile / by great merit as men, men / earn it of / women with lotus eyes.]

(In Sanskrit Love Poetry by W. S. Merwin and J. Monsaieff Masson) ?

14131*

चलत्तरङ्गरङ्गायां गङ्गायां प्रतिबिम्बितम् ।
सचन्द्रं शोभतेऽत्यर्थं शतचन्द्रं नभस्तलम् ॥

(आ) SR 181.11, SSB 520.2, Cf. दामोदरकराघात°; विधे विधेहि शीतांशु and सुमेरुशिखरप्रान्त°.

Reflected in the Ganges, the theatre of the dancing waves, the sky with (one) moon appears exceedingly charming (as if) it had hundreds of moons in it.

14132*

चलत्तरलतृष्णेन किमिवास्मिन् धरातले ।
मया तत्कृतमज्ञेन पश्चात्तापाभिवृद्धये ॥

(आ) ŚP 4157 (a. Vāsiṣṭha-Vāsiṣṭharāmāyaṇa).

What possibly have I, (afflicted) with fleeting and unstable desires, done in the world out of ignorance, which (now) multiplies my remorse for it.

14133

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् ।
नासमीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत् ॥

(अ) Cr 365 (Cvr 1.8, CNr 30, CRr 2.9, CnT II 2. 1, CnT III. 1. 13, CnT VI. 14, CPS 41.(44), P (PP 1.77), H (HJ 1.107, HS 1.97, HM 1.101, HP 1. 75), HN 1. 77, HK 1. 103, HH 22. 1-2, HC 29. 16-7), GP 1. 109. 4 (Cf. JSAIL 24. 44).

(आ) ŚP 1463, SR 154.35 (a. ŚP), SSB 481. 35, IS 2264, Subh 172 *ab*, Saśa 156.122, SRS 2.2.21, SSg 16, Sama 1 च 4, SH 1201, SRM 2. 1. 335.

(*b*) तसत्येवे न Cv (var.); तिष्टेचैवे न CR (var.); एकेन CN (var.); तिष्ठत्यनेन SRS; पण्डितः [बु°] CR (but CRC, CRT as above), Cv (CvLd as above), PP, ŚP, SR, SSB, Saśa, SRS, SH, SRM; ध्यानतः [बु°] Subh.

(*c*) मा (न) SH; समीक्ष (°क्ष्य) CN (var.), HS, HM, HN, SH; नापरीक्ष्य (नप°; °क्ष्ये) CR, CPS, GP, SRM; आसमीक्ष्य CN (var.); नासमीज्य CN (var.); नासमीक्ष CN (var.), Cv (var.); समीक्ष्य च Cv (var.); समीक्ष्य न Cv (var.); परस्थानं CN (var.), CR (var.).

(*d*) पूर्वप्राप्तं तु न त्यजेत् CR (var.).

With one foot a wise man moves; with one he stands still. Without having seen another place (of abode), he ought not to leave a former habitation. (F. Johnson).

14134

चलत्वमुच्चैःश्रवसस्तुरङ्गाद्
वक्रत्वमिन्दोर्विषतो विमोहः ।
एतत् त्वया शिक्षि सहोदरेभ्यः
कुतो न जाने विदुषा विरोधः ॥

(आ) SH fol. 68 *a* (712) and fol. 82 *a* (6).

Upajāti metre Upendravajrā and Indravajrā metre.

Wandering from the horse *Uccaiḥśravas*, crookedness from moon, stupefication from poison *(kalakūṭa)*—all this you have picked up from your co-uterines. But whence did you learn aversion to the learned ?, I know not.

14135*

चलदचलदपाङ्गं स्मेरमस्मेरमास्यं
गतिरहह किमस्या मन्थरामन्थरा वा ।
इति मनसि नितान्तं सन्दिहानो मनोभूः
करविनिहितबाणः संभ्रमादुद्भ्रमीति ॥

(आ) Vidy 734 (Dākṣiṇātya).

Mālinī metre.

"Oh ! is her eye-corner moving or stationary, her face smiling or not smiling, her movement is slow or fast ?"; thus entertaining serious doubt in his mind, and holding arrow in his hand, the Cupid roams about in confusion.

14136

चलद् बलाकादशनाभिरामः
परिस्रवद्वारिमदाम्बुधारः ।
आहन्यमानस्तडिदङ्कुशेन
स्मरस्य वध्वान घनद्विपेन्द्रः ॥

(आ) Pad 75. 25 (a. Gadādhara), SR 340. 1, SSB 212.7.

(*c*) °दंशुकेन Pad.

Upajāti metre (Upendravajrā and Indravajrā).

Graceful with the tusks in the form of flying cranes, shedding torrents of rain in the form of flowing ichor, and struck by the goad of lightning, Cupid's lordly elephant of cloud thundered.

14137**

चलद् भृङ्गमिवाम्भोजम् अधीरनयनं मुखम् ।
तदीयं यदि दृश्येत कामः क्रुद्धोऽस्तु किं ततः ॥

(अ) BhV 2.123 (PJKS).

(आ) SR 262. 161 (a. Rasagaṅgā), SSB 77.2, SRK 279.9 (a. BhV).

If her face with restless eyes, comparable to a lotus with hovering bees, could be seen, what then if the Cupid gets infuriated.

14138

चलन्ति गिरयः कामं युगान्तपवनाहताः ।
कृच्छ्रेऽपि न चलत्येव धीराणां निश्चलं मनः ॥

(अ) Caṇḍakauśika 4.35. Cf. 14144.

(आ) SR 77.2, SSS 350.2.

Even the mountains for sooth move when struck by the wind of universal destruction, but the steady mind of the self-possessed does not indeed move in hardship. (S. D. Gupta).

14139

चलन्ति तारा वसुधापि नाचला
निशाकरश्चापि दिवाकरश्चलौ ।
लये तु सर्वं चलति श्रुतौ गतं
महात्मनां निश्चलमेव मानसम् ॥

(आ) AnyT 1.94 and 2.75.

(b) °करो वापि दिवाकरश् Any (2.75).

Vasantatilakā metre.

The stars move, the earth too is not motionless, even moon and sun move. It is heard that everything moves at the time of universal destruction. But the mind of the high-minded does not waver at all.

14140

चलन्ति मेरुप्रमुखा महाचलाश्
चलन्ति ताराग्रहभास्करादयः ।
कल्पान्तकाले चलते महोदधिर्
न साधुवाक्यं चलते कदाचित् ॥

(अ) BhŚ 494.

Upajāti metre (Vaṁśastha and Indravaṁśa) (defective in *d*).

At the end of the aeon mighty mountains, Meru being foremost amongst them move; stars, planets, sun etc. (also) move; oceans swirl; but the word of the virtuous does not ever change.

14141

चलन्ति येषां न मतङ्गजेन्द्राः
पुरः प्रयाणे चलशैलतुल्याः ।
वाञ्छन्ति ते वैरिजयं कथं ते
राजेति शब्दं च कथं लभन्ते ॥

(आ) ŚP 1571 (a. (?) Guṇākara), SR 143. 43, SSB 462.11 (a. Gunākara),

(a) शतं ग° [मत°] SR, SSB.

(*b*) बत [चल°] SR, SSB.

(*c*) चैवं विजयं SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

How do they aspire for victory over the enemies or earn the sobriquet of king, in the course of whose campaigns the intoxicated lordly elephants, comparable to fleeting mountains, do not get aside before them.

14142

चलन्ति सर्वमर्यादाश् चलिते सति पार्थिवे ।
पर्वता अपि कम्पन्ते प्रसक्ते कम्पने भुवः ॥

(अ) Sabhā 103.

If a king swerves (from the right path), all proprieties break down. Even the (mighty) mountains tremble when an earth-quake occurs.

14143**

चलन्तीनां सौधे चपलनयनानान्तनुरुचो
गवाक्षान्तर्वान्ताः कतिचन गृहीत्वा जलमुचः ।
क्षणं गोपायन्ति क्षणरुचिमिषेण क्षणमथो
विवृण्वन्ति स्वर्णं करगतमिवाकिञ्चनजनाः ॥

(आ) Vidy 512.

(*a*) °नुरुहे Vidy (var.).

(*b*) °वर्तिताः Vidy (var.).

Śikhariṇī metre.

Some of the clouds that had slipped in through the windows, appropriated the physical splendour of the women of tremulous eyes, roaming in the royal mansion. They now conceal it for a moment, and reveal it in the guise of lightning for a moment as poor men alternately reveal and conceal the gold held in their hand.

14144

चलन्तु गिरयः कामं युगान्तपवनाहताः ।
कृच्छ्रेऽपि न चलत्येव धीराणां निश्चलं मनः ॥

(*a*) SSap 668, SLPr 45.5-6. Cf. 14138.

Mountains, struck by the winds at the end of a yuga, may shake, violently but the steady mind of the wise wavers not even in adversity.

14145*

चलयति तनुं दृष्टेर्भ्रान्तिं करोति शरीरिणां
रचयति बलादव्यक्तोक्तिं तनोति गतिक्षतिम् ।
जनयति जनेऽनुद्यां निन्दामनर्थपरंपरां
हरति सुरभिं गन्धं देहाज्जरा मदिरा यथा ॥

(अ) AS 271.

(*a*) दृष्टे AS (var.).

(*b*) गतिक्षितिम् AS (var.).

(*c*) नुद्यां AS (KM) ; निन्द्याम° AS (KM).

Hariṇī metre.

Old age, like wine, makes the body of the people unsteady, causes illusion to their sight, forcibly makes the speech indistinct, impairs (free) movement, brings about unspeakable ignominy and a series of hardships to man, and robs the body of its sweet smell.

14146

चलस्वभावा दुःसेव्या दुर्ग्राह्या भावतस् तथा ।
प्राज्ञस्य पुरुषस्येह यथा वाचस् तथा स्त्रियः ॥

(अ) MBh (MBh (Bh) 13.38.24, MBh (R) 13.38.24 MBh (C) 13.2225.

(आ) IS 2265, GVS 396.

(*a*) दु:सेवा MBh (var.).

(*b*) दुर्ग्राह्यहृदयास् MBh (var.) ; दुर्ग्रहा MBh (var.).

(*c*) प्रज्ञस्य MBh ((var.).

(*d*) भावास् तदा श्रिय: MBh (var.) ; (ए)वापस् or आपस् or वायुस् or भावास् or बुद्धिस् MBh (var.).

As the words of a wise man are eloquent by nature, difficult to imitate and hard to comprehend in their import, so the women in the world are of wilful (unsteady) disposition, hard to please and difficult to win over from their hearts.

14147**

चलहारलताश्रिया चिरं
रमणोर:स्थलरङ्गनर्तनेन ।
मणितध्वनिडम्बरेण सा
कृतवाद्येव बभूव कामिनी ॥

(आ) JS 281.8.

Viyoginī metre (hypermetric in *b*).

By virtue of the beauty of her swaying necklace, long dance on the stage of her lover's chest-region, and display of indistinct murmuring sound at cohabitation, the lustful woman appeared as if she had played upon a musical instrument.

चला च लक्ष्मी चला प्राणा see No. 14152.

14148*

चलाचलप्रोथतया महीभृते
स्ववेगदर्पानिव वक्तुमुत्सुकम् ।
अलं गिरा वेद किलायमाशयं
स्वयं हयस्येति च मौनमास्थितम् ॥

(अ) Naiṣ 1.60.

(आ) JS 360.6 (a. Śrī Harṣapaṇḍita).

Vasantatilakā metre.

It seemed as if the horse, repeatedly shaking his snout, was eager to tell the king about the glories of his speed, but kept silence thinking. "What need to tell ? He knows the mind of horses himself." (K. K. Handiqui).

14149*

चलानि ह्रीमानि षडिन्द्रियाणि
तेषां यद्यद् वर्तते यत्र यत्र ।
ततस् ततः स्रवते बुद्धिरस्य
छिद्रोदकुम्भादिव नित्यमम्भः ॥

(अ) MBh (MBh (Bh) 5.36, 46, MBh (R) 5.35.48, MBh (C) 5.1307) Cf. पञ्चेन्द्रियस्य मर्त्यस्य.

(आ) IS 2266.

(*a*) बलानि MBh (var.) ; हीना° or भीमा or इमा° [ह्री°] MBh (var.); यद्° [षड्°] MBh (var.).

(*b*) यद्वत् or यत् or यत्तद् MBh (var.) ; वर्धं° or यत° [व°] MBh (var.) ; यत्र तत्र or तत्र तत्र [य° य°] MBh (var.).

(*d*) सच्छिद्र° [छि°] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

The six sense-organs are restless. Wherever any of them operates, therefrom invariably escapes one's discernment like water from the holes of a jar

[The six senses are always restless. Through the most predominate one amongst them one's understanding escapeth in proportion to the strength it assumes, like water from a pot through its holes. (P. C. Roy).]

14150*

चलापाङ्गां दृष्टिं स्पृशसि बहुशो वेपथुमतीं
रहस्याख्यायीव स्वनसि मृदु कर्णान्तिकचरः ।
करौ व्याधुन्वत्याः पिबसि रतिसर्वस्वमधरं
वयं तत्त्वान्वेषान् मधुकर हतास् त्वं खलु कृती ॥

(अ) Śāk 1. 23 (in some texts 1. 22 or 1. 24). (Cf. A. SeharPé's Kalidasa-Lexicon I. 1 ; p. 18).

(आ) Amd 94. 210, KH 21. 4-7, Dhv *ad* 2. 20 (p. 108), Sāh *ad* 4. 263 (p. 111), JS 239. 8 (a. Kālidāsa) SkV 515 (a. Kālidāsa), SR 283.160 (a. Śāk), SSB 115. 3 (a. Kālidāsa), BPŚ 84, SG 81*b*, SB 3. 359, AlS 128.3-7.

(*b*) दृष्टः JS ; मृशसि [स्व°] SkV; °गतः [°चरः] Amd, DhV (var.), KH, SkV.

(*c*) करं Śāk (var.), SkV, Dhv, Sāh, AlS ; व्याधून्वन्त्याः JS, SSB.

(*d*) तु सुकृती [खलु कृति] Amd ; च सुकृति KH.

Śikhariṇī metre.

O Bee, you touch, time and again, her tremulous eye with fickle corners. Hovering close to her ear, you make a gentle hum as if one whispering a secret. You sip her lower lip, the essence of love, (though) she is waving her hands (to ward you off). You are (therefore) lucky; we are undone due to our search for truth (about her).

[Ah, happy bee ! how boldly dost thou try / to steal the lustre from her[1] sparkling eye ; / and in thy circling movements hover near, / to murmur tender secrets in her ear ; / or, as she coyly waves her hand to sip / voluptuous nectar from her lover lip ! / while rising doubts my[2] heart's fond hopes destroy / thou dost the fulness of her charms enjoy. (Sir Monier Monier-William).]

1. Śakuntalā's.
2. The King.

14151

चला लक्ष्मीश्चलाः प्राणाश् चञ्चलं रूपयौवनम् ।
अचला चलते पृथ्वी धर्म एको हि निश्चलः ॥

(आ) IS 2267, Subh 203. Cf. Nos. 14152–53.

(*a*) लक्ष्मी Subh ; प्राणा: Subh.

(*d*) °ऽपि [हि] Subh.

Lakṣmī is unstable, life is transitory, beauty and youth are ephemeral, the earth called *acalā* (immovable) also revolves ; it is *dharma* alone that is abiding.

14152

चला लक्ष्मीश्चलाः प्राणाश् चलं जीवितयौवनम् ।
चलाचले च संसारे धर्म एको हि निश्चलः ॥

(अ) Cr 366 (CVr 5. 20, CNP I. 44. CNP II. 59, CNI I. 308, CNT IV. 43, CNMN 42, CnT 18.5, CnT III. 7*b* 26, CPS 129.60), BhŚ 495, VC (VCsr 28.2, VCmr 28.72-3).

(आ) IS 2268, Subh 319, SSJ 23. 43, Sama 1 च 6, Cf. Nos. 14151 and 14153.

(*a*) चला च लक्ष्मी (°मी: CNM) चला प्राणा (°णम् CNM) CNI I, CNM; लक्ष्मी Subh; चला CPS.

(*b*) चले जीवितमन्दिरे (नीवि°; °र) CV (var.), Sama; चालं व चारूयौवनं (जीवित° CNM) CNI I, CNM; चलं यौवनजीवनम् CNP I; चलो देहोपि (ऽथ); VCsr; चञ्चले रति-यौवने (चलते र°) VCmr; चले CV (var.).

(*c*) चलश्चलति संसारो CNP I, CNM; चला-चलश्च (°लं) संसार: VCsr; सदा चलति संसारो VCmr; चलश्चलति CNMN; चलो CPS; हि [च] Subh; संसारं CNP II.

(*d*) धर्मकीता सदा स्थिरे VCmr; कीर्तिर्धर्मश्च नि° VCsr; धर्मम् CNI I.

Wealth is unstable, vital airs are transient, life and youth are also transitory. In this ever-changing world, *dharma* alone is stable.

14153

चला लक्ष्मीश्चलाः प्राणाश्　चलो देहोऽपि यौवनम् ।
चलाचलश्च संसारः　कीर्तिर्धर्मश्च निश्चलः ॥

(अ) VC (VCsr 28.2, VCmr 28.72-3).

(आ) IS 2269. Cf. Nos. 14151-52.

(*b*) चञ्चले रतियौवने VC (var.); °होऽथ [°होऽपि] VC (var.).

(*c*) सदा चलति संसारो VC (var.).

(*d*) धर्मकीर्ती सदा स्थिरे VC (var.).

Wealth is unstable, life is transient, body and youth are also transitory. The world is also ever changing. (Only) fame and righteousness abide.

14154

चला विभूतिः क्षणभङ्गि यौवनं
कृतान्तदन्तान्तरवर्ति　जीवितम् ।
तथाप्यवज्ञा　परलोकसाधने-
ष्वहो नृणां विस्मयकारि चेष्टितम् ॥

(अ) Cr 367 (CRr 6. 3, CPS 134. 3), Vet Hu MS 23. 5.

(आ) IS 2270, Subh 56, VS 3315 (a. Vyāsa).

(*a*) क्षणभङ्गयौवनं Vet.

(*b*) कृतान्तदन्तान्तरवृत्ति (°न्तरजीवितं च Vet) CR (var.), Vet; जीवितम् CR (var.).

(*c*) अवज्वा [अवज्ञा] Subh; परलोकसाधने Vet, IS, Subh, VS.

(*d*) नृ° अ° [अ° नृ°] Subh, IS, VS; अदो CR (var.); विस्मयकावि CR (var.).

Vaṁśastha metre.

Riches are unstable. youth perishes soon, life hangs in the jaws of Yama (death), still there is aversion to realise the next world. Oh, strange are the ways of men.

14155

··· ··· ··· ··· ··· ··· ··· ···
··· ·· ··· **चला हि प्राणिनां मतिः ।**

(अ) R (R (Bar) 2. 4. 20*d*, R (B) 2.4.20, R (R) 2.4.20, R (G) 2. 3. 20, R (L) 2. 6. 18).

(*d*) गतिः or स्थितिः [मतिः] R (var.).

Mind of the living beings is fickle.

14156**

चलितशिशुदशानां यौवनारम्भरेखा-
परिचयपरिचुम्बत्प्रेमकौतूहलानाम् ।
उचितसहजलज्जादुर्बला बालिकानां
गुरुजनभयभाजां केऽपि ते भ्रूविलासाः ॥

(आ) SkV 339 (a. Guṇeśvara), Prasanna 104*b* (a. Guṇeśvara).

(*a*) °रंभलेखा- Prasanna.

(*d*) तेंगे विलासा: Prasanna.

Mālinī metre.

Of girls no longer children, / their eagerness for things of love / beginning now with adolescence, / how sweet the eyebrow's play, though slight / from natural shame and fear of elders. (D. H. H. Ingalls).

14157**

चलितश्चकितच्छन्नः प्रयाणे तव भूपते ।
सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ॥

(अ) Vidy 890 (a. Śaṅkaramiśra).

O king, as you undertake an expedition, the Supreme being with thousand[1] heads, thousand eyes and thousand feet is stirred, astonished and goes into hiding.

1. Countless.

14158

चलितानेकपुरुषा सुबहूच्छ्रायकारिणी ।
श्रीः पिशाचीव संरक्ष्या गुणबन्धेन नित्यशः ॥

(आ) SRHt 206. 13 (a. Pañcatantra ; unknown).

The goddess of wealth (Lakṣmī) who brings about the fall a number of persons and imparts elevation to many, is retained with a bond of virtues, as a demoness assuming an immensely high form and thereby frightening many, is held with a network of ropes.

14159*

चलितोर्ध्वकबन्धसंपदो
मकरव्यूहनिरुद्धवर्त्मनः ।
अतरत् स्वभुजौजसा मुहुर्
महतः संगरसागरानसौ ॥

(अ) Śiś 16. 67.

(आ) Almn 193.

Viyoginī metre.

He crossed, again and again, oceans of massive battles with the might of his arms ; battles that were full of headless bodies leaping high and the paths wherein were blocked by troops arranged in *Makara* formations. (Oceans are full of rising waters and passages therein are blocked by herds of crocodiles).

14160

चलेत् सुमेरुर्विचलेच् च मन्दिरं
चलन्ति तारा ध्रुवचन्द्रमण्डले ।
कदापि कालश्चलते महोदधिर्
न साधुवाक्यं प्रचलेत् कदाचन ॥

(आ) IS 2271, Subh 122.

(*a*) स मेरुर् Subh.

(*b*) °मण्डलं Subh.

(*c*) चलने Subh.

(*d*) ॰चन: [क॰ च न] Subh.

Vaṁśastha metre

The (famed) Sumeru mountain may move, Mandara may shift its locale; the stars, the pole star and the orb of moon may also change their place; the dark ocean may some time deviate from its course, but the word of a virtuous man never changes (they are true to their word).

14161

चलेषु स्वामिचित्तेषु सुलभे पिशुने जने ।
यदि जीवन्त्यहो चित्रं क्षणमत्रानुजीविन: ॥

(आ) JS 432. 4 (a *Bhagavata Vyāsa*), SRHt 148.11, SR 97.2, SSB 383.2, SRK 109. 9 (a, Sabhātaraṅga) SSSN 169. 9.

(*d*) क्षणमप्यनु॰ SRHt ; क्षणमप्युपजी॰ SR, SSB, SRK.

As the minds of the masters are fickle and the tale-bearers abound, it is no small wonder if their dependents survive even for a while.

चलैर्विलोक्य स्थगितार्क॰ see No. 13684.

14162*

चाञ्चल्यं चरणौ विहाय नयनप्रान्तं प्रतिष्ठासते
वस्तुं वाञ्छति वाचि काचिदमृतस्पर्धाकरी माधुरी ।
कान्ति: काचन वक्षसो विजयते तन्व्या दुकूलाञ्चलं
तन्मन्ये दिवसै: कियद्भिरतनुर्जेता जगन्मण्डलम् ॥

(आ) SR 257.59, SSB 68.67, RJ 762.

Śārdūlavikrīḍita metre.

Forsaking the feet of the slim damsel, fickleness longs to depart to her eye-corners; extra-ordinary sweetness, the peer of nectar, craves for abiding in her speech; uncommon splendour of her breasts surpasses the silken robe; it is, therefore, my surmise that the formless Cupid would vanquish the universe in a couple of days.

14163

चाञ्चल्यं न तवास्ति लोचनयुगे लुप्तो गिरां चण्डिमा
नीरागौ रदनच्छदौ विलुलिता चित्रा च पत्रावलि: ।
कस्यैतत्तरुणस्य हन्त तपसा साफल्यमासादितं
येनैषा गजगञ्जितेव नलिनी तन्वि त्वमुत्ताम्यसि ॥

(आ) PV 476 (a. Mohana Ojhāka), SuSS 748.

(*d*) ॰मुत्तास्यसि PV (var.).

Śārdūlavikrīḍita metre.

O Slender one, your eyes are no longer restless, the harshness of your speech is gone, the lips are shorn of redness, the decorative paintings (on your body) are disarranged. Oh ! Who is the lucky youth whose penance has borne fruit, because of which you are wasting away yourself like a *nalini* (lotus) crushed by an elephant.

14164**

चाञ्चल्यं स्वदृशोरधोत्व पुरुषस्वान्तेङ्गितज्ञा भव
व्यक्तं चापि विमुञ्च मार्दवमथाकर्षोत्तरं कामिनाम् ।
किं पादार्पितदृष्टिरस्यसि कुचौ किं वापि धत्से मुधा
पुष्पालिङ्गनचुम्बनैर्घनपतीन् किं मङ्क्षु नोल्लुण्ठसि ॥

(आ) PV 327 (a. Rāmajit).

(a) °ष्ठान्तेसितज्ञा PV (var.).

Śārdūlavikrīḍita metre.

O Daughter, read through the fickleness of your eyes, grasp the gestures of men's hearts, give up your distinct tenderness, extort response from the lustful folks. Why do you (sit with) gaze fixed on your feet ? Do you bear the beautiful breasts in vain ? Why don't you rob the rich (of their wealth) by kisses and caresses ?

14165*

चाञ्चल्यमुच्चैःश्रवसस्तुरङ्गात्
कौटिल्यमिन्दोर्विषतो विमोहः ।
इति श्रियाऽशिक्षि सहोदरेभ्यो
न वेद्मि कस्माद् गुणवद् विरोधः ॥

(आ) SR 63. 23, SSB 328. 23, SRM 2. 1. 204.

(a) चांञ्च° SRM (Printing error).

Upajāti metre (Indravajrā and Upendravajrā)

Fickleness from the horse *Uccaiśravas*, crookedness from the moon, stupefaction from poison, Lakṣmī picked up these (traits) from her co-uterines. But wherefrom this aversion to the virtuous, I know not.

14166*

चाञ्चल्ययोगि नयनं
तव जलजानां श्रियं हरतु ।
विपिनेऽतिचञ्चलानाम्
अपि च मृगीणां कथं नु तां हरति ॥

(आ) Alk 215. 15-6, Rasagaṅgā 145. 5-6 and 535. 1-2 (88).

(d) मृगाणां कथं हरति Rasagaṅgā 145. 5-6, *(contra metrum)* ; मृगाणां कथं न Rasagaṅgā 535. 1-2.

Udgīti--āryā metre.

Your eye, endowed with fickleness, may surpass (lit. steal) the beauty of the lotuses.[1] How it is that it steals the splendour of the female deer as well, frolicking in the forest ?

1. Because they are close by.

14167

चाटतस्करदुर्वृत्तैस् तथा साहसिकादिभिः ।
पीड्यमानाः प्रजा रक्षेत् कायस्थैश्च विशेषतः ॥

(अ) Y 1. 336 (in some texts 1. 335), P (Pts 1.343, PtsK 1.390) (Cf. Mn 7.144, V (3.1, G 10.7-8, Vās 29.1, B 1. 18. 1, Āp 2. 10. 6).

(आ) SR 149. 299 (a. Y), SSB 473. 205, IS 2272

(a) चारत° SR (printing error).

(ab) °वृत्तमहासाह° Y (var.), IS.

(c) रक्ष्याः PtsK, Pts, SR, SSB.

(d) कूटच्छद्मादिभिस् तथा PtsK, Pts, SR, SSB.

(The king) should protect his subjects from the atrocities of the spies, swindlers rogues and robbers, and Kāyasthas[1] in particular.

1. One born from a Kṣatriya father and Śūdra mother.

14168*

चाटुक्रममनुरागं
प्रणयरुषो विरहजनितशोकार्तिम् ।
प्रकटयति वाररमणी
नटीव शिक्षाभियोगेन ॥

(अ) Kuṭṭ (Kuṭṭ (BI) 91, Kuṭṭ (KM) 91).

(आ) GVS 215.

(*a*) चाटूक्ति सानुरागं (KM) (var.), GVS.

(*c*) विदधाति [प्र°] Kuṭṭ (KM) (var.), GVS.

Āryā metre.

Like an actress a harlot, by virtue of her training, displays (in succession) attachment preceded by flattery, love, resentment, grief and agony caused by separation.

[A venal beauty, you must know, good sir, speaks ordinarily with the art of an actress on the stage; she is prodigal in flattery and reverence, in speeches warmed by love and loathing, and in cries of passion and of grief. (E. Powys Mathers)]

14169

चाणक्यनाम्ना तेनाथ शकटालगृहे रहः ।
कृत्यां विधाय सहसा सपुत्रो निहतो नृपः ॥

(आ) Daś *ad* 1.68 (p. 34).

Thereafter he, Cāṇakya by name, resorting to magic, suddenly killed in private the king alongwith his son, in Śakaṭāla's house.

[Thereafter that man named Cāṇakya rashly killed the king and his son using *kṛtyā*.[1]]

1. A female deity worshipped for others' destruction.

MS–VIII. 36

14170

चाणक्यमाणिक्यमिदं कण्ठे बिभ्रति ये बुधाः ।
ग्रथितं भोजराजेन भुवि तैः किं न प्राप्यते ॥

(अ) Cr 368 (CRr 8 135 ; closing verse).

(*a*) चाणिक्य CR (var.).

(*b*) कुर्विन्ति [बि°] CR (var.).

(*c*) प्रहितं CR (var.).

(*d*) तेषां वद्वये ह्रयं C (var.) (*sic !*) ; किं प्राप्यते न तैः CR (var.) ; के [किं] CR (var.).

Wise men who retain in throat (commit to memory) these ruby-like verses of Cāṇakya, compiled by king Bhoja,[1] what is there on the earth that they do not achieve ?

1. Literal translation : The wise who wear round the neck this ruby of Cāṇakya, strung by king Bhoja.

14171

चाणक्यविज्ञो नवनन्दवंशं
प्रवृद्धसाम्राज्यमहाप्रभावम् ।
समूलघातं सहसा जघान
बुद्धिप्रभावो यदि दुष्करं किम् ॥

(आ) SSB 365. 4.

Upajāti metre (Indravajrā and Upendravajrā).

The actute Cāṇakya forcibly destroyed, root and branch, the dynasty of the nine Nandas along with their mighty empire and great authority. What is hard to do, if one has the might of wisdom ?

14172*

चाणक्येन स्वयं प्रोक्तो राजनीतिसमुच्चयः ।
तदहं संप्रवक्ष्यामि नराणां मतिवृद्धये ॥

(अ) Cr 369 (CLr 1. 2 ; introductory stanza).

(*a*) चाणिक्येन (°णा°; °न°; °क्ये°; °णाक्ये°) CL (var.) ; प्रोक्तं CL (var.).

(*b*) नीतिशास्त्रसमुच्चयः (°यम्) CL (var.).

(*c*) तमहं CL (var.); संप्रवक्षामि CL (var.) ; श्रोतुमिच्छयामि [सं°] CL (var.).

(*d*) बृद्धिवर्द्धनं [मति°] CL (var.).

Cāṇakya himself has spoken a lot on the science of polity. That I will explain for the enrichment of men's understanding.

14173*

चाणक्यो नक्तमुपयात् नन्दक्रीडागृहं यथा ।
शशिकान्तोपलच्छन्नं विवेद पयसां कणैः ॥

(आ) KāBh 3. 13.

As Cāṇakya entered the pleasure-house of Nanda at night, he was convinced by the drops[1] of water (trickling from it) that it was made of (lit. covered with moon-stones).

1. It is believed that moon-stone oozes water in moon-shine.

14174*

चाणक्यो नीतिसामर्थ्याद् राक्षसीयानभेदयत् ।
भेदो विभीषणस्याभूद् रावणाद् दैवयोगतः ॥

(आ) AA 100. 7-8 (AA (ALed) 125.1-2).

Cāṇakya split the partisans of Rākṣasa by the might of his strategy. Vibhīṣaṇa's split from Rāvaṇa occurred by accident.

[Cāṇakya created rift among men of Rākṣasa by contrivance. The saplit between Vibhīṣaṇa and Rāvaṇa sprang by providence.]

चाणिकामाणिक्यमिदं see No. 14170.

चाणिक्येन स्वयं प्रोक्तो see No. 14172.

14175

चाण्डालश्च दरिद्रश्च द्वावेतौ सदृशाविह ।
चाण्डालोऽपि दरिद्रोऽपि सर्वकर्मसु निन्दितौ ॥

(आ) SMa 2. 34, SRK 58. 19 (a. Sphuṭa-śloka), VP 8. 35.

(*d*) निन्दितः SRK.

A *Caṇḍāla* and a poor man, both these are (considered) similar in the society. The *Caṇḍāla* is condemned in all his actions, so is the poor.

14176*

चाण्डालानां सहस्रे च सूरिभिस्तत्त्वदर्शिभिः ।
एको हि यवनः प्रोक्तो न नीचो यवनात्परः ॥

(अ) Cr 370 (CVr 5, CPS 258.102).

(आ) IS 2273, Sama 1 च 7 and 2 न 9.

(*a*) सहस्रश्च CV, CPS, Sama 1 ; सहस्रैश्च Sama 2.

(*b*) संमितस् [सू°] CV (var.).

(*c*) समो [एको] CV (var.) Sama 2 ; ययनः *(sic !)* CV (var.) ; प्राप्तो Sama 1.

(*d*) यवनात CV (var.).

Of the thousands of *Caṇḍālas* only one is called (condemned as) Yavana by the wise who have realised **the**

truth. There is none more lowly than a Yavana.

14177

चातकः स्मरते मेघान् मयूरोऽपि पुनः पुनः ।
विरहिणी स्मरेद् भर्तुस् तथाहं तव दर्शनम् ॥

(अ) MK (MK (S) 181, MK (G) *ad* 78) ending

The Cataka remembers the clouds, the peacock also does it over and again. A woman in separation remembers her husband, so do I long to see you.

चातकः स्वानुमानेन see No 14178.

14178

चातकः स्वास्यमानेन जलं प्रार्थयतेऽम्बुदम् ।
स तूदारतया नित्यं प्लावयत्यम्बुना महीम् ॥

(आ) JS 69. 1, PdT 192, ŚP 770, Any 18. 146, SSpr 32, SR 211. 2, SSB, 590. 2, SRM 2. 2. 388, (Cf. Ro 2. 106).

(*a*) चातक PdT (var.), स्वानु° JS, PdT, ŚP, Any, SSPr, SR, SSB, SRM.

(*b*) ऽम्बुदात् PdT, ŚP, Any, SSpr, SR, SSB, SRM.

(*c*) स्वौदार्य° [तू°] JS (var.), PdT, Any, SSpr, SR ; स्वोदार्य° ŚP, SSB, SRM ; सर्वा° [नि°] ŚP, SSpr, SR, SRM ; सर्वान् SSB.

(*d*) °म्बुदो Any

The *Cataka* bird solicits the cloud for water proportionate to the capacity of its beak ; but 'he' (the cloud), out of generosity, invariably floods the earth with water.

14179

चातक जलधिप्रमुखान्
अपि विगणय्य किम्पचत्वेन ।
प्रार्थयसिन्द्रादथवा
मरणं शरणं समाश्रयसे ॥

(आ) SSB 616. 10.

Upagīti-āryā metre.

O Cātaka, ignoring (the sources of water) with ocean foremost amongst them because of their miserliness, you pray to Indra (for it) or resort to death.

14180

चातक तात कियद् भवता
पातकमतुलमकारि ।
नवजलदादपि चञ्चुपुटे
यत् तव न पतति वारि ॥

(आ) VS 684. Cf. Ro 2. 106.

(*d*) न [वारि] VS (var.).

Āryā metre.

Dear Cātaka, what a grave sin you have committed that not (a drop of) water falls in the cavity of your beak even from a fresh cloud ?

14181

चातक धावसि किं घनबुद्ध्या
करिणमुदीक्ष्य भ्रमयातः ।
न हि दास्यति स त्वत्सदृशानां
गजपतिदानं मधुपकुलेभ्यः ॥

(अ) Ava 237.

Āryā metre.

O Cātaka, why do you, caught in confusion, run after it on seeing an elephant thinking it to be a cloud. It will not give any thing to the likes

of you, the lordly elephant gives ichor to the swarms of bees only.

14182

चातक धूमसमूहं दृष्ट्वा
मा धाव वारिधरबुद्ध्या ।
इह हि भविष्यति भवतो
नयनयुगादेव वारि परम् ॥

(आ) JS 84. 1, ŚP 857, SSH 1. 59, Any 72.158, SR 226. 152 (a. ŚP), SSB 615. 5, Vidy 957, SRK 190. 6 (a. Śārṅgadhara), RS 412, SRM 2. 2. 444, VP 10.42, Cf. RO 2. 106.

(*b*) °बुद्धया Vidy ; °बुत्थ्या SRK.

(*c*) पतिष्यति [भ°] Any, Vidy (but some texts as above).

(*d*) °युगादपि परं वारि Vidy, वारिणां पूर: SSH, SR, SSB, SRK, SRM.

Āryā metre (in SSH, Gīti-āryā metre).

O Cātaka, do not rush to it on seeing a column of smoke, thinking it to be a cloud. It is rather from your eyes that water will flow here, (not from the cloud).

14183

चातकपोतकसंघो
घनाघनालीमिवोद्दामम् ।
श्रीभूपमण्डलमणे
तव नित्यं भावये भव्यम् ॥

(आ) SSN 12 (a. Mauni-Raṅganatha).

(*b*) °घनालि SSS (MS) (*contra-metrum*).

Upagīti-āryā metre.

O gem of kings ! I always wish you immensely well as does a flock of young Cātakas to a row of dense clouds.

14184

चातकस्त्रिचतुरान् पयःकणान्
याचते जलधरं पिपासितः ।
सोऽपि पूरयति भूयसाम्भसा
चित्रमत्र महतामुदारता ॥

(अ) Pūrvacātakāṣṭaka (KSH 237) 2.

(आ) SR 49.160, SSB 360.164, IS 2274, AIK 370. 12–3, SH 937, 179 Kuv 67. 130 (p. 151), Rasagaṅgā 681. 13-14, AIS 164. 12-5.

(*a*) °चतुर: AIK.

(*b*) पिपासया (°साय) SR, SSB, AIK, SH, Kuv, Rasagaṅgā, AIS.

(*c*) विश्वम्भसा [भू°] SR, SSB, IS, SH, Kuv, Rasagaṅgā, AIS.

(*d*) हन्त हन्त [चि°] SR, SSB, IS, AIK, SH, Kuv, Rasagaṅgā, AIS.

Rathoddhatā metre.

The thirsty *Cataka* begs from the cloud three or four drops of water ; / and it satisfies him with an abundant stream ; wonderful indeed is the generosity of the great ! (Cowell).

14185

चातकस्य खलु चञ्चुसंपुटे
नो पतन्ति यदि वारिबिन्दवः ।
सागरीकृतमहीतलस्य किं
दोष एष जलदस्य दीयते ॥

(आ) ŚP 854, Any 72. 163, SR 212. 25, SSB 591.31, SRK 189.3 (a. Śārṅgadhara), RS 407, SRM 2. 2. 127, Cf. RO. 2. 106.

(*a*) मुख° [ख°] Any, SRM.

(*b*) किल [य°] SR, SSB, SRK.

(*d*) एव Any (var.), SRK, SRM.

Rathoddhatā metre.

If drops of water do not fall in the cavity of the Cātaka's beak, is it a fault of the cloud that turns the earth into an ocean (with copious rain) ?

14186

चातकेन तृषार्तेन यत्पीतं क्षारमम्बुधौ ।
तदेव हि दहत्यन्तः पुनः पानस्य का कथा ॥

(आ) Vidy 68.

The brackish water that was drunk by the Cātaka, restless with thirst, in the ocean, that itself is causing it burning inside. There is no question of its drinking it again.

14187

चातकेन तृषितेन यदम्भो-
बिन्दुमात्रममलं परिलब्धम् ।
दैवतस्तदपि वातनिपाताद्
अन्यतः पतितमास्यमपास्य ॥

(अ) Ava 238.

Svāgatā metre.

The mere drop of clear water that the thirsty Cātaka was (destined) to receive, that too, as ill luck would have it, fell aside, under the impact of wind, leaving its mouth (awaiting).

14188**

चातुर्यस्यैकचिह्नं फलममलगिरां मूलमुत्तापशान्तेः
पद्मायाः सप्रसादं स्थलमपि च रुचां कोशभूतं फलानाम् ।
शृङ्गारस्यातिमानं शरदमृतकरस्पर्धि सौभाग्यसिन्धोर्
आस्यं तस्याः सहास्यं मनसि न मृदुले कस्य लास्यं तनोति ॥

(आ) SR 263. 206, SSB 81. 92, RJ 902 (=6.15).

(*c*) °मान्यं SSB.

Sragdharā metre.

In whose tender heart the smiling face of her, a (veritable) ocean of beauty, does not cause joy ? – face, which is the sole symbol of amiability, fruit of faultless speech, cause of allaying agony, benevolent abode of fortunes and charms, the very treasure of rewards, high standard of the sentiment of love and the peer of the autumnal moon.

14189

चातुर्वर्ण्यं तथा वेदाश् चातुराश्रम्यमेव च ।
सर्वं प्रमुह्यते ह्येतद् यदा राजा प्रमाद्यति ॥

(अ) MBh (MBh (Bh) 12.92.7, MBh (R) 12. 91. 7, MBh (C) 12. 3409).

(आ) SRHt 67. 28 (a. MBh) and 88. 2 (a. MBh), SSSN 74. 2.

(*a*) चतुर्वर्णं तथा वेदास् MBh (var.); त्रयो [त°] MBh (var.).

(*c*) सर्वमेतत् प्रमुह्येत MBh (var.), SRHt, SSSN ; प्रमुच्यते (°ह्यति) MBh (var.) ; तदा or तच्च [ह्ये°] MBh (var.).

(*d*) यदि MBh (var.); प्रमुह्यति MBh (var.), SRHt.

When the king swerves from his duty, the four *varṇas* (castes), Vedas and four *āśramas* (stages of life) – all this goes haywire.

14190

चातुर्वर्ण्यं त्रयो लोकाश् चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिध्यति ॥

(अ) Mn 12. 97.

(आ) SRHt 5. 1 (a. Mn).

(इ) SS (OJ) 44.

(*a*) °वर्णांन् SS (OJ) (var.); तथा [त्र°] SS (OJ).

(*b*) स्मृतिश्चत्वारश्चाश्रमः (°र आश्र°) Mn (var.).

(*c*) भवत् Mujh; भवाम् SS (OS) (var.); भविष्यच् च Rāghavānanda's and Nandana's commetary, SS (OJ) SRHt; भवद्भविष्यच् च Mn (var.).

(*d*) वेदे प्रतिष्ठितम् SRHt.

The four castes, the three worlds, the four orders, the past, the present and the future are all severally known by means of the Veda. (G. Bühler).

14191-92

चातुर्वर्ण्यहितार्थाय कर्तव्यं राजसूनुना ।
नृशंसमनृशंसं वा प्रजारक्षणकारणात् ॥
दातकं वा सदोषं वा कर्तव्यं रक्षता सदा ।
राज्यभारनियुक्तानाम् एष धर्मः सनातनः ॥

(अ) R (R (B) 1. 25. 17*cd*-19*ab*, R (R) 1.25.17*cd*-19*ab*, R (B) 1.24 15*cd*+ 670* + 1. 24. 16 *ab*, R (G) 1. 28, 15*cd*–17*ab*, R (L) 1.23.15*cd*–17*ab*).

(आ) IS 2275-6.

(*a*) चतुर्वर्ण्° R (var.); हितार्थं हि R (var.), IS; प्रजानां हि (तु or च) हित (°तां) नित्यं or प्रजानां च हितार्थं च R (var.).

(*b*) राजसूनुभिः R (var.).

(*c*) पापं वापि or अनृण वापि [न°] R (var.); राजवंशेभिजातानां R (var.).

(*e*) सदोषं वाप्यदोषं R (var.); पावनं [पात°] R (var.); सुदोषं [स°] R (var.).

(*f*) नात्र संशय R (var.); °सता (°तां) R (var.); यक्षया तदा R (var.); रक्षसा तदा R (var.).

(*g*) राजवंशोभि (°शा°; हि; प्र); जातानाम् R (var.); राज्यभारं (°भार° °रे) or राजधर्मं R (var.).

(*h*) एव R (var.); सनातन R (var.).

A prince may do cruel or kind deeds for the welfare of the four castes and for the protection of his subjects.

While guarding (the subjects), he may do sinful or improper act. This is the eternal duty of persons entrusted with the duty of administration.

14193*

चात्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।
अल्पप्रज्ञैः सह मन्त्रं न कुर्यान्
न दीर्घसूत्रैरलसैश्चारणैश्च ॥

(अ) MBh (MBh) (Bh) 5.33.58, MBh (R) 5. 32, 73, MBh (C) 5. 1039).

(आ) IS 2235.

(*a*) ऽपि or हि [तु] MBh (var.).

(b) विद्यात् or जह्यात् or विद्वान् [विद्या°] MBh (var.)

(cd) अ° न दीर्घ° tr. MBh (var.).

(c) प्रकुर्यात् [न कु°] MBh (var.).

(d) °रथसैश् [°अल°] MBh (var.); अशनैश् or अबलैश् [चा°] MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Learned men have declared that a king, although powerful, should never consult with these four, viz. men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers. (P. C. Roy).

14194*

चादय इति यत्र स्याद्
उत्तरमथ तत्र कीदृशः प्रश्नः ।
कथय त्वरितं के स्युर्
नौकाया वाहनोपायाः ॥

(आ) SR 200. 43, SSB 557. 44.

Āryā metre.

What sort of question could it be where '*Cādayaḥ*' is the answer[1] ? Tell quickly, what could be the means of propelling a boat[2] ?

1. *Ke nipātāḥ* ? What are the indeclinables. Answer : '*Ca*' and others.

2. Ke nipātāḥ : Those which are dropped in water—oars.

चान्द्रायणसहस्रं तु see No. 6005.

14195**

चान्द्रायणसहस्रेण यः कुर्यात् कायशोधनम् ।
पिबेद् यश्चापि गङ्गाम्भः समौ स्यातामुभावपि ॥

(अ) VCsr 15.6. Cf. No. 6005.

(आ) IS 2277.

(a) °सहस्राणां VC (var.).

(b) यत् VC (var.); °शोषणम् VC (var.).

(d) समा VC ((var.); स्यात or सत्यम् or सत्वाव् VC (var.).

One who purifies his body by a thousand moon-fasts, and one who merely drinks the water of the Gaṅgā, —there shall be no difference between these two. (F. Edgerton).

14196*

चान्द्रीं लेखां दशति दशनैर्दारुणः सैंहिकेयो
नव्यां वल्लीं दवदहनकश्चान्दनीं दन्दहीति ।
अप्युन्मत्तः कुवलयमयीं मालिकामालुनीते
मूलादुन्मूलयति नलिनीं दुष्टहस्ती करेण ॥

(अ) Prasannarāghava 6. 32.

(आ) SR 178, 1006 (a. Pra°), SSB 516. 1006.

Mandākrāntā metre.

Ruthless Rāhu cuts the streak of the moon with his teeth; forest-fire burns completely the tender creeper of sandlawood ; the restive elephant plucks in intoxication the row of blue lotuses and roots out the lotus-plant with his trunk.

14197*

चान्द्री कलेव शरपाण्डुरगात्रलेखा
तन्वी विभाति मिथिलाधिपतेस्तनूजा ।
लक्ष्मीमयं च रचिताञ्जलिरातनोति
पद्माकरस्य विनिमीलितपङ्कजस्य ॥

(अ) ĀŚ 5. 30.

Vasantatilakā metre.

Like a fragment of the Moon, the daughter of the Lord of Mithilā shines with her slender frame of body, white as *Kuśa*-grass[1]; and, this, our master, with his folded palms of hands, puts forth the display[2] of a lotus-tank full of lotus buds. (C. S. Sastri).

1. Reed.
2. Splendour.

14198

चापं पुष्पमयं गृहाण मकरः केतुः समुच्छ्रीयतां
चेतोलक्ष्यभिदश्च पञ्च विशिखाः पाणौ पुनः सन्तु ते ।
दग्धा कापि तवाकृतेः प्रतिकृतिः कामोऽसि किं गूहसे
रूपं दर्शय नाऽत्र शंकरभय सर्वे वयं वैष्णवाः ॥

(आ) KāvR 163, KH 17.6–8.

(*a*) °मुत्थीय° KH.

(*b*) चैते ल° KH.

Śārdūlavikrīḍita metre.

(O Cupid), take up the flowery bow, hold aloft the Makara[1] banner, let the five arrows piercing the target of heart be again in your hand. A certain replica of your form was burnt. You are Kāma, why do you hide yourself ? Show yourself. There is no fear here from Śaṅkara (to you). We all are Vaiṣṇava-s.[2]

1. Makara is an emblem of Cupid.
2. Devotees of Viṣṇu, kind and harmless.

14199*

चापं मुष्टिर्भवान्याः सरसिजमुकुलश्रीः कथं वा विधत्ते
प्रत्यालीढं कथं वा रचयतु मणिमन्नूपुरो वामपादः ।
इत्थं यावद्वितर्कं विदधति विबुधास्तावदग्रे य आसीद्
बाणाग्निः प्लुष्टदैत्यो मयपुरमथने धूर्जटेः सोऽवताद्वः ॥

(आ) Skm (Skm (B) 80, Skm (POS) 1. 16. 5).

(*b*) रचयति Skm (var.).

(*c*) यदासीदत् Skm (var.).

(*d*) बाणग्नि: Skm (B) (Printing error), °पुरदहने [°मथने] Skm (POS).

Sragdharā metre.

'How will Bhavānī's fist, delicate like a lotus-bud, wield the bow and how her left foot with anklet of gems, would strike the '*Pratyālīḍha*[1] posture' ? When the gods were thus reflecting, just then the fire of Śiva's arrow, which appeared in front, reducing the demons to ashes at the destruction of Maya's[2] city, may protect you all.

1. A particular posture in shooting.
2. Name of a demon.

14200**

चापः क्ष्माधरपतिः फणिनां पतिर्ज्या
बाणः पुराणपुरुषस्त्रिदशाः सहायाः ।
ईशः पुरामिति पुरां तिसृणां विजेता
पुष्पायुधः पुनरयं त्रिजगद्विजेता ॥

(आ) Skm (Skm (B) 467, Skm (POS) 1, 94 2) (a. Bhavānanda),

Vasantatilakā metre.

With the lord of mountains (Himālaya) as bow, the lord of serpents (Vāsuki) as arrow, and the deities as companions, the Primordial Puruṣa Tripurari (lit. the lord of cities) conquered only three cities, but the Cupid (with his missiles of flowers) conquered all the three worlds.

14201**

चापच्युतेव गुलिका
विपति जवाद्याति दूरदेशं या ।
तारा रणाय गन्तुर्
वामा श्यामा तु मरणाय ॥

(आ) ŚP 2712.

Āryā metre.

The star, which, like a ball shot from the bow, speedily goes afar in the sky, presages a battle for the traveller, in case it is to his left, and death if it is blue in colour.

14202

चापमानय सौमित्रे शरांश्चाशीविषोपमान् ।
क्रूरस्य चोग्रदण्डस्य लोकोऽयमनुवर्तते ॥

(अ) Cr 1460 (CRP 8.123, CRB 8.125, CRBh I 8.135). Cf. No. 14203.

(*b*) शराश् CRBH I.

Lakṣmaṇa ! bring me the bow and serpent-like arrows. This world obeys him alone who is ruthless and awards severe punishment.

14203

चापमानय सौमित्रे शरांश्चाशीविषोपमान् ।
समुद्रं शोषयिष्यामि पद्भ्यां यान्तु प्लवङ्गमाः ॥

(अ) R (R Bar) not yet issued; R (B) 6.21.22 R (R) 6.21 23), Han 7. 18.

(आ) SRHt 81. 2 (a. Śri Rāmāyaṇa), Pras 1. 2. Cf. No. 14202.

(*b*) राघवेऽधिज्यधन्वनि Han.

(*c*) सागरं [स°] SRHt.

(*d*) पदा गच्छन्तु वानराः Han.

Lakṣmaṇa ! bring me the bow and serpent-like arrows. I will turn the ocean dry. Let the monkeys cross it on foot.

14204

चापलं साहसिकता शाकिनीसंवरादरः ।
दोषाः स्त्रीणां त्रयः प्रायो लोकत्रयभयावहाः ॥

(अ) KSS 7. 37. 170.

(*b*) °नी शंबरादयः KSS (AKM).

Women generally have these three faults, terrible to the three worlds—flightiness, recklessness and a love for the congregation of witches. (C. H. Tawney).

14205

चापलाद् वारयेद् दृष्टिं मिथ्यावाक्यं च वारयेत् ।
मानवे श्रोत्रिये चैव भृत्यवर्गे सदैव हि ॥

(अ) Cr 1461 (CRT 4. 12), GP 1.111.28. Cf. Crn 85.

(*a*) The Tibetan text suggests according to S. Pathak : चापल्यमश्रयेत् यो वा.

(*b*) The Tibetan text suggests according to S. Pathak : तथैव च [न चा°]; चाब्रवीत् CRT (?).

(*d*) सुखायते CRT (?) My changes in *b* and *d*.

One should invariably turn away one's eye from wantonness before a learned Brāhmaṇa and one's dependents, and should desist from (uttering) false words to them.

14206

चापल्यं लौल्यतां कोपं परिशून्यं च मत्सरम् ।
मूर्खं बालं च सर्पं च ब्राह्मणं नृपतिस्त्रियम् ॥

(आ) CR 2155 (CNP II 135 *ab/dc*, CM 209).

(*a*) °ता [°तां] CNP II.

(*b*) मूर्खं परिशून्य म° CNP II.

(*c*) मूख CNP II ; सर्पं CNP II.

One should avoid rashness, fickleness, anger, sterile jealousy, a fool, a child, a snake, a Brāhmaṇa and king's wife.

चापल्यमश्रयेत् यो वा see No. 14205.

14207

चापस्तेन निपीडितो रणरसः सद्योऽगलद्विद्विषां
दूराकृष्टिरकारि तेन धनुषो निष्पन्दताभूद् द्विषाम् ।
लक्षं प्राप्यत मार्गणैः परबले तस्याभवत्तद्यशः
पञ्चत्वं रिपुषु स्थितं स नृपतिर्लेभे न संख्यान्तरम् ॥

(अ) JS 346.69 (a. Subandhu).

Śārdūlavikrīḍita metre.

He held fast the bow, the zest of his foes to fight instantly vanished. He stretched the bow afar, the enemies became motionless. His arrows hit the mark in the rival forces, that brought him fame (lit. turned into his fame). Death *(pañcatva)* came (lit. stood) to his enemies, he did not get another battle (to fight thereafter).

14208

चापस्यैव परं कोटि- विभवत्वं विराजते ।
यस्माल् लभन्ते लक्षाणि निर्गुणा अपि मार्गणाः ॥

(आ) SkV 1659.

Pre-eminent above all is the power of the bowtip [or : wealth to be counted in ten millions] of a bow, since from it arrows [or : suppliants] cast from the string [or : even without virtue] reach their mark [or : get hundreds of thousands (of gold pieces)]. (D. H. H. Ingalls).

14209

चापाकृति धनुर्मासे मकरे कुण्डलाकृति ।
कुम्भे शीतमशीतं वा मीने शीतनिवारणम् ॥

(आ) Sama 2 म 9, SRM 2. 2. 604.

In the month (when the sun is) in the sign of zodiac *Dhanuḥ*[1], one assumes the form of a bow (due to cold) ; (when) it is in *Makara*[2], one takes to the form of earring ; (when) it is in *Kumbha*[3], it is sometimes cold and sometimes hot, and (when) it is in *Meena*[4], the cold disappears.

1. Sagittarius.
2. Capricorn.
3. Aquarium
4. Piscas.

14210

चापाचार्यस्त्रिपुरविजयी कार्त्तिकेयो विजेयः
शस्त्रव्यस्तः सदनमुदधिर्भूरियं हन्तकारः ।
अस्त्येवैतत् किमु कृतवता रेणुकाकण्ठबाधां
बद्धस्पर्द्धस्तव परशुना लज्जते चन्द्रहासः ॥

(अ) Bālarāmāyaṇa 2. 37.

(आ) Amd 24. 35 and 154. 392, Kpr 7. 201 and 230 (beginning only),

AIR 371, VyVi *ad* 2 (p. 234), KāP *ad* 7.4 (p. 202 and p. 219), KHpk 232,310, Vakrottjīvitā (CbSS) 1.66, AIS 257.8-11, S.ऱ 360.34 (a. Bala), SSB 247. 34 (a. Rājaśekhara).

(*a*) कार्तवीर्यो SR, SSB, Vak.

(*b*) शब्दव्य° Amd (var.).

(*c*) ग्रस्त्वे° SR, SSB, VyVi, Vak ; अस्त्ये° (°स्त्यै°) Kpr, KāP, AIS ; कृतवतो SR, SSB.

(*d*) स्पर्ध° Amd (154.392), SR, SSB, KPr, ALR ; पर्शु° Amd (var.).

Mandākrāntā metre.

Your coach in archery, was the destroyer of the three cities, —your subduable was Kārttikeya—your abode too, the Ocean forced by your weapons, —and this Earth an object of gifts (to be given away) for you ; —though all this is so, yet my sword the *candrahāsa* is ashamed at ever having competed with your axe, which cut off the head of Reṇukā. (G. Jhā).

14211

चापोत्क्षेपापसर्पद्वलयफणिगुणोत्तंसिताशाङ्गभित्ति-
प्रत्यालीढानुबन्धोच्छलितजलनिधिव्याप्तवेलोपकण्ठम् ।
उन्मीलद्भालवह्नि क्रमशिथिलजटालम्बिगङ्गेन्दुलेखं
भूयाद्वश्चन्द्रमौलेर्मयनगरभिदः सौष्ठवं मङ्गलाय ॥

(आ) Skm (Skm (B) 72, Skm (POS) 1. 15. 2) (a. Jalacandra).

(*c*) °जूट° [°लम्बि°] Skm (POS).

Sragdharā metre.

May the excellence of the moon-crested god, who destroyed Maya's town, be propitious for you ; excellence—wherein the regions of his eye-corners were provided with ear-rings of the wreaths of snakes, worn as armlets, that crawled as he raised up the bow, the sea-shore submerged in the sea-water leaping as a consequence of his striking the *pratyālīḍha* posture (to shoot at it), the forehead fire shot up and the Ganges and the moon-crescent rested on his matted hair, loosening successively.

14212**

चामरं श्रीकरं दिव्यं राज्यशोभाकरं परम् ।
सिंहासनं सुखैश्वर्य- करं लोकानुरञ्जनम् ॥

(आ) ŚP 1413, SR 145. 107 (a. ŚP), SSB 465.1 *ab* and 465.1 *ab*.

(*b*) राज° ŚP.

(*cd*) in fist SSB 465. 1 निषेवितुमिव स्वच्छं, यशः समुपतिष्ठते.

(*cd*) in second SSB 465.1 यत्रासीनः सुराधीश-पदम्भूषयते नृपः .

The divine chowrie lends grace and imparts immense grandeur to the kingdom. The throne brings about happiness and supremacy (to the king) and serves to please the people.

14213*

चामराणि सुराध्यक्ष भवन्ति शुभकर्मणाम् ।
पूर्णेन्दुमण्डलाभेन रत्नांशुकविकाशिना ॥

(अ) Matsya-pur 212. 13.

O chief of deities (Indra), men of pious acts have chowries that resemble the orb of full moon and shine like gems and silken cloths.

14214

चामीकरस्य खलु गौरगुणं समेत्य
त्रैलोक्यमल्पमवगत्य दधासि गर्वम् ।
रीते यदैव निकषे विदुषा निघृष्टा
श्यामं वमन्त्यणुक एकपदे तदा स्याः ॥

(आ) AnyT 1. 42.

Vasantatilaka metre.

O Brass, you have certainly become vain on acquiring the bright (yellow) colour of gold, and treat the three worlds as of no consequence. But the moment an intelligent person rubs you on the touchstone, you will become small (worthless) all at once, revealing your (inherent) darkness.

14215

चारचक्षुर्नरेन्द्रस्तु सम्पतेत् तेन भूयसा ।
अनेनासम्पतन् मार्गात् पतत्यन्धः समेऽपि हि ॥

(अ) KN (KN (ĀnSS) 13. 31, KN (TSS) 13. 31, KN (BI) 12. 30).

(*a*) नरेन्द्रः स्यात् KN (BI).

(*c*) मौढ्यात् [मा°] KN (BI).

Spies are the eyes of the ruler of earth ; he should always look through their medium ; he that does not look through the medium, stumbles down, out of ignorance, even on level grounds ; for he is said to be blind. (M. N. Dutt).

चारणानामचरणा See Nos. 14091.

14216

चारणैर्वन्दिभिर्नीचैर् नापितैर्बालकैरपि ।
न मन्त्रो यतिभिः कार्यः सार्धं भिक्षुभिरेव च ॥

(अ) P (PP 551, Pts 5. 66, PtsK 5. 55, PM 5. 33). Cf. No. 13941.

(आ) IS 2278, Sama 2 न 42, SRM 1. 3. 89.

(*b*) मालिकैर् [बा°] PtsK, Sama.

(*c*) मन्त्रं मतिमान् कुर्यात् PtsK, Pts, IS, Sama, SRM.

(*d*) स्त्रीभिर् [सा°] SRM.

All advice you make discard / from a barber, child, or bard, / monk or hermit or musician, / or a man of base condition. (A. W. Ryder).

14217

चारप्रचारकुशलः प्रणिधिप्रणयात्मवान् ।
षाड्गुण्यविधितत्त्वज्ञ उपायकुशलस् तथा ॥

(अ) Viṣṇudharmottara 2. 6. 6.

(आ) ŚbB 2. 52.

(*b*) प्राणिभिः प्रणयात्मकः ŚbB.

(*d*) °ज्ञश् चोपा° ŚbB,

A king should be adept in assigning the spies and should have trusted envoys. He should be (addedly) proficient in the application of six measures and four means of royal policy.

14218**

चारभदचोरचेटक-
नटविटनिष्ठीवनशरावम् ।
कश्चुम्बति कुलपुरुषो
वेश्याधरपल्लवं मनोज्ञमपि ॥

(आ) AA 17. 17-18, AA (AL ed. 19. 17-8).

(*a*) चारशठचोर° AA (var.); °चोर° AA.

(*b*) विटनट° AA (var.).

(*c*) कुलपुत्रो AA (var.).

(*d*) मधुरमपि AA (var.).

Udgīti-āryā metre.

Who of noble descent would ever kiss the sprout-like lower lip of a harlot, even if it is heart-captivating ? It serves as a spittoon for the spies, soldiers, thieves, servants, actors and rogues.

14219

चारान् विचार्य दैवज्ञैर् वक्तव्यं भूभुजां फलम् ।
ग्रहचारपरिज्ञानं तेषामावश्यकं यतः ॥

(अ) Kalivi 14.

(आ) SRK 252. 8 (a. Kalivi).

(*b*) भूभृतां Kalivi (var.), SRK.

(*c*) गृहाचार° SRK.

The soothsayers should convey to the king the result (of their reading) after deliberating on the movements (of the planets), because a deep knowledge of the movement of the planets is imperative for them.

14220

चारित्रं चिनुते तनोति विनयं ज्ञानं नयत्युन्नतिं
पुष्णाति प्रशमं तपः प्रबलयत्युल्लासयत्यागमम् ।
पुण्यं कन्दलयत्यघं दलयति स्वर्गं ददाति क्रमान्
निर्वाणश्रियमातनोति निहितं पात्रे पवित्रं धनम् ॥

(आ) Sūmn 77.

(*a*) धिनोति [तनो°] Sūmn (var.).

(*d*) पवित्रे Sūmn (var.).

Śārdūlavikrīḍita metre.

Honestly earned money, made over to the worthy, enhances good conduct, lends humility, heightens knowledge, strengthens equinamity, augments penance, multiplies sacred lore, unfolds virtue, crushes sin, bestows heaven and successively grants the glory of emancipation.

14221

चारित्रनिर्मलजलः
सत्पुरुषनदोऽक्षयो भवतु नित्यम् ।
यस्य विभवारविन्दे
विद्वद्भ्रमराः कृतविनोदः ॥

(अ) Dvi 24.

Āryā metre.

May the mighty river of good men, full of clear water of conduct, be always in spate, in whose lotus of prosperity the bees of learned men find delight.

[Let the clear water of the river called good men be full and perennial, in whose lotus of prosperity, bees of learned men delight. (Translation in Bhavan's Journal 14. 2 ; p. 23).]

14222

चारित्राणि रवेर्जयन्ति जगतामग्रे तमो दुर्गति
दृष्ट्वास्तं व्रजतापि येन शशभृत्यारोपिता दीप्तयः ।
प्रीताः स्मः पुनरस्य संप्रति सदाचारेण शीतद्युतेर्
यत्तद्बन्धुषु पङ्कजेषु किमपि प्रारम्भि दुर्नाटकम् ॥

(आ) Skm (Skm (B) 1666, Skm 4. 6. 1) (a. Jalacandra).

(a) तमोर्दुर्गति Skm (POS).

Śārdūlavikrīḍita metre.

Victorious is the noble conduct of the sun. While proceeding to set, it, on seeing the miserable state of darkness. transmitted its rays to the moon before the whole world. We are now delighted (i. e. dismayed) at the noble (i. e. ignoble) conduct of the Cool-rayed moon that it has commenced a dismal drama against the lotuses, his (sun's) kinsmen.

चारित्रे योषितां पूर्णं See No. 14100.

14223

चारित्र्यं नरवृक्षस्य सुगन्धि कुसुमं शुभम् ।
आकर्षणं तथैवात्र लोकानां रञ्जनं महत् ॥

(आ) SSap 643.

The conduct of the tree of (noble) man is (akin to) a fragrant and lovely flower. There is attraction likewise in it and it imparts great delight to the people.

14224

चारुगुणो विदिताखिलशास्त्रः
कर्म करोति कुलीनविनिन्द्यम् ।
मातृपितृस्वजनान्यजनानां
नैति वशं मदनस्य वशो ना ॥

(अ) AS 578.

(d) मा [ना] AS (var.).

Dodhaka metre.

A man endowed with good qualities and versed in all the *śastras* does despicable deeds (lit. acts denounced by the high born) when in the grip of lust. He then does not submit himself to his parents, kinsmen and other (well-wishers).

14225**

चारुचन्द्रावलीलोचनैश्चुम्बितो
गोपगोवृन्दगोपालिकावल्लभः ।
वल्लवीवृन्दवृन्दारकः कामुकः
सञ्जगौ वेणुना देवकीनन्दनः ॥

(अ) Kṛṣṇakaraṇāmṛta 2. 38.

Sragviṇī metre.

Kissed by eyes (of Gopī-s) shining like a row of beautiful moons, the Beloved of cowherds and cows and cowherdesses —the very Deity adored in the world of cowherdesses —Himself mad with love, the beloved son of Devakī upon His flute did pipe. (M. K. Acharya).

14226**

चारुचामीकराभासभामाविभुर्
वैजयन्तीलतावासितोरःस्थलः ।
नन्दवृन्दावने वासितामध्यगः
सञ्जगौ वेणुना देवकीनन्दनः ॥

(अ) Kṛṣṇakarṇamṛta 2. 40.

Sragviṇī metre.

The Lord all pervading, in the midst of damsels radiant like finest gold, His broad chest rendered fragrant by the *vaijayanti*-garland standing in the pleasure-garden of Nanda, in the centre of His playmates, —the son of Devakī upon His, flute did pipe. (M. K. Acharya).

14227**

चारुणा स्फुरितेनायम् अपरिक्षतकोमलः ।
पिपासतो ममानुज्ञां ददातीव प्रियाधरः ॥

(आ) Sāh 6. *ad* 479 (p. 184).

O, the under lip of my beloved, tender and unbitten, seems, as it quivers so sweetly, to give my thirsty self, permission (to suck its nectar). (Translation Bibl. Ind. 9).

14228

चारुता परदारेभ्यो धनं लोकोपतप्तये ।
प्रभुत्वं साधुनाशाय खले खलतरा गुणाः ॥

(आ) SRHt 40. 15 (a. Śṛṅgāraprakāśa), VS 356, SR 56.95, SSB 318.97.

(*a*) परदारार्थं VS, SR, SSB.

The characteristics of the wicked are all the more wicked. Their beauty is there to seduce other's wives, wealth to oppress the people and power to liquidate the good.

14229**

चारुता वपुरभूषयदासां
तामनूननवयौवनयोगः ।
तं पुनर्मकरकेतनलक्ष्मीस्
तां मदो दयितसंगमभूषः ॥

(अ) Śiś 10. 33.

(आ) SR 315. 36 (a. Śiś), S4B 171. 36 (a. Māgha), VyVi *ad* 2.31 (p. 305) and *ad* 2. 38 (p. 336), KHpK 220. 270, Almn 52.25-6, Vakroktījīvita (ChSS) 1. 24.

(*d*) तां पदस् तमपि वल्लभसङ्गः VyVi *ad* 2. 38; °सङ्गतिरेनम् Almn.

Svāgatā metre

Beauty adorned the persons of these women, the wealth of fresh exuberant youth embellished the beauty, the splendour of the god of love (in turn) bedecked youth and intoxication that has union with the beloved as its hall-mark, hightened that splendour.

14230*

चारुनूपुररणत्कृतं रते
कामिनां हरति मानसं यथा ।
नो तथा मधुरगीतवादितं
केकिचातकपिकस्वना अपि ॥

(आ) ŚP 3689 (a. Śārṅgadhara), SR 318.8, SSB 176.9 (a. Śārṅgadhara).

Rathoddhatā metre.

Sweet talk and song as also the (charming) notes of the peacock, *Cātaka* and Cuckoo do not so captivate the hearts of the lovers as does the fascinating tinkle of the anklets in the course of sexual enjoyments.

चारुमधुव्रतनयन° see वचनमधु नयन°.

चारेण प्रचरेद् राजा See No. 14102.

14231

चारेण विदितः शत्रुः पण्डितैर्वसुधाधिपैः ।
युद्धेष्वल्पेन यत्नेन समासाद्य निरस्यते ॥

(आ) SRHt 158.3 (a. MBh, but does not occur in the MBh (Bh) edition).

An enemy identified by the spies, when confronted in the battle, is liquidated by the wise king with small effort.

14232-33

चारेणोत्साहयोगेन क्रिययैव च कर्मणाम् ।
स्वशक्तिं परशक्तिं च नित्यं विद्यान् महीपतिः ॥
पीडनानि च सर्वाणि व्यसनानि तथैव च ।
आरभेत ततः कार्यं संचिन्त्य गुरुलाघवम् ॥

(अ) Mn 9. 298-9. (Cf. Brahmavidyā 30. 16).

(b) केवलम् [कर्म°] Nandana's commentary).

(d) परात्मनो: [म°] Mudh, Govindarāj's, Nārāyaṇa's, Nandana's and Anonymous Kaśmīrian Commentaries; परात्मन: Medhātithi's commentary, MS in Grantha characters

(gh) गुरुलाघवतो ज्ञात्वा ततः कर्म समाचरेत् Nandana's commentary.

By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;

Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations (G. Bühler).

14234**

चारोऽष्टादशवर्णाङ्घ्रिर् यशोहर्षप्रदो ध्रुवः ।
फणिभाषायुतो वीर- रसे कन्दुकतालके ।
लघुद्वयं विरामान्तं ताले कन्दुकसंज्ञके ॥

(आ) ŚP 1987.

Cāra type of *Dhruva*[1] song has eighteen letters in a quarter and leads to fame and pleasure. It is couched in *Phaṇi Bhāṣa*[2], and is (sung) in heroic sentiment and *Kanduka Tāla*.[3] *Kanduka Tāla* has two short syllables and a pause at the end.

1. *Dhruva Rāga* is of sixteen types and Cāra is one of them.
2. Its meaning in not clear, but since Phaṇi means serpent, it may denote some dialect used by the Nāga tribe.
3. Beating time in music.

चिबुके यस्य लोमानि see No. 14364.

14235

चिकित्सकः शल्यकर्तावकीर्णी
स्तेनः क्रूरो मद्यपो भ्रूणहा च ।
सेनाजीवी श्रुतिविक्रायकश्च
भृशं प्रियोऽप्यतिथिर्नोदकार्हः ॥

(अ) MBh (MBh (Bh) 5. 38. 4, MBh (R) 5. 37. 4, MBh (C) 5. 1401).

(b) तथा or पापो [क्रू°] MBh (var.); म° भ्रू° tr. MBh (var.); मधुपो [मद्य°] MBh (var.).

(c) श्येनाजीवी or श्येनोपजीवी MBh (var.); वेदविक्रा° MBh (var.); श्रुत MBh (var.); °क्रयी or °क्रायकः MBh (var.).

(d) ह्यति° MBh (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā).

A physician, a maker of arrows, one that hath given up the vow of *Brahmacarya* before it is complete, a thief, a crooked-minded man, a Brāhmaṇa that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one

that selleth the Vedas, when arrived as a guest, however undeserving he may be, even the offer of water, should be regarded (by a house-holder) as exceedingly dear.[1] (P. C. Roy).

1. The translation of the last quarter is indefensible. It means : "Such a guest, howsoever dear (to the host), does not deserve even (a glass of) water."

14236

चिकित्सका वै दुष्टा ये लोभमोहसमन्विताः ।
अ[थापि]ते व्रणकुष्ठैश्च श्वित्ररोगार्शसंयुताः ॥

(आ) SRHt 136. 5 (a. Mānasollāsa) *ab* also in MBh (Bh) 13. App. I, No. 15 *l*. 1840).

(*a*) वा दुष्टाश्च MBh.

(*d*) °थापि suggested by the Edi. in place of gap.

The wicked physicians, who are full of greed and ignorance, invariably suffer from wounds, leprosy, white spots and piles.

14237

चिकित्सां वेत्ति वाहानां निमित्तशकुनाविवित् ।
कृतविद्यश्च शूरश्च सारथिः पार्थिवोचितः ॥

(आ) SRHt 142. 1.

A charioteer who knows the treatment of the horses, is conversant with omens and prognostics, is learned and brave, suits the king best.

14238**

चिकित्सा कथ्यते तेषां मन्त्रविद्याभिरौषधैः ।
यां ज्ञात्वा सर्वजन्तूनां नरः स्यादुपकारकृत् ॥

(आ) ŚP 2860.

The treatment of those (poisons) is said to be done by the science of spells and medicines, knowing which man brings benefit to all.

14239

चिकीर्षितं विप्रकृतं च यस्य
नान्ये जनाः कर्म जानन्ति किंचित् ।
मन्त्रे गुप्ते सम्यगनुष्ठिते च
स्वल्पो नास्य व्यथते कश्चिदर्थः ॥

(अ) MBh (MBh (Bh) 5 33.100, MBh (R) 5. 32. 126, MBh (C) 5. 1089.

(आ) SR 394. 699 (a. MBh), IS 2279, Saśā 16. 65.

(*a*) किञ्चित् [य°] MBh (var.).

(*b*) जनः MBh (var.) ; जानाति MBh (var.) ; केचित् or यस्य [किं°] MBh (var.).

(*c*) अपि or न [च] MBh (var.).

(*d*) नाल्पोऽप्यस्य [स्व° ना°], SR, Saśā ; नाल्पः or स्वार्थाः MBh (var.) ; नाल्पोपि MBh (var.) ; अप्यर्थः or तस्य MBh (var.) ; वाध्यते MBh (var.) ; नास्य कश्चित् or नापवादः [क°] MBh (var.); च्यवते (व्य°) MBh (var.), SR, Saśā.

Epic Upajāti metre (Upendravajrā and Indravajrā).

Whose counsel is well kept and well executed, and even a trivial act that he means to do or that has gone haywire others do not know, even the most insignificant of his objects does not go wrong.

[He whose counsels are well kept and well carried out into practice, and whose acts in consequence thereof is never known by others to injure men succeded in securing even his most trifling objects. (P. C. Roy).]

14240

चिकीर्षिते कर्मणि चक्रपाणेर्
नापेक्ष्यते तत्र सहायसंपत् ।
पाञ्चालजायाः पटसंनिधाने
मध्येसभं यन्न तुरी न वेमा ॥

(आ) Sama 2 प 48, SRM 2. 2. 20.

Upajāti metre (Upendravajrā and Indravajrā).

In the work that the disc-weilding god Viṣṇu wishes to do, no trappings of help are needed. There was neither shuttle nor loom in providing cloth to Draupadī in the midst of the assembly.

14241*

चिकुरं बहुलं विरलं भ्रमरं
मृदुलं वचनं विपुलं नयनम् ।
अधरं मधुरं वदनं मधुरं
चपलं चरितं च कदा नु विभोः ॥

(आ) Kṛṣṇakarṇāmṛta 1. 61.

(*a*) बहुळं Kṛṣṇa (var.).

(*c*) ललितं [म° second] Kṛṣṇa (var.).

(*d*) नु [च] Kṛṣṇa ; कदाऽनुभवे [क° नु वि°] Kṛṣṇa (var.).

Toṭaka metre.

The knotted hair that are dense, the curls that hang on the forehead, the speech sweet to hear, the eye glaring wide, underlip juicy-sweet, the face most lively, and the bearing (towards the Gopīkā-s) wayward (apparently) —all this when shall I (personally) experience ? (M. K. Acharya).

14242*

चिकुरनिकरमूले चित्रकारीकृतं द्राक्
कमलमुकुलमेकं कल्पयित्वोर्ध्वनालम् ।
सकलमदनविद्याचातुरीचातुरामा
प्रविशति मणिसौधं चित्रिणी केशवस्य ॥

(अ) Kṛṣṇabhāvaśataka (ABL 33 ; p. 366) 69.

Mālinī metre.

Inserting soon a spotted lotus-bud with stalk rising upwards in the mass of her hair, the *Citriṇi* (type of Cowherdess), seemingly skilled in all the arts of love, entered Keśava's jewel-mansion.

14243**

चिकुरनिचये यत् कौटिल्यं विलोचनयोश्च या
तरलतरता यत् काठिन्यं तथा कुचकुम्भयोः ।
वसति हृदि तद् यासां पिण्डीभवन्नु ता इमा
गहनहृदया विज्ञायन्ते न केश्चन योषितः ॥

(अ) Raj (Raj (VVRI 8. 365, Rāj (S) 8. 365).

Hariṇī metre.

Nobody can understand these women of unscrupable mind, in whose heart is found, as it were, combined the waviness of their ample locks, the excessive unsteadiness of their eyes and the firmness of their round breasts. (M. A. Stein).

14244

चिकुरप्रकरा जयन्ति ते
विदुषी मूर्धनि सा बिभर्ति यान् ।
पशुनाप्यपुरस्कृतेन तत्
तुलनामिच्छतु चामरेण कः ॥

(अ) Naiṣ 2. 20.

(आ) SR 257. 19 (a. Naiṣ), SSB 69. 20 (a. Śrī Harṣa), VS 1485 (a. Śrī Harṣa), SRK 273. 1 (a. Rasika-jīvana), RJ 635 (a. Śrī Harṣa), Kuv *ad* 60. 121 (p. 137) (a. Naiṣ).

(*b*) यान्विभर्ति सा SR, SSB, SRK, Kuv.

(*d*) इच्छति SR, SSB, VS, SRK, Kuv.

Viyoginī metre.

Glorious, indeed, is the lock of hair that the learned Damayantī holds on her head ; who will wish to compare it to the Camarī deer's tail which even the animal does not put to the fore. (K. K. Handiqui).

14245*

चिकुरविसारणतिर्यङ्-
नतकण्ठी विमुखवृत्तिरपि बाला ।
त्वामियमङ्गुलिकल्पित-
कचावकाशा विलोकयति ॥

(अ) ĀrS 2. 231.

Āryā metre.

Though her neck is bent obliquely in diffusing the hair, and face is turned aside, this damsel is peeping at you through the space created in the hair by her fingers.

14246*

चिक्रंसया कृत्रिमपत्त्रिपङ्क्तेः
कपोतपालीषु निकेतनानाम् ।
मार्जारमप्यायतनिश्चलाङ्गं
यस्यां जनः कृत्रिममेव मेने ॥

(अ) Śiś 3. 51.

(आ) Almn 194, Sar 3.113 (p. 336).

Upajāti metre (Indravajrā and Upendravajrā)

In which city[1] people mistook as an artificial cat even a real cat which stood with its body extended and still, with a desire to catch the row of artificial birds on the aviaries of houses. (S. V. Dixit).

1. Dvārikā.

14247**

चिञ्चिण्युक्तिः करीरोक्तिः कण्टकोक्तिस् ततः परम् ।
कन्थेर्युक्तिश्च बिल्वोक्तिर् अर्कक्षोणीरुहोक्तयः ॥

(आ) Any 109. 17.

Ciñciṇi, Karīra, Kaṇṭaka (thorn), Kantheri Bilva, Arka, and tree are (some of the subjects of) Anyoktis.

14248

चितां प्रज्वलितां दृष्ट्वा वैद्यो विस्मयमागतः ।
नाहं गतो न मे भ्राता कस्येदं हस्तलाघवम् ॥

(आ) SMa 2. 88, SRS 2. 2. 42, SR 44. 3, SSB 299.3, SRK 292.12, Vaidyakīya-subhāṣitāvalī p. 67 (a. Laṭakamelana, but not found in the KM 20 edition 1), RJ 1307.

The physician was amazed on seeing the burning pyre. 'Neither I nor my

brother went (to treat him), who then it was whose hand has shown this expertise ?'

[Seeing the lighted funeral pyre the quack is taken aback. 'Neither I nor any of my colleagues has treated him. Whose deft hand has achieved this creditable result ?' (Dr. P. M. Mehta).]

14249**

चिताग्नेराकृष्टं नलकशिखरप्रोतमसकृत्
स्फुरद्भिर्निर्वार्यंप्रलयपवनैः फुत्कृतशतैः ।
शिरो नारं प्रेतः कवलयति तृष्णावशललत्-
करालास्यः प्लुष्यद्वनकुहरस्तूद्गिरति च ॥

(अ) Caṇḍakauśika 4. 21 (in some texts 4. 19). Cf. No. 1674.

(आ) SkV 1539 (a. Śrīkṣemiśvara).

(*a*) अनलशिखरप्रोतं Caṇḍ (var.).

(*b*) स्फुरद्भिर्निर्वाप्य Caṇḍ (var.), SkV; °ह्निम्नोद्वाप्य; (°वाप्य) Caṇḍ (var.); °प्रचल° Caṇḍ (var.); °प्रबल° Caṇḍ (var.), SkV; फुत्कृतिशतैः (°कृतरवैः) Caṇḍ (var.); स्फूत्कृ° SkV.

(*c*) नालं (°रैः) Caṇḍ (var.); तृष्णावशगतः (°शतगतः or चलत्; (°तं) Caṇḍ; °रसवलत् Caṇḍ (var.); °वशवलात् Caṇḍ (var.); °वलत् SkV.

(*d*) शुष्यद्वदन° (पुष्य°) Caṇḍ (var.); तद्गिरति or °लति Caṇḍ (var.).

Śikhariṇī metre.

Drawing it out of the funeral as it is fastened (funeral fire) on the point of a long bone, and repeatedly with hundreds of kisses flashing like the uncheckable wind of universal destruction, the ghost, with a terrible face wagging out of greed, devours the human head, but vomits it out as the cavity of the mouth gets burnt. (S. D. Gupta).

14250**

चिताचक्रं चन्द्रः कुसुमधनुषो दग्धवपुषः
कलङ्कस्तत्रस्यः स्पृशति मलिनाङ्गारकलनाम् ।
यदेतत् सज्ज्योतिर्वरदलितकर्पूरधवलं
मरुद्भिर्भस्मैतत् प्रसरति विकीर्णं दिशि दिशि ॥

(आ) AuC (*ad* 15) 21 (a. Rājaśekhara), SkV 907, Skm (Skm (B) 419, Skm (POS) 1. 84. 4) (a. Rājaśekhara), Kav p. 84.

(*b*) °त्रत्यो वहति SkV; °स्यायं वहति Skm; °तुलनाम् Skm.

(*c*) इदं त्वस्य ज्योतिः SkV; अथैतस्य ज्यो° Skm.

(*d*) भस्मेव SkV, Skm.

Śikhariṇī metre.

The Moon is the circular funeral pyre of the dead body of flower-bowed god. The dark spot in it resembles the black charcoal; and since with its light, it looks like camphor slightly cut, (it seems as if) the ashes are blowing in all directions, being scattered by wind. (Dr. Sūryakānta).

14251

चिता चिन्ता द्वयोर्मध्ये चिन्ता एव गरीयसी ।
चिता वहति निर्जीवं चिन्ता वहति जीवितम् ॥

(अ) Cr 1462 (CNW 62, CNL 97), Vet 3. 119 and 11. 150. Cf. Nos. 14252-53.

(आ) ŚKDr 2.892 a *ad* निर्जीव (a. Prāñcaḥ), IS 2280, NT 170, O. Böhtlingk's

Sanskrit Chrestomattic (1909) p. 203; A. Gawrońkshi, Padrgegnic Sanskrytic 147. 9.

(a) समायुक्ता [द्व°] Vet 3; समाख्याता [द्व°] Vet 11.

(b) तेन चिताधिका [द्व°] Vet 11; नाम [एव] NT, Bähttingk, Gawrońshi (better).

(c) जीवं [नि°] CNL (*Contra metrum*).

(d) दहेच्चिन्ता साजीवनम् CNL; चापि सजीवकम् Vet 3; जीवेन संयुक्तम् Vet 11; प्राणयुतं वपुः Bähttingk, Gawrońshi; चिन्दा *(sic !)* ŚKDr.

Of the two, pyre and anxiety, anxiety is more deadly. Pyre burns the dead, while anxiety burns the alive.

14252

चिता चिन्तासमा ह्युक्ता बिन्दुमात्रं विशेषतः।
सजीवं दहते चिन्ता निर्जीवं दहते चिता॥

(आ) Sama 2 म 74, SRM 2. 2. 533. Cf. Nos. 14251; 14253.

With difference of a mere dot *(anusvāra)*, the pyre is said to be equal to anxiety. Anxiety consumes the alive, pyre burns the dead.

14253

चिता दहति निर्जीवं चिन्ता जीवं दहत्यहो।
बिन्दुनैवाधिका चिंता चितात्यल्पा हि भूतले॥

(आ) Pras 30. 7, SR 394. 670 (a. Pras), IS 2281. Cf. Nos. 14251-52.

Pyre burns the lifeless; anxiety, alas, burns the alive. With a mere dot *(anusvāra) Cintā* is formidable on the earth; (without it) *Citā* is trifling.

14254

चिताभस्मालेपो गरलमशनं दिक्पटधरो
जटाधारी कण्ठे भुजगपतिहारी पशुपतिः।
कपाली भूतेशो भजति जगदीशैकपदवीं
भवानि त्वत्पाणिग्रहणपरिपाटी फलमिदम्॥

(आ) SH fol. 2 a (72).

Śikhariṇī metre.

Bhavāni! this is the result of the process of (his) holding your hand in marriage that Paśupati, (though) he is smeared with the ashes of funeral pyre, has poison as food, wears the robe of quarters, bears matted hair, carries lord of serpents around his neck, and a begging bowl (in hand) and is known as master of ghosts, enjoys the rank of the sole lord of the universe.

14255

चिता स्थूलमपि प्रेतं यथा दहति तत्क्षणात्।
चिन्ता शूरं दहत्येवं सजीवमपि पण्डितम्॥

(आ) Lau 82.

As the funeral pyre burns a dead person in an instant, howsoever burly he may be, so does anxiety burn a living person, no matter how brave and learned he is.

[Just as the flames of a pyre consume in a short time even a bulky corpse, so anxiety consumes alive even a valiant and learned man. (V. Krishnamācārya).]

चितिकां दीपितां पश्य see दुःखेन श्लिष्यते भिन्नम्.

14256*

चित्तौ चैत्यकेन्द्रस्य वासो भवेत्ते
ततो दर्शयेदीश्वरेच्छां त्वदिच्छा ।
प्रहितुं प्रभोः प्रेम कल्पेत सत्ता
तव प्राप्तरूपान्तरा व्यञ्जितुं च ॥

(आ) SSMa 24. 4-7.

Bhujaṅgaprayāta metre.

If the centre of pure intelligence is lodged in your consciousness, then your will may reveal the will of God. Your existence (or goodness) assuming many a diverse form may be able to beget God's love and express it.

14257*

चितौ परिष्वज्य विचेतनं पतिं
प्रिया हि या मुञ्चति देहमात्मनः ।
हत्वापि पापं शतलक्षमप्यसौ
पतिं गृहीत्वा सुरलोकमाप्नुयात् ॥

(अ) H (HJ 3. 32, HS 3. 31, HM 3. 30, HK 3.30, HH 79. 11-4, HC 105. 3-6) (Cf. Mit and Vir *ad* Y 1.86). Cf. JSAIL 23. 11, 3.

(आ) IS 2282, Sama 1 च 8.

(*a*) विचेतसं IS.

(*c*) कृतातिपापं HS, HH ; कृत्वापि [हृ°] HM, HK, Sama ; शतसंख्यम् HM, HK, Sama.

Upajāti metre (Vaṁśastha and Indravaṁśa).

The wife, who embracing her dead husband, gives up her body on the pyre, she, having destroyed hundred of thousands of her sins, shall attain, along-with her husband, the abode of gods (heaven).

[The loving one who, embracing (her) lifeless husband, resigns her own body on the pyre ; she having effaced a hundred thousand sins, a hundred times told, (and) taking (her) husband shall obtain a mansion among the gods. (F. Johnson).]

14258*

चित्तं प्रसादयति लाघवमादधाति
प्रत्यङ्गमुज्ज्वलयति प्रतिभाविशेषम् ।
दोषानुदस्यति करोति च धातुसाम्यम्
आनन्दमर्पयति योगविशेषगम्यम् ॥

(अ) Caṇḍakauśika 1. 8.

(*b*) प्रतिभविशेष: Caṇḍ (var.)

(*d*) °शेषयोग्यं Caṇḍ (var.).

Vasantatilakā metre.

It[1] soothes the mind, brings lightness to every limb, kindles excellent understanding, removes deficiencies, keeps the balance of body-humours, and brings happiness attainable by a peculiar concentration of the mind. (S. D. Gupta).

1. Sleep.

14259

चित्तं यावन्न लीयेत वस्तुनीष्टे तदात्मना ।
प्रेमाख्या कृत्रिमा तावद् गणिकादारयोरिव ॥

(आ) SSB 369. 3.

As long as one's mind is not fully absorbed in the cherished object (Brahman), the thing called love is unnatural till then, like the love of a harlot and wife.[1]

1, Wife's love for her husband is sincere while that of a harlot is artificial. Likewise one's love for God is not genuine till one's mind strays away from him, but it is sincere when the mind is absorbed in Him.

14260

चित्तं वातविकासिपांसुसचिवं रूपं दिनान्तातपं
भोगं दुर्गतगेहबन्धचपलं पुष्पस्मितं यौवनम् ।
स्वप्नं बन्धुसमागमं तनुमपि प्रस्थानपुण्यप्रपां
नित्यं चिन्तयतां भवन्ति न सतां भूयो भवग्रन्थयः ॥

(अ) Caturvargasaṁgraha 4. 23.

(आ) Kav *ad* 5. 1 (63) (a. Caturvargasaṁgrha).

(*a*) वातविलासिपांसुसदृशं चित्तं Catur (var.).

(*b*) °गेहदीपचपले Catur (var.).

Śārdūlavikrīḍita metre.

Mind, an associate of dust wafted by wind ; beauty passing away like the afternoon[1] sun ; pleasures tottering like the joints of a dilapidated house ; youth (evanescent) like the bloom of flowers, meeting with kinsmen, as dream; this body, a public place for water-service on the road-side ; —ever reflecting on these, the good do not suffer from world-bondage. (Dr. Sūryanātha).

1. Evening.

14261

चित्तं विरक्तं यदि किं तपोभिश्
चित्तं सरागं यदि किं तपोभिः ।
चित्तं प्रसन्नं यदि किं तपोभिश्
चित्तं सकोपं यदि किं तपोभिः ॥

(अ) Dar 7. 3.

Indravajrā metre.

If the mind is free from attachment (to worldly pleasures), there is no need to undertake penance. If the mind is suffused with attachment (to them), penance will serve no purpose. If the mind is happy, penance is not needed. If the mind is fraught with anger, penance is of no avail.

14262

चित्तं विशुध्यति जलेन मलावलिप्तं
यो भाषतेऽनृतपरो न परोऽस्ति तस्मात् ।
बाह्यं मलं तनुगतं व्यपहन्ति नीरं
गन्धं शुभेतरमपीति वदन्ति सन्तः ॥

(अ) AS 759.

(*a*) विशुद्धयति AS (KM).

(*b*) °परोऽस्ति जनो न AS (KM) ; यस्मात् AS (var.).

Vasantatilakā metre.

He who asserts that mind soiled with impurities is sanctified by water, is a liar. There is (rather) no liar greater than him. The water purges the body of (only) its outward filth and foul smell, so tell the wise.

14263

चित्तं समाधिना पूतं वदनं सत्यभाषणे ।
ब्रह्मचर्यादिभिः कायः शुद्धो गङ्गां विनाप्यसौ ॥

(आ) IS 2283, Subh 121.

(*a*) समाधिसंपूतं Subh.

(*d*) गङ्गा Subh.

Mind is sanctified by profound meditation and the mouth by truthful speech. The body is purified by celibacy and such other observances even without (bathing in) the Ganges.

14264

चित्तज्ञः कुरुते यद्यत् तत्तत् सम्पद्यते गुणः ।
प्रभुचित्तमजानानः फलभाङ् नैव सेवकः ॥

(आ) SRHt 144. 5 (a. Vallabhadeva), VS 2845 (a. Vallabhadeva).

(*c*) विभोश्चि° SRHt.

Whatever one who knows (his master's) mind does, that turns into a virtue. A servant unaware of his master's mind (,on the other hand,) does not ever get a reward.

14265

चित्तज्ञः शीलसंपन्नो वाग्मी दक्षः प्रियंवदः ।
यथोक्तवादी स्मृतिमान् दूतः स्यात् सप्तभिर्गुणैः ॥

(आ) IS 2284, Subh 299. Cf. मेधावी वाक्पटुः प्राज्ञः

(*b*) प्रियंवद Subh.

Seven qualities make an envoy. He should understand the (intricacies of) human mind, have good conduct, be an eloquent speaker, skilful, soft-spoken and report (to his master) whatever is communicated to him, and have a sharp memory.

14266

चित्तनिर्वृतिविधायि विविक्तं
मन्मथो मधुमदः शशिभासः ।
संगमश्च दयितैः स्म नयन्ति
प्रेम कामपि भुवं प्रमदानाम् ॥

(अ) Kir 9. 71.

(आ) SR 316. 63, SSB 172. 63.

Svāgatā metre.

Privacy, love, intoxication of wine, moonshine and union with one's dear ones impart pleasure to the mind. These carried the love of the young women to a plane different (from sexual enjoyments).

14267

चित्तभूवित्तभूमत्तभूपालको-
पासनावासनायासनानाभ्रमैः ।
साधुता सा धुता साधिता साधिता
किं तया चिन्तया चिन्तयामः शिवम् ॥

(आ) SR 374. 213, SSB 272. 100.

Sragviṇī metre (Padmiṇī).

That goodness was discarded by a variety of our bewilderments and exertions involved in the desire to attend upon the kings intoxicated with lust, wealth and kingdom. We have instead courted that (notorious) agony. But away with that anxiety. We will now meditate upon Lord Śiva.

14268

चित्तमन्तर्गतं दुष्टं तीर्थस्नाने न शुध्यति ।
शतशोऽपि जलैर्धौतं मद्यभाण्डमिवाशुचि ॥

(आ) IS 2285, Subh 192, SuB 4. 6.

(*a*) अन्तर्गतं Subh.

(*d*) इवाशुचि: Subh.

An intrinsically evil mind is not sanctified by a bath at a sacred place as a defiled wine-jar (is not purified) even if washed in water a hundred times.

14269

चित्तमित्थं वर्तमानं यत्नाद्योगी निवर्तयेत् ।
ब्रह्मसङ्गि मनः कुर्वन्न् उपसर्गात् प्रमुच्यते ॥

(अ) Mārk-pur 40. 5*cd* 6*ab*.

(आ) ŚP 4521 (a. Mārk-pur).

(*a*) °मित्थं प्रवृत्तं हि ŚP.

(*b*) लयाद्योगी ŚP.

(*c*) ब्रह्म° ŚP.

A Yogi should turn away with effort his mind thus straying (into worldly objects). Fixing the mind on Brahman, he is released from all afflictions.

14270

चित्तमेव हि संसारो रागादिक्लेशदूषितम् ।
तदेव तैर्विमुक्तं च भवान्त इति कथ्यते ॥

(अ) KH 276. 12-3.

(इ) SS (OJ) 404.

(*b*) °भूषितम् SS (OJ) (var.).

(*c*) तद्विनिर्मुक्तं KH.

(*d*) मोक्ष इत्यभिधीयते KH ; भावान्त SS (OJ) (var.).

Mind tarnished with afflictions like attachment, constitutes our world. Shorn of them, that itself is said to mark the end of the world.

[Consciousness, defiled by excessive attachment to other afflictions, forms our world. The same consciousness, when liberated from these, is known as the end of our world. (Raghuvīra)]

14271

चित्तरत्नमसंक्लिष्टम् आन्तरं धनमुच्यते ।
यस्य तद् दूषितं दोषैस् तस्य सर्वा विपत्तयः ॥

(आ) JS 404. 13 (a. Ravigupta), Cf. ABORI 48. 152 No 29.

The jewel of mind, free from afflictions, is known as inner wealth. All calamities break upon him whose mind is defiled by sins.

14272

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किंचित् कर्मकोटिभिः ॥

(अ) Vivekacūḍāmaṇi 11.

Work leads to purification of the mind, not to perception of the Reality. The realisation of truth is brought about by discrimination and not in the least by ten millions of acts. (Swami Mādhavananda).

14273

चित्तायत्तं धातुबद्धं शरीरं
चित्ते नष्टे धातवो यान्ति नाशम् ।
तस्माच् चित्तं सर्वतो रक्षणीयं
स्वस्थे चित्ते बुद्धयः संभवन्ति ॥

(अ) Cr 371 (CRr 7. 78, CPS 217. 108), CoP 1. 114. 75, GP 1. 114. 75.

(आ) SR 172.815, SSB 507.815, IS 2286, Subh 121, Sama 2 स 85.

(*a*) धातुवश्यं GP.

(*b*) चि° न° tr. SR, SSB, Sama ; नष्ट CR (var.) ; यान्ति Subh.

(*c*) सर्वथा CR (var.); सर्वद° GP, SR, SSB ; सर्वदा Sama ; यत्नतो [स°] Subh.

(*d*) सुस्थे CR (but CRP, GP, Subh as above) ; धातवः [बु°] GP (GPy as above).

Śālinī metre.

The body is constituted of (seven) essential ingredients and is controlled by mind. The ingredients perish when the mind disintegrates. The mind should therefore be protected (from defilements) in every way. Discernment has its genesis in a healthy mind.

14274

चित्ताह्लादि व्यसनविमुखं शोकतापापनोदि
प्रज्ञोत्पादि श्रवणसुभगं न्यायमार्गानुयायि ।
तथ्यं पथ्यं व्यपगतमदं सार्थकं मुक्तबाधं
यो निर्दोषं रचयति वचस्तं बुधाः सन्तमाहुः ॥

(अ) AS 461.

(*a*) °ह्लादिव्यसन° AS (KM); °मुखः AS (KM).

(*b*) °नुजायि AS (var.).

(*c*) °मलं AS (KM); मुक्ति° AS (var.).

Mandākrāntā metre.

The wise call him a saint who writes blemishless poetry which pleases the heart, is free from poetic faults, drives away sorrows and afflictions, spurs wisdom, is agreeable to the ear, follows a worthy path (style) and is factual, wholesome, void of flamboyance, meaningful and facile.

14275*

चित्ते तदस्ति कच्चित्ते नखजं यत्क्रुधा क्षतम् ।
प्राग्भावाधिगमागःस्थे त्वया शम्बाकृतं क्षतम् ॥

(अ) Naiṣ 20. 83.

Do you remember the wound you had inflicted with the nails on me, out of anger, for the fault of deriving pleasure earlier in the sexual act. The wound looked like a furrow drawn on an already ploughed field.

14276

चित्ते न धत्ते सुजनो दुर्जनानां हि दुर्वचः ।
ददात्याम्रः फलानीव पाषाणक्षेपणादपि ॥

(आ) Nīsam 2. 32.

A good man does not take to heart the foul language of the wicked as a mango tree gives only (sweet) fruits even when stones are hurled at it.

चित्तेन रक्ष्यते धर्मो see वित्तेन रक्ष्यते धर्मो.
चित्ते निवेश्य see No. 14313.

14277

चित्ते भ्रान्तिर्जायते मद्यपानाद्
भ्रान्ते चित्ते पापचर्यामुपैति ।
पापं कृत्वा दुर्गतिं याति मूढस्
तस्मान् मद्यं नैव पेयं न पेयम् ॥

(आ) SMa 2. 95, SRS 2.2.71, SR 100.6, SSB 338. 6, SRK 105 1 (a. Jinadharmaviveka), SRM 2. 2, 317.

(*a*) °पनात् SMa.

(*c*) यांति SR, SSB, SRK, SRM; मूढः SMa, SRS; मूढास् SR, SSB, SRK, SRM.

Śālinī metre

Confusion is caused in the mind by the intake of wine. When the mind is confounded, one takes to committing sinful acts. The fool is reduced to a miserable state on indulging in sinful

acts. Wine, therefore, should never be drunk, never be drunk.

14278

चित्ते वेत्ति मरालराजगृहिणी कान्तः क्वचिन् मे सर-
स्यानन्दाढ्यतनुः पयोजकवलं भुङ्क्ते स्वयं निर्वृतः।
नेयं जातु विजानते(?) बहुमनाः पङ्कं समालोडयज्-
छीर्णस्वच्छसुपक्षतिर्यदनिशं शैवालकं नाऽऽप्नुते ॥

(आ) PV 730 (a. Veṇīdatta).

(*a*) °गृहणी PV (MS).

(*b*) °तनु PV (MS).

(*c*) वकुमना: PV (MS) ; °लोडत् PV (MS).

Śārdūlavikrīḍita metre.

The spouse of the royal swan thinks in her mind that her beloved mate, brimful with joy, is peacefully enjoying the lotus-morsels in a pond somewhere. She is not at all aware that he, being indecisive, churns mud day and night, has shed his white feathers (in the process) and does not get even moss (to eat).

14279

चित्रं कनकलतायां
पल्लव एवामृतं सूते।
कुसुमसमुद्गमसमये
नो जाने किं फलं भावि ॥

(अ) AVa 390.

(आ) SR 363. 7, SSB 252. 8, RJ 678 (=4. 52).

(*d*) परं [फ°] SR, SSB, RJ.

Upagīti-āryā metre.

It is surprising that even the sprout of the golden creeper (*kanakalatā*) produces nectar. What the fruit will be like, when it flowers, I know not!

14280

चित्रं कनकलतायां
शरदिन्दुस्तत्र खञ्जनद्वितयम्।
तत्र च मनोजधनुषी
तदुपरि गाढान्धकाराणि ॥

(आ) SR 363. 11, SSB 252, 12, SRK 290. 4 (a. Rasikajīvana), RJ 1368 (=9. 86).

Āryā metre.

What a surprise? There is an autumnal moon on a golden-creeper, in that (moon) is a pair of *khañjana* (wag-tail) birds, on them are two of bows of Cupid, and above them spreads dense darkness.[1]

1. Description of a young woman through the figure of speech Atiśayokti wherein *upameyas* are absorbed by the *upamānas*.

14281

चित्रं कारणमन्यत्र कार्यमन्यत्र दृश्यते।
महान् प्रतापो देवस्य दाहस्तु हृदि विद्विषाम् ॥

(आ) VS 2434.

It is strange that the cause is at a different place while its effect is seen elsewhere. Great is the fire (might) of your lordship, but it is the hearts of your enemies that are burning.

14282

चित्रं कियद्वयमम्बुधिरम्बुदौघ-
सिन्धुप्रवाहपरिपूर्णतया महीयान् ।
त्वं त्वर्थिनामुपकरोषि यदल्पकूप
निष्पीड्य कुक्षिकुहरं हि महत्त्वमेतत् ॥

(आ) VS 977 (a. Vallabhadeva) Cf. No. 14291.

Vasantatilakā metre.

How strange it is that the ocean is (considered to be) great because it is full to the brim with the inflow of water of the rivers and torrents of the clouds. But, O small well, since you do good to the needy (thirsty), draining out (water) from the cavity of your belly, that is really great.

14283

चित्रं चित्रं बत बत महच्चित्रमेतद् विचित्रं
जातो दैवादुचितरचनासंविधाता विधाता ।
यन् निम्बानां परिणतफलस्फीतिरास्वादनीया
यच्चैतस्याः कवलनकलाकोविदः काकलोकः ॥

(आ) Kpr 10.536, Amd 300.862, Kuv *ad* 39. 71 (p. 117), ARJ 163. 7–10, KāP *ad* 10.39 (p. 377), KHpK 392. 646, AlS 163. 19–22, JS 77. 5, Vidly 292, SR 241. 158 (a. Kpr), SSB 643. 4.

(*a*) वत वत ALS ; °मेयद् ALS.

(*b*) °घट° [°रच°] Kuv, SR, SSB.

(*c*) परिणतिफलस्फाति° Amd ; °स्फूर्ति° JS (var.) ; °स्फी° [°स्फी°] SR, SSB, Kuv, Kāp ; °स्फा° ARJ, KHpK, ALS.

(*d*) °विदकाक° Amd (var.) *(Contra metrum)*.

Mandākrāntā metr.

Strange, strange, extremely strange is this, —that the Creator fortunately has become the Creator of proper phenomena —that the immense quantity of the fruits of the *nimba* have to be tasted ; and the appreciator of this too has been made the crow. (G. Jhā).

14284*

चित्रं चित्रगतोऽप्येष ममालि मदनोपमः ।
समुन्मूल्य बलाल्लज्जाम् उत्कण्ठयति मानसम् ॥

(अ) RŚ 1. 94.

(आ) Skm (Skm (B) 944, Skm (POS) 2. 94. 4) (a. Rudraṭa).

(*a*) °प्येष: RŚ (var.).

(*b*) ममालिर्मदनो° RŚ (var.).

(*c*) समुन्मील्य RŚ (var.) ; बलान् ल° RŚ (var.).

(*d*) °ण्ठय RŚ (var.).

It is strange, O Friend, that he, the peer of Cupid, though drawn in a picture, inflames my heart with longings, forcibly rooting out my bashfulness.

14285*

चित्रं चित्रमरङ्गमत्तिकमिदं निर्भित्तिकं शिल्पिनः
संकल्पस्य विकल्पनैर्विरचितं चिद्व्योमपट्टे जगत् ।
दीर्घस्वप्नमिदं वदन्ति सुधियः केऽपीन्द्रजालं पुनः
प्रोचुः केचिदथान्तरिक्षनगरीमेवापरे मेनिरे ॥

(अ) Bhartṛharinirveda (KM 29), 5. 29.

Śārdūlavikrīḍita metre.

Strange is this mostly world wherein we dwell, / a blot upon the tablet of the sky, / born of the doubts of God the Artisan,/ to some it is one long dream of agony, / while others call it by Delusion's name / or even a phantom city of the clouds. (L. H. Gray's translation in JAOS 25).

14286*

चित्रं तदेतच्चरणारविन्दं
चित्रं तदेतन्नयनारविन्दम् ।
चित्रं तदेतद्वदनारविन्दं
चित्रं तदेतद्वपुरस्य चित्रम् ॥

(अ) Kṛṣṇakarṇāmṛta 1. 88 (in some texts 1. 89).

(*a*) तदेच्च° Kṛṣṇa (S. K. De's edition) (printing error).

(*d*) तदेतद्भुन रम्य Kṛṣṇa.

Indravajrā metre.

Beautiful is the lotus-like foot ; beautiful the lotus-like eye ; beautiful the lotus-like face, beautiful, wondrously beautiful his body ! (M. K. Acharya).

14287*

चित्रं तदेव महदश्मसु तापनेषु
यन्नोद्गिरन्त्यनलमिन्दुकराभिमृष्टाः ।
संभाव्यतेऽपि किमिदं नु यथेन्दुकान्तास्
ते पावनं च शिशिरं च रसं सृजन्ति ॥

(आ) SkV 1116 (a. Acala).

Vasantatilakā metre.

It is wonderful enough of sunstones / that when touched by moonlight they do not emit / their usual fire / But can one picture even in imagination / their sending forth a pure and cooling liquid/ as moonstones do ? (D. H. H. Ingalls).

14288

चित्रं तपति राजेन्द्र प्रतापतपनस् तव ।
अनातपत्रमुत्सृज्य सातपत्रं द्विषद्गणम् ॥

(आ) Kuv *ad* 34. 79 (p. 106). AlK 312. 12-3, SR 133. 1 (a. Kuv), SSB 445. 1.

(*c*) उत्सज्य AlK.

O king, it is strange that the sun of your might oppresses the herd of enemies who have royal parasols[1], not those who are devoid of them.[2]

1. Those who do not owe allegiance to you.
2. Who have become your vassals.

14289*

चित्रं तरुणिमराज्ये
समाश्रिता बलिभिरप्यबला ।
किमपरमुरोजशम्भुर्
जीवातुर्जायते मनोजस्य ॥

(आ) SHM 9. 13.

Udgītī-āryā metre.

It is strange that in the kingdom of youth even the mighty have sought refuge with a weak woman. What else ? The Śambhu of breast serves as a medicine to restore the Cupid to life.

14290**

चित्रं तावदिदं सुरेन्द्रभवनान् मन्दाकिनीपाथसा
केनाप्युत्तमतेजसा नृपतिना क्ष्मामण्डलं मण्डितम् ।
नातश्चित्रतरं निशाकरकलालावण्यदुग्धोदधे
भूमेर्यद् भवता विरिञ्चिनगरी कीर्तिप्लवैः
प्लाव्यते ॥

(आ) Suvṛ *ad* 35 (67) (a. Lāṭaḍiṇḍīra).

Śārdūlavikrīḍita metre.

It is indeed surprising that a certain king (Bhagīratha) of great might, sanctified (lit. adorned) the earth with the water of the Ganges (brought) from the heaven (lit. Indra's abode). But is it not more surprising that, O Milky ocean of beauty resembling that of the lunar rays, you have flooded the abode of Brahman with the profusion of your glory, even from the earth.

[It is indeed wonderful that a certain king of great lusture, adorned this world, with the waters of the Ganges brought from the abode of the lord of gods. But it is not more wonderful, O you, the very milky ocean possessing the beauty of lunar rays, that you have filled the abode of Brahman with the greatness of your glory, even from (your position on) the earth? (Dr. Sūryanātha).]

14291

चित्रं न तद् यदयमम्बुधिरम्बुदौघ-
सिन्धुप्रवाहपरिपूरतया महीयान् ।
त्वं त्वर्थिनामुपकरोषि यदल्पकूप
निष्पीड्य कुक्षियुगलं हि महत्त्वमेतत् ॥

(आ) ŚP 1145, SSg 140, Any 104. 93, SR 220. 7, SSB 606. 8, SRK 200 1 (a. Śārṅgadhara). Cf. No. 14282.

(*b*) °पूर्णतया SSg, SRK ; °पूरणया SR, SSB.

(*d*) °युगुलं SSg ; °कुहरं SR, SSB,

Vasantatilakā metre.

Is it not strange that the ocean is (considered to be) great because it is full to the brim with the torrents of clouds and the inflow of water of the rivers. O small well, since you do good to the needy (thirsty), draining out (water) from the Cavity of your belly, that is really great.

14292

चित्रं नर्तनमम्बरे शिखरिणौ शीतांशुबिम्बे तमः
संचारं जलजं कपोतरणितं कामागमप्रक्रियाः ।
मीनौ विद्युति तारका विहरणं ज्योत्स्ना विकोशाम्बुजे
कुर्वाते कुरुते करोति कुरुतः कुर्वन्त्यलंकुर्वते ॥

(आ) SR 184. 70, SSB 528. 1. Cf. यस्य द्वारि सदा समीरवरुणौ.

Śārdūlavikrīḍita metre.

It is surprising that two mountains dance in the sky, darkness dances in the moon-orb, the cooing of the pigeon makes the lotus wave, the two fish indulge in amorous play, the stars have a pleasure-walk in the lightning and the moonshine adorns the two blooming lotuses.[1]

1. Description of a young woman through the figure of speech Atiśayokti.

14293

चित्रं नृपद्विपाः पूत- मूर्तयः कीर्तिनिर्झरैः ।
भवन्ति व्यसनासक्ति- पांसुस्नानमलीमसाः ॥

(अ) Raj (Rāj (V) 5. 164, Rāj (S) 5. 164, Rāj (T) 5, 163, Rāj (C) 5. 168).

(आ) IS 2288.

(*ab*) °भूतं यः Rāj (var.).

(*b*) °निर्भरैः Rāj (var.).

(*c*) व्यसनाशक्ति° Rāj (var.).

(*d*) °पांशु° Rāj (var.).

O wonder ! Kings, after having purified themselves in the torrents of fame, become impure by indulgence in vices, like elephants by (covering themselves with) dust after bathing. (M. A. Stein).

14294*

चित्रं नेत्ररसायनं त्रिदशतासिद्धेर्महामङ्गलम्
मोक्षद्वारमपावृतं मम मनःप्रह्लादनाभेषजम् ।
साकं नाकपुरन्ध्रिभिर्नवपतिप्राप्त्युत्सुकाभिः सुराः
सर्वे पश्यत रामरावणरणं वक्त्येष वो नारदः ॥

(a) Bālarāmāyan 2. 16.

Śārdūlavikrīḍita metre.

O gods, alongwith the heavenly nymphs keen to acquire new spouses, you all see Rāma's battle with Rāvaṇa, which is a wonderful elixir to the eyes, very auspicious for securing godhood, an open door to final liberation and a (potent) medicine to gladden my heart. Nārada says this to you.

14295

चित्रं महान्नेषु बतावतारः
क्व कान्तिरेषाऽभिनवैव भङ्गिः ।
लोकोत्तरं धैर्यमहो प्रभावः
काप्याकृतिर्नूतन एष सर्गः ॥

(अा) Kpr 4. 43, KāP *ad* 4. 6 (p. 84), PdT 179, SR 363. 12 (a, Rasagaṅgā), SSB 252. 13, Rasagaṅgā 52. 12-3.

(*a*) महान्नेष KPr, PdT ; तवावतारः PdT, SR, SSB, Rasagaṅgā.

(*b*) भङ्गि PdT (MS).

Upajāti metre (Indravajrā and Upendravajrā).

What a peculiarly superb Incarnation, this ! Whence this lustre ! This altogether unprecedented gait of walking ! Uncommon equanimity ! What a grandeur ! What a figure ! Quite a novel creation this ! (G. Jhā).

14296*

चित्रं यदेव गुणवृन्दविमर्ददक्षं
पुंसः सखे निखिलदोषवितानधाम ।
मौग्ध्यं तदेव दयितावदने नितान्तं
जातं विभूषणमनेकगुणातिशायि ॥

(अा) VS 1520 (a Govindarāja).

(*b*) निकायधाम° VS (var.).

Vasantatilakā metre.

How strange, friend ! Silliness which is capable of destroying all virtues, and is an abode of the host of all vices, the same (innocence)[1] has become an embellishment on the face of the beloved, excelling a number other qualities.

1. *Maugdhya*—has two meanings :—
(1) Silliness, foolishness,
(2) Charm, innocence.

14297

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
मौनं व्याख्यानममलं छिन्नमूलश्च संशयः ॥

(अा) SSB 251. 1.

Strange ! Under the fig tree there are sitting old pupils and a young teacher. There silence is faultless speech (discussion) and doubt is (thus) removed right from its roots.

14298

चित्रकृत् काव्यकर्ता च कुवैद्यः कुनरेश्वरः ।
चत्वारो नरकं यान्ति पञ्चमो ग्रामकूटकः ॥

(अ) Cr 1463 (CNI I 220).

(आ) IS 2287, Subh 135.

(*a*) °क: क: व्य° CNI I.

(*b*) च वैद्य कोज्योतिसुचक: CNI I.

(*d*) °कोटक: CNI I.

A painter, a poet, a quack and a bad king, these four (are condemned to) go to hell; who cheats his co-villagers is the fifth (such person).

14299*

चित्रगतायामस्यां
कान्तिविसंवादशङ्कि मे हृदयम् ।
संप्रति शिथिलसमाधि
मन्ये येनेयमालिखिता ॥

(अ) Māl 2. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 (p. 21).

Āryā metre.

My mind was apprehensive that her (Mālavikā's) actual beauty differed from that depicted in the picture. But now (after seeing her), I think he was deficient in concentration by whom was she drawn.

[My mind anticipated that her beauty could not possibly come up to that represented in the picture, but now I think that the painter, by whom she was taken[1], studied his model but carelessly. (G. H. Tawney).]

1. Drawn : Edi.

चित्रचाटुकरैर्भृत्यैर् see No. 14307.

14300*

चित्रमत्र विबुधैरपि यत्तैः
स्वर्विहाय बत भूरनुसस्रे ।
द्यौर्न काचिदथवास्ति निरूढा
सैव सा चलति यत्र हि चित्तम् ॥

(अ) Naiṣ 5. 57.

(*d*) चरति Naiṣ (var.); Mallinātha.

Śālinī metre.

Alack, it was strange that even those gods followed the way to the earth, leaving the heavens; or perhaps, there is no heaven called as such; that is heaven where one's heart goes. (K. K. Handiqui).

14301

चित्रमाक्रान्तविश्वोऽपि विक्रमस्ते न शाम्यति ।
कदा वा दृश्यते तृप्तिर् उदीर्णस्य हविर्भुजः ॥

(आ) KāD 2. 165 (in some editions 2. 163).

(*b*) तृप्यति [शा°] KāD (var.).

It is strange that your might does not rest though it has traversed all over the universe, or when the leaping fire is seen to be satisfied ?

[It is a wonder that your might does not rest though it has traversed all over the Universe, or way when is satisfaction seen of the growing fire. (V. Narayana Ayer)]

14302-14303*

चित्रमियं बहु वित्तं
क्षपयति वेश्यापि मत्कृते तृणवत् ।
प्रीतिपदवीविसृष्टो
वेश्यानां धननिबन्धनो रागः ॥

मिथ्या धनलवलोभाद्
अनुरागं दर्शयन्ति बन्धक्यः ।
तदपि धनं विसृजति या
कस्तस्याः प्रेम्णि संदेहः ॥

(अ) Kal 4. 19-20.

(आ) GVS 51-2.

Gīti-ārya metre.

Strange it is that she, though a harlot, squanders away for my sake ample wealth like a straw. The amour of the harlots, shunning the path of love, rests on wealth.

Unchaste women display false love out of avrice for paltry money. There is no doubt about her love who discards that money also.

चित्रमुच्छ्रायपाताभ्यां see यदि तावद् हरत्य°.

14304

चित्रयति यन् मयूरान्
हरितयति शुकान् बकान् सितीकुरुते ।
कर्मैव तत्करिष्यति
सुखासुखं किं मनः खेदैः ॥

(आ) AS 361.

Ārya metre.

Which makes the peacocks variegated, parrots green and the cranes white, that action alone will bring you joy or sorrow. Mental depression serves no purpose.

14305

चित्रवर्तिन्यपि नृपे तत्त्वावेशेन चेतसि ।
व्रीडार्धवलितं चक्रे मुखेन्दुमवशैव सा ॥

(अ) Navasāhasāṅkacarita 5. 42.

(आ) AA 33. 4-5 (AA (Ahed.) 39. 17-8), Daś *ad* 2. 39 (p. 129).

(*b*) चित्तावेशेन AA (var.); चेतसा AA.

(*c*) व्रीडाधव° Nava (ChSS).

(*d*) अवशेन सा AA (var.).

Taking in her heart the king to be real, though he was depicted in a picture, she unwittingly half-turned her moon-like face due to bashfulness.

14306*

चित्रस्थानपि या विलोक्य फणिनः कम्पं समासादयत्य्-
एकाकिन्यपि जातु यातु सहसा नो याति वाटीमपि ।
सैवाहो विषमे फणाभृति पदं विन्यस्य निःसाध्वसं
कान्तारेऽतितमोमयेऽभिसरति स्नेहस्य किं दुष्करम् ॥

(आ) Vidy 426.

(*d*) ऽभिरसति Vidy (var.).

Śārdūlavikrīḍita metre.

She, who comes to tremble on seeing snakes depicted even in a picture ; who may ever venture out suddenly but does not go alone to the garden also, Oh, the same woman is rushing for a secret meeting in the extremely dark forest, placing foot, without fear, on a deadly snake. What is hard to do in love ?

14307

चित्रस्वादुकथैर्भृत्यैर् अनायासितकार्मुकैः ।
ये रमन्ते नृपास् तेषां रमन्ते रिपवः श्रिया ॥

(अ) P (PT 1. 57, PTam 1. 144, PP 1. 377, PtsK 1. 429, PRF 1. 148). Cf. Ru 76.

(आ) SR 149. 303 (a. P), SSB 473. 209, IS 2289.

(*a*) चित्रचाटुकरैर् PP; चित्रास्वादकथैर् Pts, PtsK, SR, SSB, IS.

(*b*) °कार्मुकैः PT (var.).

(*d*) नमन्ते [र°] PT (var); श्रियम् PP.

The kings who amuse themselves with the servants that speak charming and sweet words but do not bend their bows, their enemies revel in riches.

[Kings who delight in servants that speak brilliant and pleasing words but do not bend their bows[1] —their dominious are enjoyed by enemies. (F. Edgerton).]

1. Do not want to fight.

चित्राकारमिदं शिरः see No. 14549.

चित्राकारश्च शिखिवद् see विश्वासयेच् चाप्यपरं.

चित्रान् कलापान् विस्तीर्य see तथैव पद्मषण्डैस् च.

14308

चित्राभिरस्योपरि मौलिभाजां
भाभिर्मणीनामनणीयसीभिः ।
अनेकधातुच्छुरिताश्मराशेर्
गोवर्धनस्याकृतिरन्वकारि ॥

(अ) Śiś 3. 4.

(आ) SR 123. 3 (a. Śiś), SSB 431. 3 (a. Māgha), SSS 38 (a. Māgha).

Upajāti metre (Indravajrā and Upendravajrā).

By the variegated and massive lustres of the jewels in the crown on his head was imitated the appearance of Govardhana (mountain) having heaps of stones, glistening with many minerals. (S. V. Dixit).

14309*

चित्राय त्वयि चिन्तिते तनुभुवा सज्यं वितेने धनुर्-
वर्ति धर्तुमुपागतेऽङ्गुलियुगे बाणा गुणे योजिताः ।
आरब्धे तव चित्रकर्मणि धनुर्मुक्तास्त्रखिन्ना भृशं
भित्तिं द्रागवलम्ब्य निर्दय चिरं सा तत्र चित्रायते ॥

(आ) IS 159. 21 (a. Siṁhalapati or Kuntalapati[1]), PG 362 (a. Bāṇa or Bāla or Bārnṇa), SR 291. 92, SSB 128. 98, Pad 40. 7 and 108. 14, RJ 1004, Kav X (*ad* 57).

(*a*) स्मृतिभुवा सज्जीकृतं स्व ध° RJ, SR, SSB, Pad; चक्रे ततज्यं ध° PG.

(*b*) °मुखे [°युगे] PG (var.); बाणो PG; योजितः PG.

(*c*) प्रारब्धे PG, SR, SSB; °भिन्ना (°न्नः) JS; पुनस्तद्बाणभिन्ना सती SR, SSB, Pad, RJ.

(*d*) सिंहलपते [नि° चि°] SR, Pad, RJ; जीवितपते SSB; केशव [नि°] PG.

1. In Bhaṇḍarkar Report.

Śārdūlavikrīḍita metre. (hyperanctric in *c*).

As you reflected to draw her in a picture, the Cupid took up his strung bow ; as two of your fingers came to hold the brush, he put the arrows on the string ; as you began to (actually) draw her, she was harshly tormented by the arrows shot from the bow. (Now), O cruel one, reclining slightly against a wall, she herself has been looking like a painting since long.

14310*

चित्रास्वाती गता वर्षाः प्रसूता गतयौवना ।
प्रवासी गतसौख्यश्च याचना गतगौरवा ।।

(आ) SR 166. 585, SSB 499. 585.

(*a*) °स्वातिगता वर्षाः SSB.

With the transit of Citrā and Svāti constellations, the rainy season ends; when she gives birth to a child, the youth (of a woman) departs ; when in an alien land, one is deprived of happiness, and supplication robs one of dignity.

चित्रास्वादकथैर्भृत्यैर् see No. 14307.

14311

चित्रे चन्दनचित्रके समुचिते कर्पूरपत्राङ्कुरे
कस्तूरीमकरेषु कुङ्कुमरसस्थानेषु यत्कौतुकम् ।
किं कुर्मस्तदमुत्र पामरपुरे संरंध्रि दूरेऽस्तु ते
वृत्ता यत्र कुतः प्रसाधनविधौ वार्तापि वामभ्रुवाम् ।।

(अ) Anymuk 95.

Śārdūlavikrīḍita metre.

O maid servant, the eagerness that you had for (drawing) the beautiful fore-head mark with the sandal-paste, the Camphor-leaf needed (for designs), *makara-* motifs drawn with musk, and the forms depicted with saffron dye, may now be away from you. What do we do ? In that cussed town even the talk of lovely woman in the course of adornment is past.

14312

चित्रेण वर्णनिचयेन विरोचमानं
शुद्धोज्ज्वलैरपि गुणैः कृतगाढबन्धम् ।
सहायमुत्कायविधेः (?) प्रथितं निदानं
काव्यं वितानमिव कस्य न तापशान्त्यै ।।

(आ) PV 780 (a. Candracūḍe).

(*b*) सुधौत्वलैर् PV (var.).

(*c*) पृथितं PV (var.).

Vasantatilakā metre (corrupt in *c*).

Whose agony poetry, charming with a variety of agreeable words, compactly composed with pure and splendid qualities, and whose cause is well-known ....., does not allay, as a canopy shining with a number of different colours, and closely strung with strong and attractive threads, and held with ropes......, wards off heat from all.

14313

चित्रे निवेश्य परिकल्पितसत्त्वयोगा
रूपोच्चयेन मनसा विधिना कृता नु ।
स्त्रीरत्नसृष्टिरपरा प्रतिभाति सा मे
धातुर्विभुत्वमनुचिन्त्य वपुश्च तस्याः ।।

(अ) Śāk 2. 10 (in some tests 2. 9), (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 29).

(आ) Sar 3. 122 and 5. 33, Amd 85. 186, JS 171.6 (a Kālidāsa), SRHt 244.5

(a. Kālidāsa), SR 253.21 (a. Śāk), SSB 62.34.

(*a*) चित्ते Śāk (var.), Sar, Amd, SR, SSB ; °सर्वयोगात् Śāk (var.) ; °योगात् Sar, SR, SSB ; °गाद् Amd.

(*b*) महता मनसा [म° वि°] Śāk (var.) ; म° वि° tr. Śāk (var.), JS ; विहिता मनसा Śāk (var.); रचिता मनसा Sar 3 ; घटिता मनसा Sar 5, Amd ; विधिना विहिता कृशाङ्गी SR, SSB.

Vasantatilakā metre.

Was she endowed with life by the Creator, after having delineated her in a picture, or was she mentally fashioned by him with the combination of (all) the beauties ? When I consider the Omnipotence of the Creator, and her form, she appears to me to be quite a different (special or matchless) creation of the jewel of woman kind. (M. R. Kale).

[She[1] is God's vision, of pure thought / composed in His creative mind ; / his reveries of beauty wrought / the peerless pearl of womankind / do plays my fancy when I see / how great is God, how lovely she. (A. W. Ryder)]

1. Śakuntala.

14314

चित्रेषु पथिषु चरतां
क्वचिदुचितज्ञः स कोऽपि संघटते ।
येन समं संसरतां
संसारपरिश्रमः सफलः ॥

(अ) VCjr 20. 8.

(*b*) संघटति VCjr (var.).

(*c*) संचरतां (°ति) VCjr (var.).

(*d*) °परिभ्रमः VCjr (var.).

Āryā metre.

Sometimes by chance those who wander at random paths meet some man who knows what is truly fitting ; and if they wander through life with him, the toil of their existence becomes fruitful. (F. Edgerton).

14315

चित्रैर्यस्य पतत्रिभिर्दशदिशो भ्रान्त्वा समेतैः सुखं
विश्रान्तं शयितं प्रभुक्तमुषितं स्कन्धे फलैः प्रथिते ।
तस्यैवोन्मथितस्य दुष्टकरिणा मार्गद्रुमस्याधुना
कारीषाय कषन्ति शोषपरुषां गोपालबालास्त्वचम् ॥

(आ) VS 810 (a. Śivasvāmin), Kav p. 112.

Śārdūlavikrīḍita metre.

On whose fruit-laden trunk various birds gathering after having roamed over ten quarters used to rest, comfortably asleep, eat and dwell, the dry and hard bark of the same wayside tree now uprooted by a vicious elephant is being stripped off by cowherd youths for a heap of dry cowdung. (G. Shankar).

14316*

चित्रैर्वसन्तकुसुमैः कृतकेशहस्ता
स्रग्दाममाल्यरचनासुविभूषिताङ्गी ।
नानावतंसकविभूषितकर्णपाशा
साक्षाद् वसन्ततिलकेव विभाति नारी ॥

(आ) Nāṭ (Nāṭ (BI) 16.68, Nāṭ (Regnaud) 16. 64).

(a) कृत° om. Nāṭ (Re).

(c) नागातंसितविभूषितगण्डपाली Nāṭ (Re).

Vasantatilakā metre.

This well-dressed woman who has adorned her braid of hair with the many-coloured vernal flowers, and the rest of her body with various flower-garlands and her ears with various ornaments, looks indeed like the decoration[1] on the forehead (of the goddess) of spring.[2] (M. Ghosh).

1. *Tilaka.*
2. Quoted in Nāṭ. as example of the *Vasantatilaka* metre.

14317**

चित्रोत्कीर्णं यदङ्गं स्मरमपि शनकैर्मावयन्त्यम्बुजाक्षी
निश्चेष्टापाङ्ग - भङ्गं प्रियतममवदत्
कोऽनयोर्मारदेवः ।
भूयो भूयो विचार्यागदद् हृदयानन्दसन्दोहकान्ते
यो वामे दृक्तरङ्गे वसति तव पुनः सैव
(?) पञ्चेषुलेखः ॥

(आ) PV 57 (Veṇīdatta).

(c) °गददत PV (Printing error).

(d) सैव PV (स एव not सैव)

Śragdharā metre.

The lotus-eyed woman, slowly observing his form and also the Cupid drawn in a picture, asked her husband with a wink of her still eye-corner 'who of the two was the Cupid'. He deliberated upon it deeply (lit. again and again), and replied 'he who lived in your left eye, charming with the profuse joy of your heart, was the five-arrowed god'.

14318

चित्रोत्कीर्णादपि विषधराद्भीतिभाजो निशायां
किं तद् ब्रूमस्त्वदभिसरणे साहसं नाथ तस्याः ।
ध्वान्ते यान्त्या यदतिनिभृतं मुग्धयाऽऽत्मप्रकाश-
त्रासात् पाणिः पथि फणिफणारत्नरोधी व्यधायि ॥

(आ) JS 161. 33 (a. Harihara), ŚP 3494 (a. Harihara), PG 196, SR 289. 50 (a. ŚP), SSS 825. 54 (a. Harihara), Pad 67. 54 (a. Harihara).

(a) विषधराद् यद्भयार्त्ता पुरासीत् SSB, रजन्यां [नि°] PG.

(b) वा [तद्] PG; नु [तद्] SR, SSB, Pad; ब्रूयां SSB; माधवास्या: [ना° त°] PG.

(c) मेघच्छन्ने रजनितमसा सहृताशेषदृष्टौ SSB; बालयात्म° ŚP, Pad; राधयात्म° PG; बालया सप्र° SR.

(d) नीलाभूषेयमिति भुजगं हस्तसास्तताद् व्यधात्सा SSB.

Mandākrāntā metre.

She, who was scared of a snake, drawn even in a picture, how do we describe, O Lord, her boldness in proceeding for a secret meeting at night. While going in the dark with utmost secrecy, the silly lass, fearing her exposure blocked, on the way, (the light of) the gem in a serpent's hood with her hand.

13119

चित्रोत्तरावैष्णवरोहिनीषु
चतुर्दशीदर्शदिनाष्टमीषु ।
स्थानं प्रवेशं गमनं पशूनां
श्रीमान्विवर्ज्याम्न कदाचिदेव ॥

(आ) ŚP 2858 (a. Nanaśāstra).

(*a*) °हिणीषु ŚP (var.).

Upajāti metre (Indravajrā and Upendravajrā).

A wise man should never sell, buy or exchange animals on the days of *Citra*, the three *Uttara*-s[1], *Śrāvaṇa* and *Rohiṇī* constellations and on new moon day *(amāvasyā)*, and the eighth and fourteenth days of the month.

1. Uttrāphālguni, Uttrāṣaḍha and Uttrābhādrapadā.

14320*

चिदानन्दद्रुकन्दाय सर्वातिशयशालिने ।
नमः सर्वज्ञसङ्घाय तमःस्तोमांशुमालिने ॥

(आ) Any 2. 10.

Obeisance to the group of omniscients who form the bulb of the tree of eternal bliss, are blessed with all excellences and are a Sun to the mass of darkness.

14321*

चिदानन्दमये देवे क्रियतां चित्तसंगतिः ।
दीर्घमोहमयी निद्रा त्यज्यतां संप्रबुध्यताम् ॥

(आ) ŚP 4345 (a. Vāsiṣṭha=Vāsiṣṭharāmāyaṇa).

Apply your mind to the Lord who is eternal bliss. Give up the slumber of long delusion. Be awake.

14322*

चिदेव ध्यातव्या सततमनवद्या सुखतनुर्
निराधारा नित्या निरवधिरविद्याविरहिता ।
अनास्थामास्थाय भ्रमवपुषि सर्वत्र विषये
सदाशेषव्याख्यानिपुणमतिभिः ख्यातयतिभिः ॥

(अ) Vijñānaśataka (in BhŚ p. 214) 25.

Śikhariṇī metre.

Having no regard for the sense-objects that are illusion incarnate, the noted ascetics proficient in elucidating all (tangled) matters, should always meditate upon the supreme spirit, which is blemishless, an embodiment of bliss, without substratum, eternal, limitless and free from ignorance.

14323*

चिद्रत्नमत्र पतितं वपुरन्धकूपे
पुंसो भ्रमादनुपमं महनीयतेजः ।
उद्धरेत्य यो जगति तद् भविता कृतार्थो
मन्ये स एव समुपासितविश्वनाथः ॥

(अ) Vijñānaśataka in BhŚ (p. 212) 55.

(*b*) सह° [मह°] Vijña (var.).

(*c*) सद्यः समुद्धरति [उ° यो ज°] Vijña (var.).

Vasantatilakā metre.

Matchless and supremely refulgent, the gem of consciousness (spirit) has fallen in the blind well of body due to man's ignorance. He who retrieves it, will have accomplished his object in the world. Methink, he alone has truly waited upon the lord of universe, Śiva.

14324*

चिन्तनकीर्तनभाषणकेलि-
स्पर्शनदर्शनविभ्रमहास्यैः ।
अष्टविधं निगदन्ति मुनीन्द्राः
काममपाकृतकामविबाधाः ॥

(अ) AS 582.

(*a*) °कीर्तिन° AS (var.).

(*c*) ग्रष्टविधि AS (var.); भिगदंति AS (var.).

Dodhaka metre.

Great sages, who have frustrated the onslaughts of Kāma, describe love to be of eight types : thinking (of one's loved one), narrating (his qualities), talking (intimately with each other), love sport, touching and seeing (each other), amorous play and laughter.

14325

चिन्तनीया हि विपदाम् आदावेव प्रतिक्रिया।
न कूपखननं युक्तं प्रदीप्ते वह्निना गृहे॥

(आ) ŚP 1440, VS 2687 (a. Vyāsamuni), SR 157. 17 (a. ŚP), SSB 480. 17 (a. Vyāsa), GSL 76, SuB 8.8, SRS 2. 1. 18, SH 1182.

(*b*) °क्रिया: SR, SSB, SRS.

(*c*) कार्यं [यु°] SuB.

One should think beforehand of a remedy against possible misfortune. It is not wise to try to sink a well when the house is actually on fire. (Dr. A. Sharma).

14326

चिन्तनेनैधते चिन्ता त्विन्धनेनेव पावकः।
नश्यत्यचिन्तनेनैव विनेन्धनमिवानलः॥

(अ) Yogavāsiṣṭha 5. 21. 6.

(आ) SSap 449.

Anxiety flares up by brooding over it as does the fire with fuel. It ends by not brooding over it as the fire is extinguished without fuel.

14327

चिन्तयति न चूतलतां
याति न जातिं न केतकीं क्रमते।
कमललतासक्तमना
मधुपयुवा केवलं क्वणति॥

(आ) Any 85. 76.

Āryā metre.

The young bee does not think of the mango-creeper.[1] It neither goes to the Jāti (jasmine creeper) nor does it approach the Ketakī. With its heart attached to the lotus-creeper, it just hums.

1. Tree.

14328

चिन्तयन्ती जगत्सूतिं परब्रह्मस्वरूपिणम्।
निरुच्छ्वासतया मुक्तिं गतान्या गोपकन्यका॥

(आ) Kpr 4. 81, KāP *ad* 4. 19 (p. 115), Sāh 4 *ad* 261 (p. 109).

(*a*) °सूर्ति KāP.

The other milk-maid obtained final release without death by reflecting on the origin of the universe and true form of the supreme spirit. (G. Jhā).

14329

चिन्तया नश्यते रूपं चिन्तया नश्यते बलम्।
चिन्तया नश्यते प्रज्ञा व्याधिर्भवति चिन्तया॥

(अ) Cr 1464 (CvH 7. 13).

(*a*) चितया CvH.

(*b*) वलं [बलम्] CvH.

Beauty is tarnished by anxiety. Strength is depleted by anxiety. Intellect is dimmed by anxiety. Ailment comes from anxiety.

14330*

चिन्तयामि किमपि स्मरवक्त्रं
पद्मनेत्रमतिचित्रविशेषम् ।
किंशुकाधरपुटम्पटुतेजो-
भ्राजमानविपुलस्तनभारम् ॥

(अ) Caur (A) 68.

Svāgatā metre.

I think of someone with Cupid-like face, lotus-like eyes, *kiṁśuka*-like lips, with attractive (decorative) designs (on her person), bright lustre, and with shining and prominent breasts.

14331

चिन्तयामो हि यातर्थान् मग्नास्तैः परीवृताः ॥
... ...

(आ) SSMā 18. 7.

We worry about the things that are past and become absorbed in them.

14332*

चिन्तां मुञ्च गृहाण पल्लवमिदं प्लक्षस्य शालस्य वा
गाङ्गस्यास्य जलस्य चन्द्रवपुषो गण्डूषमेकं पिब ।
जीवन् द्रक्ष्यसि ताः पुनः करभ हे वासेरकीया भुवो
रम्याः पीलुशमीकरीर-बदरीकूजत्कपोताकुलाः ॥

(आ) ŚP 954, Any 42. 37, AAS 4. 3, SR 234. 134 (a. ŚP), SSB 629. 11, SRK 181.4 (a. Śārṅgadhara).

(*a*) इमं [इदं] Any ; सालस्य AAS.

(*d*) रम्या AAS ; °कलापीकुलाः AAS (var.).

Śārdūlavikrīḍita metre.

O young camel ! Leave anxiety, have a sprout of the Palakṣa or Śāla tree, and drink a mouthful of water of the Ganges of moon-like form.[1] If you survive, you will see again the beautiful tracts of the camels, infested with the Pīlu, Śamī, Karīra and Badarī trees and cooing pigeons.

1. Pure in colour.

14333

चिन्ताकुलः सहचरीविरहार्द्रशोकः
स्वच्छायया च दयितेति कृतप्रलापः ।
त्यक्तस्तयापि विहगश्चपलोर्मिवेगाद्
आलम्बनान्यपि विधिर्विधुरो निहन्ति ॥

(आ) VS 1992.

(*a*) चिंतार्थंल: VS (var.) *(Contra metrum)*.

(*c*) विरहाच्च° VS ; विहराश्च° VS (var.).

Vasantatilakā metre.

The worried bird, smitten with grief of recent separation from its mate, cried piteously, mistaking its shadow as its mate. That shadow too deserted it because of a strong current of wave. Adverse fate destroys even (minor) supports.

14334*

चिन्तागम्भीरकूपादनवरतचलद्भूरिशोकारघट्ट-
व्याकृष्टं निःश्वसन्त्यः पृथुनयनघटीयन्त्रमुक्ताश्रुधारम् ।
नासावंशप्रणालीविषमपथपतद्बाष्पपानीयमेतद्
देव त्वद्वैरिनार्यः स्तनकलशयुगेनाविरामं वहन्ति ॥

(अ) PrC 1C0, Khaṇḍapraśasti 79.

(आ) JS 340.34, SR 112 279, SSB 409.6.

(*b*) निश्व° Khaṇḍ (var.) ; °यन्त्रनिर्मुक्तधारम् PrC, Khaṇḍ, SR ; °क्तभारम् SSB.

(*c*) °मेताद् PrC ; °ता Khaṇḍ, SR, SSB.

(*d*) राम [दे°] Khaṇḍ ; वार [दे°] SSB ; कुच° [स्तन°] Khaṇḍ, SR, SSB ; °नान्वहं संवह° Khaṇḍ, SR, SSB.

Sragdharā metre.

O King, the women of your foes ceaselessly carry in the pairs of jars of their breasts, this water of tears flowing through the uneven path of the channels of their noses, drawn from the deep well of sorrow by the persian-wheel of severe agony, revolving with no break ; sighing (deeply) and shedding the streams of tears from the machines for raising water in the form of their wide eyes.

14335

चिन्ताग्रस्तो भयग्रस्तः शत्रुग्रस्तोऽतिपातकी ।
ऋणग्रस्तोऽतिकृपणः न गेहं यामि पापिनाम् ॥

(अ) Brahmavaivarta-purāṇa.

I[1] do not go to the homes of those sinners who are in the grip of depressing thoughts, fear, and the enemy ; the perpetrator of heinous crimes ; one immersed in debt, who is extremely miser, and sinners in general. (Bhavan's Journal 13. 7 ; p. 20).

1. Mahālakṣmi, goddess of prosperity.

14336**

चिन्ताचक्रिणि हन्त चक्रिणि भिया कुब्जासनेऽब्जासने
नश्यद्धामनि तिग्मधामनि धृताशङ्के शशाङ्के भृशम् ।
भ्रश्यच्चेतसि च प्रचेतसि शुचा तान्ते कृतान्ते च यो
व्यग्रोऽभूत् कटुकालकूटकवलीकाराय पायात्स वः ॥

(आ) VS 88, SR 7. 97.

(*d*) °कलनाकाराय VS (var.).

Śārdūlavikrīḍita metre.

May he who was anxious to swallow the deadly (lit. bitter) *Kālakūṭa*, (even) when Viṣṇu was caught in the wheel of anxiety, Brahmā turned hump-backed out of fear, sun lost its brilliance, moon was extremely apprehensive, Varuṇa had his mind reeling and Yama withered with grief, protect you.

14337

चिन्ता चितासमा प्रोक्ता चिन्ता च जीवितेन सह ।
चिता दहति निर्जीवं चिन्ता च सजीवं वहेत् ॥

(आ) Pañcākhyānavārttika 34. 2 (p. 50).

(*b*) Hypermetic.

Anxiety is said to be similar to a funeral pyre. And anxiety persists with life. Pyre burns the dead while anxiety burns the alive.

14338

चिन्ताज्वरो मनुष्याणां क्षुधां निद्रां बलं हरेत्
रूपमुत्साहबुद्धिं श्रीं जीवितं च न संशयः ।

(अ) SkP, Kāśikh 1. 69.

(*c*) श्री SkP (var.).

The fever of anxiety robs men of their hunger, sleep, strength, beauty, courage, wisdom, prosperity and life. There is no doubt about it.

14339

चिन्ताज्वरो मनुष्याणां वस्त्राणामातपो ज्वरः।
असौभाग्यं ज्वरः स्त्रीणाम् अश्वानां मैथुनं ज्वरः॥

(अ) Cr 372 (CNr 39, CSr 2. 33 *ad/ab*), Dharmaviveka (KSH 509) 15. Cf. No. 1176.

(आ) SR 155.82 *ad/cb* (a. C), SSB 482. 82 *ad/cb*, IS 2290.

(*a*) अध्वा जरा [°चि° ज्व°] CN (var.); जरा SR, SSB; ज्वर or जार or जोर CS (var.); मनुष्याणा CN (var.).

(*b*) मनुष्यांदत्तिनां जरा CN (var.); आतप CS (var.); अनध्वा वाजिनां जरा SR, SSB; ज्वरं (°र) or जारे CS (var.).

(*c*) असंभोगो जरा स्त्रीणां CN (var.); SR, SSB; नारीना चरितं जोर (जार) CS (var.); असौभाग्य जरः CN (var.); असौभोग्य CS (var.); ज्वराः CN (var.); ज्वर CN (var.); ज्वरं or ज्वाला CS (var.).

(*d*) अश्वानान्त श्रयो ज्वरः CN (var.); अश्वानामातपो ज्वरम् CS (var); अनध्वा वाजिनां ज्वरः CN (var.); वस्त्राणामातपो जरा SR, SSB; गृहीणां कलह (°हो) ज्वरः CN (var.); सभोगो वाजिनां जरा CN (var.); अशोनां CS (var.); मैथुनो CN (var.); ज्वरं or जार CS (var.).

Anxiety is the scourge of man, sun is the undoing of clothes, widowhood (or ugliness) is the bane of women, (and) mating is the distress of horses.

चिन्तातुराणां न सुखं न निद्रा see No. 2959.

14340*

चिन्ताभिः स्तिमितं मनः करतले लीना कपोलस्थली
प्रत्यूषक्षणदेशपाण्डुवदनं श्वासैकखिन्नोऽधरः।
अम्भः शीकरपद्मिनीकिसलयैर्नापैति तापः शमं
कोऽस्याः प्रार्थितदुर्लभोऽस्ति सहते दीनां दशामीदृशीम्॥

(आ) Sāh *ad* 3. 222 (p. 83) (a. Viśvanātha-father), SR 286. 26 (a. Sāh), SSB 121. 29.

(*b*) °पाण्डु वदनं Sāh (var.); °वदन SSB (Printing error).

(*d*) कस्ते SSB.

Śārdūlavikrīḍita metre.

Her mind is paralysed by anxiety, her cheek rests on her hand, her face is pale as the withering moon, her lip is wearied with mere sighing, her fever is not alleviated by the fresh leaves of the lotus or the spray of the water, —who is her beloved, hard to come to, and who suffers to continue such a wretched state? (Bibl. Ind. 9).

14341

चिन्ताभुजंगीपरिदश्यमानं
संमूर्छितं चित्तमिदं मदीयम्।
शश्वत् कृताजातकसप्रयुक्ताशश्च (?)
संजीव्यते वाक्स्मरणामृतेन॥

(अ) Vet after 3. 11 (p. 119).

(*c*) कृपातङ्कजसुप्ततश्च Vet (var.).

(*d*) or स्वांक् Vet (var.).

Indravajrā metre.

My mind, being bitten by the she-serpent of anxiety, has lapsed into swoon. ......It can be revived by the nectar of recalling her words.

14342**

चिन्तामणिप्रभृतिरत्नमुदारभावात्
सर्वोपकारकृतये परितो वितीर्णम् ।
को दिव्यवाग्विभवमच्छगुणं न हेम-
चन्द्रं स्तुवीत सुमनाः सुमनोवरेण्यम् ॥

(आ) SSB 287. 2 (a. Saṁgrahituḥ).

Vasantatilakā metre.

Who is the learned man that will not extol Hemacandra, who is the most eminent of the learned, has (unique) command over the divine language and excellent qualities, and who composed, out of magnanimity, *Cintāmaṇi* and other valuable works for the benefit of all.

14343

चिन्तामणिस्त्रिभुवनेश्वरि कौस्तुभश्च
ख्यातौ मणी तव गृहाङ्गणकुट्टिमस्थौ ।
किं रत्नमन्यदुपलभ्य किरीटकोटिं
वाचस्पतिप्रभृतयस् तव वर्णयन्तु ॥

(अ) Ānas 97.

(*d*) वर्णयन्ति Ānas (var.).

Vasantatilakā metre.

O Queen of the three worlds, *Cintāmaṇi* and *Kaustubha* gems are known to be fixed in the floor of the courtyard of your house. What other gems could Bṛhaspati and others find to describe the pinnacle of your crown ?

14344

चिन्तामणे भुवि न केनचिदीश्वरेण
मूर्ध्ना धृतोऽहमिति मा स्म सखे विषीदः ।
नास्त्येव हि त्वदधिरोहणपुण्यबीजं
सौभाग्ययोग्यमिह कस्यचिदुत्तमाङ्गम् ॥

(अ) Bhallaṭaśataka 52.

(आ) VS 902 (a. Bhallaṭa).

(*b*) धृतोऽस्मि यदि VS ; ततो [स°] VS.

(*c*) नास्त्येव Bhalla ; °रोपण° VS ; °बीज-Bhalla.

Vasantatilakā metre.

O Friend *Cintāmaṇi* (wish-granting gem) ! do not despair that you were not worn on his head by any king on the earth None has the head that contains the seeds of meritorious deeds to merit the honour of your occupying it.

14345

चिन्तामणेस्तृणमणेश्च कृतं विधात्रा
केनोभयोरपि मणित्वमदः समानम् ।
नैकोऽर्थितानि ददद्रथिजनाय खिन्नो
गृह्णञ्जरत्तृणलवं तु न लज्जतेऽन्यः ॥

(अ) Bhallaṭaśataka 54.

(आ) VS 903 (a. Bhallaṭa).

(*d*) °तोऽन्य: VS (var.).

Vasantatilakā metre.

Who is that creator who made *Cintāmaṇi* and *Tṛṇamaṇi*[1] to be equally proud of being a gem ! One is never tired of granting the wishes of the supplicants while the other is not

ashamed of catching (burning) even a handful of dry grass.

1. Amber which produces fire.

14346

चिन्तामिमां वहसि किं गजयूथनाथ
यूथाद्वियोगविनिमीलितनेत्रयुग्मः ।
पिण्डं गृहाण पिब वारि यथोपनीतं
दैवाद् भवन्ति विपदो किल संपदो वा ॥

(अ) Śts 23. 29 (84. 6-9).

(आ) SuM 22. 5, Any 32. 60, ASS 14. 1, Vidy 56.

(*a*) किमित्यादि Śts (var.); जगयूथा° Śts (var.).

(*b*) योगवियोग° Śts (var.); योगीव योग° SuM, Any, Vidy; °योगमनुमीलि° ASS; °योगवश° Vidy; °युगम Śts; °युग्मम् ASS; °पद्मम् Vidy.

(*c*) गृहान Śts (var.); यथोपनीतै Śts (var.).

(*d*) विपदः खलु SuM, Any, ASS, Vidy.

Vasantatilakā metre.

O Leader of the herd of elephants, why do you thus despair ? With the pair of your eyes closed owing to separation from your flock, eat the lump of food and drink the water, brought to you (by your captors). Indeed hardship or happiness comes by luck.

14347*

चिन्तामीलितमानसो मनसिजः सख्यो विहीनप्रभाः
प्राणेशः प्रणयाकुलः पुनरसावास्तां समस्ता कथा ।
एतत् त्वां प्रतिबोधयामि मम चेदुक्तिं हितां मन्यसे
मुग्धे मा कुरु मानमाननमिदं राकापतिर्जेष्यति ॥

(अ) BhV (BhV (POS) 2. 52, BhV (C) 2. 51), Rasagaṅgā 82. 4-7.

(*c*) प्रतिवेदयामि BhV (var.); विनिवेदयामि Rasagaṅga.

Śārdūlavikrīḍita metre.

The god of love has his mind vacant with anxiety[1]; your friends have lost their splendour[2] and the lord of your life is distressed on account of his love; but let all this consideration be set aside. This, however, I tell you, if you think my advice to be beneficial, that you should not, O foolish one, be head strong, otherwise the husband of Rākā[3] will vanquish[4] this face of yours. (H D. Dutt).

1. does not know what to do to influence your mind.
2. since they cannot persuade you.
3. The moon.
4. surpass.

14348*

चिन्तामोहनिबध्यमानमनसा मौनेन पादानतः
प्रत्याख्यातपराङ्मुखः प्रियतमो गन्तुं प्रवृत्तः शठः ।
सव्रीडैरलसैर्निरन्तरलुठद्बाष्पाकुलैरीक्षणैस्
तन्वङ्ग्या न पुनस् तया तरलया तत्रान्तरे वारितः ॥

(अ) Amar (Amar (D) 70, Amar (RK) 101, Amar (K), Amar (S) 64, Amar (POS) 64, Amar (NSP) 87).[1]

(आ) SR 329. 23 (a. Amar), SSB 194.19, IS 2292.

(*a*) °विनिश्चलेन म° Amar (D), (RK) (NSP), SR, SSB; विसंस्थूलेन Amar (D) (var.);

°निगृह्यमान° Amar (S) (var.); °निपीड्य-मान° Amar (POS) (var.).

(*b*) प्रत्याख्यान° Amar (D), Amar (RK), SR, SSB, IS; °वृत्तोऽधुना Amar (D) (RK), (NSP), SR, SSB, IS; वृत्तो यदा Amar (D) (var.).

(*c*) लोचनैः [ई°] Amar (D) (var.).

(*d*) श्वासोत्कम्पकुचं निरीक्ष्य सुचिरं जीवश्चया (जीवे°) वारितः Amar (D), (RK) (NSP) SR, SSB, IS; तन्व्य° Amar (D) (var.).

Śārdūlavikrīḍita metre.

1. Western (Arj) 87, Southern (Vema) 64, Ravi 90, Rāma 99, B: MM 98, BORI I 103, BORI II 101.

With a mind overcome by bewildering care, she had silently repulsed her lover who had thrown himself at her feet, and becoming indifferent he was about to leave her; but being impatient she held him back, in the meanwhile, with her bashful tired eyes, dim with uninterruptedly rolling tears. (C. R. Devadhar)

14349

चिन्तामोहमनङ्गमङ्ग तनुते विप्रेक्षितं सुभ्रुवः ।
... ... ॥

(आ) KāVa *ad* 2. 2. 11.

(*a*) °हमाङ्गनङ्ग KāVa (var.).

(*b*) °क्षितुं or °श्लेषितं KāVa (var.).

O Friend, the glances of the charming-eyed girl produce in my mind thoughts of love giving rise to anxiety and stupefaction. (G. Jhā).

14350

चिन्तायाश्च चितायाश्च बिन्दुमात्रं विशेषतः ।
चिता दहति निर्जीवं चिन्ता जीवन्तमप्यहो ॥

(अ) BhŚ 496.

(आ) NBh 143.

Cinta differes from *Cita* by a mere dot (*anusvāra*). *Cita* (pyre) burns the dead, *Cinta* (anxiety) the alive as well.

14351

चिन्ता व्याधिप्रकाशाय नरकाय प्रकल्पयेत् ।
तस्माच्चिन्तां परित्यज्य चानुवर्तस्व शोभने ॥

(अ) PdP, Bhūmikh 14. 33.

Anxiety causes disease and leads to hell. So, O graceful one, give up anxiety and be favourable to me.

14352

चिन्ता शशाम सकलापि सरोरुहाणाम्
इन्दोश्च बिम्बमसमां सुषमामयासीत् ।
अभ्युद्गतः कलकलः किल कोकिलानां
प्राणप्रिये यदवधि त्वमितो गतासि ॥

(अ) BhV 3. 7.

Vasantatilakā metre.

O you, dear as my life, the entire anxiety of lotuses has subsided, the orb of the Moon has attained an unrivalled grace, and indeed the noise of cuckoos has arisen, since the time you went away from this place. (H. D. Dutt).

14353*

चिन्तासक्तनिमग्नमन्त्रिसलिलं दूतोर्मिशङ्खाकुलं
पर्यन्तस्थितचारनक्रमकरं नागाश्वहिंस्राश्रयम् ।
नानावाशक - कङ्कपक्षिरुचिरं कायस्थसर्पास्पदं
नीतिक्षुण्णतटं च राजकरणं हिंस्रैः समुद्रायते ।।

(अ) Mṛcch 9. 14.

(आ) SR 101. 14 (a. Mṛcch), SSB 390. 16, IS 2293, SuMuñ 257. 4-7.

(*a*) °शङ्खाकुलं Mṛcch (NSP).

(*b*) °चारुन° Mṛcch (var.); नाग्राश्व° or नागश्व° Mṛcch (var.); °हिंस्रा° Mṛcch (var.); °हिंस्राश्रयः IS.

(*c*) °रुचितं [°रु°] Mṛcch (NSP).

(*d*) °भवनं [°करणं] Mṛcch (var.).

Śārdūlavikrīḍita metre.

The royal capital is like a sea on whose shores are found the waves of public business —a sea peopled by strange creatures; the statesmen lost in meditation are the profound waters: the messengers are the flotsam that is driven about by the waves; the soldiers are the crocodiles and *makara*-s that guard its boundaries; the elephants and war-horses are the carnivorous fish that lurk in the depths; the savage cries of the litigants are like the screams of liberal birds; and the scribes are the snakes that writhe through the waters. (R. P. Oliver).

The Royal Court of justice owing to the destructive agencies (also, animals) looks like the sea, with water in the form of advocates (*mantrin*) devoted to and plunged in thought; crowded with waves and Conches in the form of messengers [or, Ushers]; with Crocodiles and fishes in the form of spies stationed within [its] precincts; the resort of destructive creatures in the form of elephants and horses; crowded with the Kaṅka birds in the form of the various touts; the abodes of serpents in the form of Kāyasthas [Court-scribes]; and with the shores trodden upon by rules of procedure. (R. D. Karmarkar).

14354

चिन्तासमं नास्ति शरीरशोषणं
क्षुधासमं नास्ति शरीरपीडनम् ।
मातुः समं नास्ति शरीरपोषणं
विद्यासमं नास्ति शरीरभूषणम् ।।

(आ) NBh 59.

Upajāti metre (Indravaṁśa and Vaṁśastha).

There is nothing to equal anxiety in wearing down the body, nothing to equal hunger in tormenting the body, nothing to equal mother in nurturing the (child's) body and nothing to equal knowledge in lending grace to the body.

14355

चिन्तासहस्रेषु च तेषु मध्ये
चिन्ताश्चतस्रोऽप्यसिधारतुल्याः ।
नीचापमानं क्षुधितं कलत्रं
भार्या विरक्ता सहजोपरोधः ।।

(अ) GP 1. 115. 19 (Cr 1465).

(आ) SR 389. 478 (a. GP).

(*a*) चिन्तासहस्राणि बहूनि मध्याच् GPy.

(*c*) नीचापमानः GPy.

Indravajrā metre.

Of the thousands of worries (that plague man), the four that cut him like the edge of sword are, humiliation (caused) by the mean, starving family (lit. wife), estranged wife and natural disaster,

[The thoughts of a starving family, of a scolding wife, of dissensions with one's own brothers, and of suffering humiliation at the hands of a mean, sordid wretch, are the four thoughts which are like sword blades to the heart out of a hundred that agitate or ruffle the human mind. (M. N. Dutt).]

14356

चिन्तितं मनसा कार्यं कदाचिन्न प्रकाशयेत् ।
मन्त्ररक्षणयुक्तात्मा कार्यसिद्धिमवाप्नुयात् ॥

(अ) Cr 2156 (CNPh 152 ; reconstructed).

(c) मन्त्ररक्षणभूतात्मा Cr (CNPh) (var.).

One should never divulge the (course of) action decided in the mind. One who keeps his deliberations secret, may succeed in his work.

14357

चिन्तितं यदनेनासीद् देयं बहुल्पमेव वा ।
देयं तेनाधुना तस्यै कालेनेति न संशयः ॥

(अ) Viṭavṛtta (BhŚ 206) 41.

Whatever small or hefty amount he had decided to give her, that should invariably be given by him to her, now or later.

14358**

चिन्तिताभ्यधिकं लाभं स्थिता भोजनभाजने ।
सर्वमेतत् फलं दत्ते वहन्तीनाडिकां श्रिता ॥

(आ) ŚP 2535.

If it is in a food-plate, the lizard brings benefit beyond one's expectation. If it is perched on a running channel, it yields all rewards.

14359

चिन्तयतां भगवानेव स वर्त्तेत सदा त्वयि ॥
... ...

(आ) SSMā 11. 10.

Always remember God alone. He always resides in you.

14360

चिन्त्यते नय एवादाव् श्रमन्वं समुपेप्सुभिः ।
विनम्य पूर्वं सिंहोऽपि हन्ति हस्तिनमोजसा ॥

(अ) Dṛṣṭāntaśataka (KSH 217) 7.

(आ) SR 150. 355 (a. Dṛṣṭ), SSB 475. 261, IS 2294.

Those who are keen to attain something great, they chalk out a plan for it, beforehand. The lion too first bends itself to kill the elephant with vigour.

14361**

चिन्वच् चौरचिकीर्षितानि घटयद्वेतालगोष्ठीसुखं
तन्वानं शवसाधनोत्सवरसं निर्व्याजधीरात्मनाम् ।
कुर्वत्कामकृशानुतप्तमनसां गुप्ताङ्गनासंगमं
शर्वर्यास्तिमिरं परोपकृतये बद्धक्रमं धावति ॥

(आ) JS 253. 7, ŚP 3608, SR 297. 33 (a. ŚP), SSB 141. 36, SRK 139. 5 (a. Śārṅgadhara).

(a) चिन्वञ्चौ° ŚP ; चिन्वद्वीरचिकीर्षि° SRK ; चोर° JS, SSB.

(b) °नोद्धतरसं SSB, SRK ; °जवीरा° ŚP, SR, SSB, SRK.

(d) दृप्यत्कोकिलकालकण्ठमलिनं (°काककण्ठ SRK) ध्वान्तं समुज्जृम्भते ŚP, SR, SSB, SRK.

Śārdūlavikrīḍita metre.

Augmenting the operations of the thieves, providing the pleasure of meeting to the goblins, heightening the joy of festivity of the steadfast in worshipping a dead body (*śavasādhanā*), bringing about secret meeting with the women of those whose hearts are burnt with the fire of love ; the nocturnal darkness is gradually advancing to do good to others.

चिन्वञ्चौरचिकीर्षितानि see No. 14361.

चिन्वह्नीरचिकीर्षितानि see No. 14361.

14362**

चिन्वानाभिर्मधूकं मधुरमधुकरध्वानिचूताङ्कुराग्र-
ग्रासव्यग्रान्यपुष्टध्वनितधृतजयारम्भसंरम्भणाभिः ।
गीयन्ते वल्लवीभिः पथिकसहचरीप्राणयात्राप्रदीपाः
प्रातः प्रातर्वसन्तस्वररचितपदोद्गारिणो गीतभेदाः ॥

(आ) Skm (Skm (B) 1064, Skm (POS) 2. 118. 4) (a. Viriñci).

(*d*) गीतिभेदाः Skm (POS).

Sragdharā metre.

Plucking the flowers of the Madhūka tree (buzzing) with the sweet hum of the black bees, anxious to surpass the notes of the cuckoos engaged in tasting the mangoo-shoots, the cowherdesses sing, in the early morning, various types of songs with *padas* composed in *Vasanta-rāga* flowing therefrom, and which (songs) serve as lamps to cheer the life of the spouses of the travellers (i. e. those who are far away from them).

14363**

चिबुकं हृदि विन्यस्य पूरयेद् वायुना पुनः ।
कुम्भकेन यथाशक्त्या धारयित्वा तु रेचयेत् ।
वामाङ्गेन समभ्यस्य दक्षिणाङ्गेन चाभ्यसेत् ॥

(आ) ŚP 4409.

Resting the chin on the chest, one should again draw the wind, deep inside, and release it, having retained it inside by *kumbhaka*[1] to one's capacity. It should first be practiced through the left nostril and through the right thereafter.

1. Holding the breath by shutting the mouth and nostrils.

14364

चिबुके यस्य लोमानि न च लोमानि गण्डयोः ।
तेन सख्यं न कुर्वीत यदि निर्मानुषं जगत् ॥

(आ) ŚP 1476, IS 2295, Vyās 93, SH 453.

(इ) Vyās (C) 79, Vyās (S) 80.

(*a*) हृदये [चि°] Vyās (C); चिबुके IS (var.); रोमाणि Vyās (var.), SH.

(*b*) न वक्षसि न गल्लयोः ŚP; न सन्ति च कपोलयोः Vyās (var.); °णि Vyās; रोमाणि, SH.

(*c*) मैत्री न कर्तव्या Vyās, Vyās (C); कर्तव्यं SH.

(*d*) व्रजेत् [ज°] IS (var.); ह्यपि (अपि or न हि) शून्या वसुन्धरा Vyās, Vyās (C), Vyās (S).

If the world is not shorn of men, one should not make friends with one who has hair on the chin, but not on the cheeks.

14365*

चिरं चित्तोद्याने चरसि च मुखाब्जं पिबसि च
क्षणादेणाक्षीणां विरहविषवेगं हरसि च ।
नृपत्वं मानाद्रिं दलयति च किं कौतुककरः
कुरङ्गः किं भृङ्गो मरकतमणिः किं किमशनिः ॥

(आ) AIR 143.

Śikhariṇī metre.

You wander for long in the garden of heart, and kiss the lotus-face; you instantly allay the effect of the poison of separation of the fawn-eyed damsels, and crush the mountainous pride of kingship. Are you a wonder-man, a deer, a bee, an emerald gem or a bolt ?[1]

1. A hero is described here.

14366*

चिरं जीव चिरं नन्द चिरं पालय मेदिनीम् ।
चिरमाश्रितलोकानां पूरय त्वं मनोरथान् ॥

(अ) P (PM Intr. 4); *ab* in KR 9. 225. 4 and 10. 220. 4.

(*b*) मेदिनी PM (MS).

(*c*) चिरमाश्रित्यलोकानां PM (MS).

May you live long, enjoy long, protect the earth for long. May you fulfil the wishes of your subjects for long.

14367

चिरं जीवन्ति निःस्नेहाः पृथिव्यां वालुकादयः ।
सस्नेहा अत्र पीड्यन्ते केवलं तिलसर्षपाः ॥

(आ) IS 2296, Subh 244 and 34.

(*a*) सुखं जीवति निस्नेहाः Subh 34 (जीवति repeated twice); जीवति निस्नेहाः Subh 244.

(*b*) पृथिव्या वालुका इव Subh 34.

(*c*) सस्नेहास्ते च पी° Subh 34; यत्र पीडन्ति Subh 344.

(*d*) °सर्षपं Subh 244.

Those void of love / oil (like) sand etc. live long on the earth, but those full of love / oil (like) seasamum and mustard are merely crushed.

14368

चिरं दुग्धोऽनड्वान् स्तनभरनता गौरिति वृथा
परिष्वक्तः षण्ढो युवतिरिति लावण्यकलिता ।
कृता वैडूर्याशा विततकिरणे काचशकले
यदज्ञानासङ्गादविबुधजने सेवनरतिः ॥

(अ) P (PP 1. 246).

(आ) IS 2297, VP 8. 11.

(*a*) °भरतया IS.

(*b*) षण्डो IS.

(*d*) यदाज्ञा° IS.

Śikhariṇī metre.

We milked in vain a bull for long thinking it to be a cow bent with heavy udder, clasped an eunuch taking it to be a lovely maiden, sought *vaidūrya* (lapis lazuli) in the scrap of glass emitting rays; that we revelled in serving the fools out of ignorance.

[Milk a bull, and think him some / heavy-uddered cow; / blind to lovely maidens, clasp / eunuchs anyhow; / seek in shining scraps of

quartz/ lapis lazuli ; / do not serve an addlepate / bidding sense good-bye. (A. W. Ryder).]

14369*

चिरं ध्याता रामा क्षणमपि न रामप्रतिकृतिः
परं पीतं रामाधरमधु न रामाङ्घ्रिसलिलम् ।
नता रुष्टा रामा यदरचि न रामाय विनतिर्
गतं मे जन्माग्र्यं न दशरथजन्मा परिगतः ॥

(आ) Pad 92. 66 (a. Lakṣmaṇa), SR 374. 215, SSB 272. 102, SRK 95. 11 (a. Sphuṭaśloka), RJ 1381 (a. Lakṣmaṇa in some MSS a. Bhatṛhari).

(*b*) पीतो SRK ; इह [°मधु] SRK.

(*d*) साम्राज्यं [ज°] SRK.

Śikhariṇī metre.

I thought of (i. e. cared for) my beloved for long, but did not meditate upon the image of Rāma even for a moment. I tasted the sweet wine of my beloved's lip, but not the water of Rāma's feet. I bowed to my offended beloved (to mollify her), but not to Rāma (lit. did not extend a bow to Rāma). My precious life is thus gone (in vain), but I did not seek the vicinity of Daśaratha's son.[1]

1. Lit. did not go to Daśaratha's son.

14370

चिरं ध्यात्वा ध्यात्वा निहित इव निर्माय पुरतः
प्रवासेऽप्याश्वासं न खलु न करोति प्रियजनः ।
जगज् जीर्णारण्यं भवति च कलत्रव्युपरमे
कुकूलानां राशौ तदनु हृदयं पच्यत इव ॥

(अ) Uttara 6. 38.

(*c*) विकल्प° [क°] Uttara (var.); कलत्रेऽप्युपरते Uttara (var.).

Śikhariṇī metre.

By long and repeated brooding one creates and places in front one that is dear ; surely even though far off a dear person does thus produce consolation ; but certainly the world is a withered desert when one's wife is dead ; then the heart is scorched as if in a heap of burning husk. (C. N. Joshi).

14371*

चिरं युवाकूतशतैः कृतार्थनश्
चिरं सरोषेङ्गितया च निर्धुतः ।
सृजन् करक्षालनलीलयाञ्जलीन्
असेचि किंचिद् विधुताम्बुधारया ॥

(अ) Naiṣ 16. 108.

Vaṁśastha metre

A youth, who besought a maid for a long while with hundreds of significant gestures, had long been rejected by her, making angry signs. But, when he folded his hands by way of washing them, she splashed him, slightly jolting the stream of water (which she poured out to him).[1] (K. K. Handiqui).

1. In token consent.

14372

चिरं विनिर्गमो बन्धु- वर्गमोदापनोदनः ।
तस्मादपूर्णकामोऽपि समेत्य प्रवसेत्पुनः ॥

(आ) SMH 12. 11.

Long stay elsewhere robs one's kin of happiness. Therefore, even if one's desires are not fulfilled, one should return home (for a short time) and depart again.

14373*

चिरं विरञ्चिर्न चिरं विरञ्चिः
साकारता सत्यसतारका सा।
साकारता सत्यसतारका सा
चिरं विरञ्चिर्न चिरं विरञ्चिः॥

(अ) Rāma-Kṛṣṇavilomakāvya.

(आ) SSB 572. 2 (a. Rāmkṛṣṇaviloma-kāvya).

Upajāti metre (Upendravajrā and Indravajrā).

(i) *Applicable to Rāma :*

Brahmā[1] has a long life (of two *parārdhas*). He has a short life also (because of his limited age like other beings). His assumption of the form of Rāma is accompanied by Tāraka or truly releases one (from the worldly bondage).

(ii) *Applicable to Kṛṣṇa :*

His assumption of the form of Kṛṣṇa is ever-lasting and even the sky loses its identity in it. Brahmā has a long life (of two *parārdhas*, but he has a short life also (because of his limited age like other beings).

14374

चिरं विलम्बो विदुषां विदेशेषु विगीयते।
स्वल्पमप्यल्पकालेन तस्मादभ्याहृतं हितम्॥

(आ) SMH 12. 4.

(*d*) अन्याहृतं SMH.

Long stay of the learned in distant lands is censured, even a short spell (is not approved). Therefore bringing them back after a short time, does good (to all).

14375

चिरं शासित्वायं मृगपतिरशेषं मृगकुलं
जराजीर्णो यातः परिभवपदत्वं विधिवशात्।
उदासीनस्तिष्ठेर्यदि तरुणकण्ठीरवगतिस्
तवाप्येवंरूपा किमु न भविता जम्बुकवृकैः॥

(आ) Ava 524.

Śikhariṇī metre.

Having ruled over the entire herd of beasts for long, this lion, now decrepit with old age, has unluckily become an object of slights. O young cub, if you remain indifferent, will you also not meet the same fate at the hands of jackals and wolves ?

14376

चिरं शीतजलावास- लक्ष्यसंकोचकण्टकाः।
निषेवितुमिवोत्तस्थुः प्रातपं कमलाकराः॥

(आ) VS 1656 (a. Īśvarakṛṣṇa).

With the agony of contraction due to their staying long in the cold water evident, the beds of lotuses stood up (i. e. bloomed) as if to enjoy the sun.

14377

चिरं संभृणुयान्नित्यं जानीयात् क्षिप्रमेव च।
विज्ञाय प्रभजेदर्थान् न कामं प्रभजेत् क्वचित्॥

(अ) Śukr 3. 57.

(आ) Saśa 84. 48.

The king should regularly listen (to the advice tendered to him) for long, and grasp its import without delay. Armed with it (lit. having known it), he may achieve his objective. He should never succumb to lust.

14378

चिरं स्नाति द्रुतं भुङ्क्ते पुष्पं प्राप्य न जिघ्रति ।
यो न पश्येत् परस्त्रियं नियतं च स मे प्रियः ॥

(अ) Brahmavaivarta-purāṇa.

I like him who bathes slowly, eats quickly, does not smell the flowers he has picked, does not look at other woman and who is self-possessed (Bhavan's Journal 13. 7 ; p. 21).

14379*

चिरकरपरिमृष्टं भानुबिम्बं दिनान्ते
सकुतुकमिव शोणं कालकापालिकेन ।
चरमशिखरिकण्डान्तस्थलीं नीयमानं
विशति भसितपिण्डं गैरिकैर्लिप्तमेतत् ॥

(आ) SMH 8. 49.

(*c*) °कन्तान्तस्तगीं or °कण्डान्तस्तगीं or °कन्थान्तस्थलीं or °कन्थान्तस्थगी SMH (var.).

Mālinī metre.

The red orb of the sun, surrounded by its rays for long, enters, like a ball of ashes smeared with red chalk, the hind region of the western mount, at the end of the day, led by the Kāpālika[1] of Time out of curiousity.

1. Follower of the Kāpālika sect of Śaivism.

14380

चिरकालपथिक शङ्का-
तरङ्गिताक्षः किमीक्षसे मुग्ध ।
त्वन्निस्त्रिंशाश्लेष-
व्रणकिणराजीयमेतस्याः ॥

(अ) ĀrS 2. 228.

Āryā metre.

O stupid, perpetual traveller[1], why do you stare (at her) with eyes tremulous with apprehension. This is the row of marks of wounds (on her body) caused by your merciless embraces.

1. Who stays away for long.

14381

चिरकालपरिप्राप्त- लोचनानन्ददायिनः ।
कान्ता कान्तस्य सहसा विदधाति गलग्रहम् ॥

(आ) Kpr 7. 166, KāP *ad* 7. 3 (p. 185), KHpK 260. 367 (3. 14–15).

(*a*) °प्राप्ति° KāP, KHpK.

The loving wife embraces the neck of her beloved, rejoicing her eyes on account of having got him after a long separation. (G. Jhā).

14382

चिरजीवित्वमनर्थं
कामेष्वासक्तचेतसां पुंसाम् ।
कर्मण्यसमर्थानां
परिभवदुःखाग्नितप्तानाम् ॥

(अ) Dvi 55.

(*a*) °त्व मन° Dvi (var.).

Āryā metre.

For indolent men scorched by the fire of agony caused by disgrace and with their minds lost in lust and envy, longevity is but a disaster.

14383

चिरजीवित्वमनर्थः
पुरुषस्याधर्मचारिणो भवति।
चिरजीवित्वं सफलं
भवति हि धर्मैकनिरतस्य॥

(अ) Dvi 78.

(a) °वित्व मन° Dvi (var.).

Ārya metre.

Longevity is a disaster for a perpetrator of evil deeds. It is, however, rewarding for one devoted solely to virtuous acts.

चिरतररतखेदप्राप्त° see No. 14393.

14384*

चिरनियमकृशोऽपि शैलसारः
शमनिरतोऽपि दुरासदः प्रकृत्या।
ससचिव इव निर्जनेऽपि तिष्ठन्
मुनिरपि तुल्यरुचिस्त्रिलोकभर्तुः॥

(अ) Kir 10. 14.

(आ) Almm 195.

Puṣpitāgrā metre.

Though worn out by arduous penance, he was firm like a mountain; though observing restraint, he was unassailable by nature; though living at a lonely place, he seemed to be attended upon by an entourage; though an ascetic, he equalled the lord of three worlds in splendour.

14385*

चिरपथिक द्राघिमविल-
दलकलता शैवलावलिग्रथिता।
करतोयेव मृगाक्ष्या
वृष्टिरिदानीं सवानीरा॥

(आ) ĀrS 2. 224.

(a) °थिकद्राघि° ArS (changed to °पथिक द्राघि° editorially).

(b) °लताशैव° ĀrS (changed to °लता शैव° editorially).

Ārya metre.

O Perpetual traveller, the eyes of the fawn-eyed damsel, covered with long curly hair, are now full of tears, as the Karatoyā river covered by a series of moss, is flooded with water.

14386

चिरपरिचितकेवलकटु-
रटितं करटं बिभर्तु पिचुमन्दः।
परभृतरवरसरसिकः
शिरसि रसालोऽपि हा समुद्वहति॥

(अ) Kavik 1. 68.

Ārya metre.

Let the Nimba tree give shelter to the crow that knows, since long, harsh cawing alone. Alas, even the mango tree, fond of the sweet notes of the Cuckoo, carries him on its head (top).

[By all means let the tamarind-tree[1] / that knows no other sound / give shelter to the screaming crow; / but why so the mango-tree / which knows the Cuckoo's melody ? (K. Krishnamoorthy).]

1. Nimba tree.

14387**

चिरपरितोषितवाहः
स्ववृत्तिसोत्साहसुभटसन्नाहः ।
नीरन्ध्रगुप्तमूलः
प्रयाति राजा रिपोरननुकूलः ॥

(आ) SMH 7. 30.

(*a*) °परिपोषित° SMH (KM).

(*b*) सुवृत्तिसेन: SMH (var.).

Gīti-āryā metre.

Against the enemy marches the king, whose base (capital) is closely guarded, whose daughty soldiers eager to do their calling serve as his armour and whose vehicles are always in fine fettle.

14388

चिरप्रेमस्थेमस्थगितहृदये पद्मनयने
समानारम्भेऽस्मिन् भवति न मयागोपि किमपि ।
उदस्राक्षी रागं नयसि दृशमेनां च यदि मां
हृदा वाचा श्रीमत्यचलनमिदं तत्त्वमुदितम् ॥

(अ) Ras 81.

(*b*) Version A : समानाऽऽरम्भेऽस्मिन् भवति न मयाऽगोपि ।
Version B : स-मानाऽऽरम्भेऽस्मिन् भवति न मयाऽऽगोऽपि ।

(*c*) Version A : उद्-अ-स्राक्षी ।
Version B : उदस्राऽक्षी ।

Śikhariṇī metre.

(i) O Friend (*aye*) with your heart filled with intense love for Kṛṣṇa, I did not conceal anything from you, equally devoted (to the lord) as you are. You have given up attachment (to worldly pleasures), and shifted it to your eye. If you cast the loving eye on me, this is firm devotion to the illustrlous Lord with heart and speech. This is said to be the real essence of life.

(ii) O Lotus-eyed one with your heart filled with intense love, there is nothing wrong in this act of anger. If, shedding tears, you express love through your eyes and cast the loving eye on me, then I have said with heart and speech the firm truth with respect to you.

14389*

चिरमपि कलितान्यपारयन्त्या
परिगदितुं परिशुष्यता मुखेन ।
गतघृण गमितानि सत्सखीनां
नयनयुगैः सममार्द्रतां मनांसि ॥

(अ) Kir 10. 48.

(आ) SR 288.37, SSB 124.41 (a. Bhāravi).

(*a*) अतिकलि° Kir (var.).

(*d*) वचांसि [म°] Kir (var.).

Puspitagrā metre.

O Ruthless one, being unable to express her feelings for long by her worn-out face, she made wet the hearts of her good friends alongwith their eyes.[1]

1. Their hearts melted and eyes shed tears.

14390*

चिरमाविष्कृतप्रीति- भीतयः पान्तु वो द्विषाम् ।
वलयज्यारवोन्मिश्राश् चण्ड्याः कोदण्डकृष्टयः ॥

(आ) VS 76, SR 11. 7.

May the drawing of Caṇḍi's bow which causes joy and fear to the enemies

and is mingled with the sound of her bracelets and twang of the string, protect you for long.

14391

चिरमीक्षेमहि लास्यं
मायाया दीर्घसीमनि स्वप्ने ।
यद्वासनया वासितम्
आत्मानं वेद नापि वेदज्ञः ॥

(अ) Ras 14.

(*a*) Version A : चिरम् ईक्षेमहि लास्यं
Version B : चिरम् ईक्ष महिलाऽऽस्यं

Gīti-āryā metre.

(i) We see for long the gentle dance of ignorance (*māyā*) in a dream of long duration. Even a Vedist does not know (the true nature of) the individual soul tainted by its (*māyā's*) impressions.

(ii) I see the face of a woman in a long dream occasioned by Māyā. Even one versed in Veda does not know his true self overwhelmed by its impressions.

14392*

चिरयति हरिणी हरन्ति जीवं
शबरशरास्तरुवल्लयः स्फुरन्ति ।
इति बत हरिणः क्षणं वनान्तर्
विशति विषीदति मूर्छति प्रयाति ॥

(आ) Skm (Skm (B) 1867, Skm (POS) 4. 46.2) (a. Jalacandra).

Puṣpitāgrā metre.

The doe tarries, hunter's arrows destroy life, the wild-fire rages, alas, because of it the deer enters for a moment into the forest, grieves, swoons and dies.

14393**

चिररतिपरिखेदप्राप्तनिद्रासुखानां
चरममपि शयित्वा पूर्वमेव प्रबुद्धाः ।
अपरिचलितगात्राः कुर्वते न प्रियाणाम्
अशिथिलभुजचक्राश्लेषभेदं तरुण्यः ॥

(अ) Śiś 11. 13.

(आ) SR 322. 3 (a. Śiś), SSB 183. 3 (a. Māgha), JS 287. 8 (a. Māgha), Sāh *ad* 3. 178 (p. 67), RA 4. 49, Daś *ad* 4. 24 (p. 205) (a. Māgha).

(*a*) चिरतररतखेद° JS ; °खेदात् प्रा° Sāh.

Mālinī metre.

These women, keeping their bodies immoved in order not to awake their husbands, having been, though the last to fall asleep, yet the first to awake, do not even unclasp the circling embrace of the listless arms of their lovers enjoying repose after the lassitude consequent on long indulgence. (Translation in Bibl. Ind. 9).

14394**

चिरविरहिणोरुत्कण्ठार्त्या श्लथीकृतगात्रयोर्
नवमिव जगज् जातं भूयश्चिरादभिनन्दतोः ।
कथमपि दिने दीर्घे याते निशामधिरूढयोः
प्रसरति कथा बह्वी यूनोर्यथा न तथा रतिः ॥

(अ) Amar (Amar (D) 40, Amar (RK) 45, Amar (K) 44, Amar (S) 39, Amar (POS) 39, Amar (NSP) 44.[1]

(आ) ŚP 3682 (a. Amar), VS 2063, JS 279. 18 (a. Amar), SR 319. 35 (a. Amar), SSB 177 37 (a. Amar), IS 2298, Amd 63. 117, RJ 1097 (a. Amar) SuSS 2063.

(a) °हृणोत्त्युत्कण्ठा ŚP, SR, SSB ; उत्कण्ठातिश्ल° Amar (D) (RK); अत्युत्कण्ठा Amar (NSP) ; बहुलोत्कण्ठा Amar (RK) (var.), IS.

(c) कथमिव Amar (D) (var.) ; दी° या° tr. Amar (RK).

(d) °दूनोर्यं° [यूनोर्यं°] Amar (D) (var.) ; यू° व° य° VS.

1. Western (Arj) 44, Southern (Veama) 39, Ravi 39, Rāma 48, BrMM 45, BORI 47, BORI II.

Hariṇī metre.

Pining in separation for a long time, their limbs weakened by the aching of intense longing, a young couple greet each other again and again after a long time and the world appears to them as new-born ; and after the long day has somehow drawn to its close, and it is to them already night, their conversation continues without abatement, but not so their love-play. (C. R. Devadhar).

14395**

चिरश्रान्तो दूरादहमुपगतो हन्त मलयात्
तदेकं त्वद्गेहे तरुणि परिणेष्यामि दिवसम् ।
समीरेणोक्तैवं नवकुसुमिता चूतलतिका
धुनाना मूर्धानं न हि न हि नहीत्येव वदति ॥

(आ) SR 240. 12, SSB 640. 27.

Śikhariṇī metre.

'O young woman ! I have come from the distant *malaya* mountain and am greatly tired, so I will spend a day in your house', thus addressed by the breeze, the freshly bloomed mango-creeper shaking her head said —'no, no, not at all'.

14396

चिरसंगताय कुन्ती
कृष्णाय क्लेशिता कुरुक्षेत्रे ।
व्यसनं स्वमाह सर्वं
सुहृदे विनिवेदयेद् दुःखम् ॥

(अ) Upadeśaśataka (KM II 28). 97.

Āryā metre.

Kuntī, being distraught, narrated all her woes to Kṛṣṇa who had met her after long at Kurukṣetra. One should communicate one's sorrow to a friend.

14397

चिरसेवानुरोधेन लोभकृच्छ्रादनिच्छया ।
अप्रसादेन यद् दत्तं बलदानेन तेन किम् ॥

(अ) Dar 6. 14.

What is the use of that forcible charity which is given unwillingly either out of regard for long service or through the evil of greed[1] or under compulsion or duress.

1. To gain something in return.

14398**

चिराचीर्णैर्दुःखैः समुदयति यन्नाशनियतं
तदाशङ्कादुःखैः स्थितमपि चिरं यद्व्यथयति ।
विनाशे दुःखानां विधिरहह: यत्तत्र विदुषां
सुखे स्वर्गादौ चेद्रतिरतितरां नापदि कुतः ॥

(अ) Bhartṛharinirveda (KM 29) 5. 23.

Śikhariṇī metre.

E'en pain's reward to pain's destruction tends/brings us on by false hopes to our doom; / but fate is mighty to avert this woe, / and sages live but for the peace divine— / thus seeming sorrow makes for greater joy. (L. H. Gray's translation in JAOS 25).

14399

चिरादक्षणोर्जाड्यं शमयति समस्तासुरवधू-
कचाकृष्टिक्रीडाप्रसभसुभगं मावकभुजः।
त्रिलोकीजङ्घालोज्ज्वलसहजतेजामनुकुल-
प्रसूतिः सुत्राम्णो विजयसहकृत्वा दशरथः॥

(आ) SR 115. 29, SSB 413. 1.

Śikhariṇī metre.

Daśaratha, a scion of Manu's race, who won victories shoulder to shoulder with Indra, and is endowed with stout arms and inherent lustre (prowess) spreading speedily in the three worlds, removed after long the dullness of eyes, in a graceful manner, in the game of forcibly pulling the hair of all the *asura*—women.

14400

चिराबपि बलात्कारो बलिनः सिद्धयेऽरिषु।
छन्दानुवृत्तिदुःसाध्याः सुहृदो विमनीकृताः॥

(अ) Śiś 2. 105.

(आ) IS 2299.

Use of force towards enemies may succeed in course of time (sooner or later); but friends, once alienated, are difficult to be won back even by honouring.[1] (M. S. Bhandare).

1. Respecting all their wishes.

14401

चिरादाशातन्तुस्त्रुटतु बिसिनीसूत्रभिदुरो
महानाधिव्याधिर्निरवधिरिदानीं प्रसरतु।
प्रतिष्ठामव्याजं व्रजतु मयि पारिप्लवधुरा
विधिः स्वास्थ्यं धत्तां भवतु कृतकृत्यश्च मदनः॥

(अ) Mālatī 4. 3.

(*c*) °निर्व्याजं or °मव्याजां Mālatī (var.); °वधुरं Mālatī (var.).

(*d*) धत्तां स्वास्थ्यं Mālatī (var.); स्थैर्यं [स्वा°] Mālatī (NSP).

Śikhariṇī metre.

Let the thread of hope, fragile like a lotus-fibre, break asunder after a long while; let the dangerous disease in the form of mental affliction spread on now limitless; let the yoke of distress get established in me without any subterfuge; let Fate be comfortable and let Madana have (his) purpose fulfilled! (R. D. Karmarkar).

14402

चिरादुपेतः प्रथमं प्रदानं
विचिन्त्य कर्तुं न पतिः शशाक।
मध्येसखं केवलमङ्गनानां
संयोजयामास विभूषणानि॥

(*a*) Pad 73. 6 (a. Bhānukara).

Upajāti metre (Upendravajrā and Indravajrā).

Thinking that he had returned after a long time, the husband, at first, could not make gifts (to his spouse) in the presence of her friends, but only put the ornaments on the women.

14403**

चिराद् यत् कौतुकाविष्टं　　कल्पवृक्षमुदीक्षितुम् ।
तन्मे　सफलमद्यासीन्　　नेत्रं त्वय्यवलोकिते ॥

(आ) SR 101. 2, SSB 391. 6, Cit (V) 168. 8–9.

My eye that was full of curiousity since long to see the wish-fulfilling tree (*Kalpa-taru*), had its success to-day on seeing you.

14404**

चिराद् विषहसे तापं　　चित्तचिन्तां परित्यज ।
नन्वस्ति शीतलः शौरे　　पदाब्जनखचन्द्रमाः ॥

(आ) AlK 164. 9–10, Rasaganga 338.4-5, Cit (V) 202. 8–9.

(*d*) पादा° Rasaganga.

O my heart, you have been undergoing agony since long. Shake off sorrow. Verily there exists the cool Moon in the form of nail of Kṛṣṇa's lotus-feet.[1]

1. Take shelter with Kṛṣṇa and He will relieve you of all sufferings.

14405*

चिराद् वेगारम्भी प्रसृत इव तीव्रो विषरसः
　　कुतश्चित् संवेगात् प्रचल इव शल्यस्य शकलः ।
व्रणो रूढग्रन्थिः स्फुटित इव हृन्मर्मणि पुनर्
　　घनीभूतः शोको विकलयति मां नूतन इव ॥

(अ) Uttara 2. 26.

(*a*) चिरोद्वेगा° Uttara (var.).

(*d*) पुराभूतः [घ°] Uttara (var.) ; मूर्छयति च [नू° इ°] Uttara (var.).

Śikhariṇī metre.

My grief having become intense distracts me as if it were fresh, like fierce poison-juice after a long time violently bursting forth and circulating, like a splinter of an arrow shaken with force from some cause or other ; like an ulcer, the mouth of which had been closed up, reopened in the centre of my heart (C. N. Joshi).

14406

चिराय　सत्संगमशुद्धमानसो
　　न　यात्यसत्संगतमात्मवान्नरः ।
मनोहरेन्दीवरखण्डगोचरो
　　न जातु भृङ्गः कुणपे निलीयते ॥

(आ) VS 262, SR 49.185, SSB 308. 190.

(*b*) असत्संगतिम् VS (var.).

Vaṁśastha metre.

A wise man with his mind purified by long association with the virtuous, never falls in a bad company. A bee perched on a bunch of beautiful blue lotuses, never rests on a dead body.

14407

चिरायुरारोग्यसुरूपकान्ति-
　　प्रीति - प्रतापप्रियवादिताद्याः ।
गुणा विनिन्द्यस्य सतां नरस्य
　　मांसाशिनः सन्ति परत्र नेमे ॥

(आ) AS 540.

(*a*) °सरूप AS (KM); °स्वरूप° AS (var.).

(*b*) °प्रेय° AS (var.).

(*c*) सता AS (var.); सतानुरूपा AS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Qualities like longevity, good health, beauty, brilliance, love, valour and sweet speech are found in the virtuous; but these do not exist in a despicable man who eats flesh.

14408*

चिराल्ढप्रेमप्रणयपरिहासेन हृतया
तदारब्धं तन्व्या न तु यदबलायाः समुचितम् ।
अनिर्व्यूढं तस्मिन् प्रकृतिसुकुमाराङ्गलतया
पुनर्लज्जालोलं मयि विनिहितं लोचनयुगम् ॥

(आ) SkV 585, Kav 309, Skm (Skm (B) 1150, Skm (POS) 2.135) (a. Koṅka), VS 2129.

(*a*) पुराल्ढप्रेमप्रबलरसरागेण Skm; हृदयात् SkV (var.); कृतया SkV, Skm (var.).

(*b*) तदयात्त (var.); समारब्धं (°ल्ढं) कर्तुं न हि यदबलाभावसदृशम् Skm.

(*c*) अनिर्व्यूढे Kav (MS).

Śikhariṇī metre.

Aroused at last with laughter to the light / of love's abandon, she fought hard of gain / the victory of love, with all her might / but when her slender frame had still not quite / achieved her aim, she realized at length / the undertaking was beyond her strength; / and, out of breath, before she won the prize, / she lay quite still, and her shy rueful eyes / pleaded with mine, that I should end the game. (J. Brough's translation in his Poems from the Sanskrit No. 238).

14409

चिरेण मित्रं संधीयाच्च चिरेण न कृतं त्यजेत् ।
चिरेण विहितं मित्रं चिरं धारणमर्हति ॥

(आ) SR 166.582, SSB 499.582.

One should make (some one) a friend after observing him for long, but, when made, should not discard him till a long time. A friend made after long deserves to be continued for long.[1]

1. Lit. should be discarded after long.

14410

चिरेण रक्षितस्यापि पोषितस्याप्यधोगतेः ।
आर्द्रकस्येव नीचानां कटुत्वं केन खण्डयते ॥

(आ) SRHt 42.30 (a. Pañcatantra; unknown).

Who can possibly transform the caustic disposition of the vile like the pungent taste of the ginger, which, though protected and nurtured for long, (invariably) spreads (lit. goes) down (into the earth)/ meets an ignoble end.

14411**

त्रिलि शूलि रवौ भौमे
चि कुरतिः कूचोति निस्वनावाप्यौ ।
कितुरिति तैजसः स्यात्
स्खलिता नादाश्च ये केचित् ॥

(आ) ŚP 2683.

Ārya metre (corrupt in *bc*).

If a young female pigeon[1] makes sounds like *Cili*, *Śuli*, *Ci*, *Kuruti*, *Kucīti Kitu* or any irregular sound on Sunday or Tuesday, it is good for dreadful acts (killing etc.).

1. Referred early in ŚP.

14412**

चिवीति खो मारुतः स्याच्
चुलिकुलिनादश्च तादृशः कथितः ।
आम्बरमाहुश्चिरिरिति
चिकुरिति पञ्च विद्वांसः ॥

(आ) ŚP 2684.

Āryā metre (corrupt in *a* and *d*).

If there be a sound of wind like *Civi Culi Kubi*, this too is appropriate for similar (i. e. dreadful) acts. The wise opine that the five sounds like *Ciri*, *Ciku* etc. are produced out of the sky.

14413**

चिह्नं दर्दुर आद्यौ
मृत्कपिला तत्परं भवेद् हरिता ।
भवति च पुरुषे चाश्मा
तस्य तले वारि निर्देश्यम् ॥

(आ) ŚP 2212.

Āryā metre.

If (in a desert) the first sign (encountered) be a frog, then tawny clay, thereafter green clay below it, and a stony layer at the depth of man's measure that is indicative of water below.

14414**

चिह्नध्वजच्छत्रकृताधिरोहः
समुद्यतं शत्रुबलं प्रपश्यन् ।
आजौ जयं जल्पति भूमिपानां
कृतस्वनः क्षीरतरौ च काकः ॥

(आ) ŚP 2664

Upajāti metre (Indravajrā and Upendravajrā).

If perched on the royal insignia, banner and parasol, the crow sees the enemy-forces girt up (for action) or it caws on an Aśvattha treet, that presages the kings' victory in the battle.

14415**

चिह्नमपि चार्धपुरुषे
मण्डूकः पाण्डुरो हि मृत्पीता ।
पुटभेदकश्च तस्मिन्
पाषाणे भवति बहुतोयः ॥

(आ) ŚP 2177.

Āryā metre.

If at the depth of man's half measure there be a spot, then a pale frog, yellow clay and thereafter a cavity in the rocky layer, that is indicative of abundant water undernearth.

14416**

चीत्कारैः सर्वतोऽपि स्वपतिभटमनो मोदयन्तो मदाढ्याः
प्रौढाः संग्रामसीम्नि स्वबलबहुलतां बाढमाढौकमानाः ।
शुण्डादण्डप्रपातैः परममपि बलं कम्पयन्तः परेषां
येषां स्युर्वारणेन्द्रा भुवि विजयविधौ ते मता भूमिपालाः ॥

(आ) ŚP 1570 (a. (?) Guṇākara), SR 143. 47, SSB 462. 15, RJ 175.

(*a*) चीत्कारैर्नाशयन्तः SR, SSB ; मदाद्याः ŚP.

(*c*) °प्रहारैः SR, SSB.

(*d*) सर्वे गजेन्द्रा [स्युर्वी°] SR, SSB.

Śragdharā metre.

The kings who own mighty elephants, that, rutting profusely, gladden the hearts of their master's soldiery with their trumpetings all around, proclaim the enormity of their strength on the battle-ground, and make the rival forces, even though strong, tremble with the onslaughts of their pole-like trunks, (those kings) are believed on the earth to be (adept in gaining) victory.

चीत्कारैर्नाशयन्तः स्वपतिभटमनो see No. 14416.

14417

चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः ।
न शालेः स्तम्बकरिता वप्तुर्गुणमपेक्षते ॥

(अ) Mudr 1. 3.

(आ) IS 2300, Almm 196, SRRU 735.

(*b*) सु° [सत्°] Mudr (var.).

(*c*) शाले Mudr (BSS) ; शालि Mudr (var.).

(*d*) अवेक्षते Mudr (var.).

Even in the case of a fool, seed fallen in a fertile soil thrives ; the prolific growth of paddy does not depend upon the qualities of the sower. (R. S. Walimbe).

14418

चीरमात्रोत्तरीयाणां किं दृश्यं वनवासिनाम् ।
... ... ॥

(अ) Pratimānāṭaka 1. 31 *ab*.

Those who dwell in forests clad in coats of bark need to see nobody. (A. C. Woolner and L. Sarup).

14419

चीराणि किं पथि न सन्ति दिशन्ति भिक्षां
नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
रुद्धा गुहाः किमजितोऽवति नोपसन्नान्
कस्माद् भजन्ति कवयो धनदुर्मदान्धान् ॥

(अ) BhPṇ 2. 2. 5, BhŚ 497 (doubtful).

(आ) SR 75. 15 (a. BhŚ), SSB 347. 16 (a. BhPṇ), IS 2301, SSD 2 *f* 139 *a*.

(*b*) फल° BhŚ, SR, SSB,

(*c*) रुद्धा गुहापि यमिनो धनिनोपपन्नान् BhŚ ; °पपन्नान् SR, SSB.

Vasantatilakā metre.

Are there not barks lying on the way ? The trees bear fruits for the enjoyment of others ; therefore, do they not give fruits if prayed for[1] ? Have the rivers been dried up ? Have the caves of mountains been blocked by any one ? Does not Hari—the Great God—protect His devotees any longer ? Then why do the wise solicit the rich who are almost blinded with the pride of their wealth ? (J. M. Sanyal).

1. Do the trees, nurtured by others, not give alms (of fruits) ?

14420*

चुचुम्ब नोर्वीवलयोर्वशीं परं
पुरोऽधिपारि प्रतिबिम्बितां विटः ।
पुनः पुनः पानकपानकैतवाच्
चकार तच्चुम्बनचुम्बितान्यपि ॥

(अ) Naiṣ 16. 99.

Vaṁśastha metre.

Not only did a gallant kiss the features of a maid, an Urvaśī of the earth, mirrored in the cup before him. But he also repeatedly produced the sucking sound of kissing, pretending to drink the wine. (K. K. Handiqui).

14421*

चुचुम्ब वक्त्राणि चकर्ष वस्त्रं
चिरं विशश्राम नितम्बबिम्बे ।
दोलाविलासे गुरुरङ्गनानाम्
अनङ्कुशः केरलमारुतोऽभूत् ॥

(अ) Vikram 7. 26.

Upajāti metre Upendravajrā and Indravajrā metre.

The Kerala breeze kissed their faces, pulled their cloths, rested for a long time on their *bimba*-like buttocks,[1] that self-willed one became the preceptor to the women in their siding-sport. (S. C. Banerji).

1 Round hips.

14422*

चुचुम्बास्यमसौ तस्या रसमग्नः श्रितस्मितम् ।
नभोमणिरिवाम्भोजं मधुमध्यानुबिम्बितः ॥

(अ) Naiṣ 20. 25.

(आ) Almm 197.

Whelmed with emotion, he[1] kissed her[2] smiling face, as does the sun the flowering lotus, while reflected in its honey. (K. K. Handiqui).

1. Nala.
2 Damayantī.

14423**

चुम्बति कपोलपालीम्
अलीकसौभाग्यमधुरमेकस्याः ।
तत्प्रतिबिम्बितमाननम्
अन्यस्याः स्मेरतां नयति ॥

(आ) SMH 10. 10.

(*b*) °मधुर° om. SMH (KM) *(Contra metrum).*

Ārya metre.

He kisses the side of the cheek of one (of his mistresses), and makes the other's face, sweet with assumed grace, (and) reflected therein, smile.

14424**

चुम्बनरक्तः सोऽस्या
दशनं च्युतमूलमात्मनो वदने ।
जिह्वामूलस्पृष्टं
खाडिति कृत्वा निरष्ठीवत् ॥

(अ) Pādatāḍitaka of Śyāmalaka 33.

(आ) Auc *ad* 16 (28) (a. Śyāmala).

(*a*) चुम्बनरक्त (°क्तं) Pāda (var.); चुम्बनसक्तः Auc.

(*b*) दशनमूलज् Pāda (var.); च्युम्भतमूलम् Pāda (var.); वदनात् Auc.

(*c*) जिह्वामूलं प्राप्तं (स्पृष्टं) Pāda (var.), Auc.

(*d*) खाद् or खाद् Pāda (var.); कृत्वांष्टिवनिः Pāda (var.); निरक्षीवत् Pāda (var.).

Ārya metre.

Devoted to kissing, with a cough, he spat out her tooth which had lost its root and which, touched by the tip of his tongue, (had found its way) into his

own mouth. (G. H. Schokker's translation of Pāda).

14425**

चुम्बनलोलुपमदधर-
हृतकाश्मीरं स्मरन्न तृप्यामि ।
हृदयद्विरदालान-
स्तम्भं तस्यास्तदूरुयुगम् ॥

(अ) Ārs 2. 230.

Āryā metre.

I am not content with remembering the pair of her thighs, the tying post of the elephant of my heart, wherefrom my lips, keen to kiss as they are, stole the saffron (paste).

14426**

चुम्बनहृताञ्जनार्धं
स्फुटजागररागमीक्षणं क्षिपसि ।
किमुषसि वियोगकातरम्
असमेषुरिवार्धनाराचम् ॥

(अ) Ārs 2. 232.

Āryā metre.

Why do you hurl at me, at dawn, (the missile of) your eye, evidently red due to (night-long) awaking, a part (lit. half) of whose collyrium has been wiped out by kisses, and which is restless at the (impending) separation, like the Cupid shooting its half dart ?

14427**

चुम्बनादिषु बभूव नाम किं
तद् वृथा भियमिहापि मा कृथाः ।
इत्युदीर्य रसनावलिव्यय
निर्ममे मृगदृशोऽयमादिमम् ॥

(अ) Naiṣ 18. 61.

(*c-d*) आलपन्निति तदीयमादिमं स व्यधत्त रसनावलिव्ययम् Mallinātha and Naiṣ.

Rathodhatā metre.

"Was there anything wrong during kissing and the like ? Now, too, do not fear in vain." Thus saying, he[1] affected the first unloosening of the gezelle-eyed maiden's[2] girdle. (K. K. Handiqui).

1. Nala.
2. Damayanti.

14428**

चुम्बनाय कलितप्रियाकुच
वीरसेनसुतवक्त्रमण्डलम् ।
प्राप भर्तुममृतैः सुधांशुना
सक्तहाटकघटेन मित्रताम् ॥

(अ) Naiṣ 18. 105.

Rathodhatā metre.

The orb of Nala's face, while it came in contact with his beloved's breasts, in order to kiss them, resembled the moon with two golden pitchers attached for filling them with the moon's own nectar. (K. K. Handiqui).

14429**

चुम्बने विपरिवर्तिताऽधरं
हस्तरोधि रशना-विघट्टने ।
विघ्नितेच्छमपि तस्य सर्वतो
मन्मथेन्धनमभूद् वधूरतम् ॥

(अ) Ragh 19. 27 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p, 291.

(आ) ŚP 3676 (a. Kālidāsa), Skm (Skm (B) 1127, Skm (POS) 2.131.2) (a. Kālidāsa), VyVi 376. 1-2, SR 318. 6 (a. Ragh), SSB 175.7 (a. Kālidāsa), Pad 49. 20 (a. Kālidāsa).

(*a*) चुम्बनेषु परि° Ragh (var.) ; °ने च परि° Ragh (var.) ; °नेऽपि प° Ragh (var.) ; °तानतम् or °ताधरा Ragh (var.); चम्बनेषु परि° ŚP (चम्ब° printing error), Skm, SR, SSB, Pad ; रसना° Pad.

(*b*) रसना Ragh (var.).

(*d*) °थोत्तरम् Ragh (var.).

Rathodhatā metre.

His[1] amorous pleasures with young girls[2] in which they turned their lips away from him when he began to kiss them, in which they held back his hand when he began to loosen the knot of their waist-band and in which they tried to throw an obstacle to his desires in every way, became itself fuel for kindling his carnal appetite. (G. R. Nandargikar).

1 Agnivarṇa's.

2. His spouses.

चुम्बनेषु परिवर्तिताधरं see No. 14429.

14430**

चुम्बनेष्वधरदानवर्जितं
सन्नहस्तमदयोपगूहने ।
क्लिष्टमन्मथमपि प्रियं प्रभोर्
दुर्लभप्रतिकृतं वधूरतम् ॥

(अ) Kum 8. 8. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 119).

(आ) JS 275. 10 (a. Kālidāsa).

(*a*) °नेष्वधर Kum (var.).

(*b*) खिन्न (स्विन्न) हस्तसदयोपगूहनम् (खिन्नपाणि°) Kum (var.) ; °गूहनम् Kum (var.).

(*c*) प्रि° प्र° tr. Kum (var.) ; विभोर् Kum (var.) ; सदा [प्र°] JS.

(*d*) दुर्लभं Kum (var.); वधूकृतम् Kum (var.).

Rathodhatā metre.

His enjoyments with the (new-wed) spouse, in which she denied him the lip as he proceded to kiss it, her hands were benumbed as he embraced her tightly, and thus the operation of Kāma was blunted though it was hard to smother it *(ratam)* altogether, caused delight to the lord.

[She used to take away her lips when kissed by him and her hands used to give away when embraced ruthlessly. Although the husband is pained at heart still rare is the attempt of the newly married brides to prevent the delightful endeavour of the husbands to hold sexual intercourse. (H. H. Wilson).]

14431**

चुम्बन्तो गण्डभित्तीरलकवति मुखे सीत्कृतान्यादधाना
वक्षःसूत्कञ्चुकेषु स्तनभरपुलकोद्भेदमापादयन्तः ।
ऊरूनाकम्पयन्तः पृथुजघनतटात् स्रंसयन्तोंऽशुकानि
व्यक्तं कान्ताजनानां विटचरितभृतः शैशिरा
वान्ति वाताः ॥

(अ) BhŚ 244.

(आ) ŚP 3945, VS 1855, JS 237. 9 (a. Baṅkalāvarta), SR 348.19 (a. ŚP), SSB 226. 2, RJ 1299, IS 2302, SuSS 455, Sabh fol. 27a SLP 5.37 (a. BhŚ).

(a) गल्लभित्तीर् or गंडभित्तीन् BhŚ (var.); शीत्कृतान्या° (°ता°) or सीत्कृत ह्या° or स्वीत्कृतान्या° or संसीत्कृतान्या° BhŚ (var.); आददाना BhŚ (var.).

(b) वक्षस्यूत्° or वक्षस्तत्° or वक्षस्युत्° or वक्षःसत् or वक्षः स्वा° BhŚ (var.); °कं चनेषु or °कुंकुमांक° or °कंचुकोषु BhŚ (var.); धुन्वन्तः कञ्चुकानि JS; स्तनपुट° or (उ)दृगण्डम् or (उ)दृभेदम् BhŚ (var.); आसादयंतः BhŚ (var.).

(c) ऊरूणां or हस्ताना° or ऊरुनोत्° or गात्राण्युत् BhŚ (var.); °तटी° BhŚ (var.); संश्रयन्तो (°न्तं) or श्रंसयन्तं or स्रंसयन्तो or (भ्रंश°; स्रंसयन्) BhŚ (var.); °टास्त्र° BhŚ (var.); शुकानि or अंशुकान्ति° or अंकुशानि° BŚh (var.); °ऽशुकांश्च JS.

(d) वृत्तं [ह्य°] BhŚ (var.); विटचरितकृतः or विदितरतिकृतः (ताः) BhŚ (var.); वांतवाताः or वंतिपातः BhŚ (var.).

Sragdharā metre.

Kissing the broad cheeks, causing a shivering sound in their mouths on which fell their luxuriant hair, giving rise to horripilation on their plump breasts on bare chests, shaking thighs and blowing aside the silken clothes from their prominent hips, the wintry winds are blowing, evidently playing the role of Viṭas with the women folk.

[Kissing the checks, causing a shivering sound of their lips in the fairy faces upon which the luxuriant hair is falling in a wanton state, giving rise to the appearence of a distinct line of demarcation between their bare and heaving breasts, shaking the buttocks, and blowing aside the clothes from their bulky upper legs, the wintry winds are clearly playing the part of paramours[1] with beautiful women in broad day light, (P. G. Nath).]

1. Viṭa-s.

14432*

चुम्बन्नाननमालुठन् स्तनतटीमान्दोलयन् कुन्तलं
व्यस्यन्नंशुकपल्लवं मनसिजक्रीडाः समुल्लासयन् ।
अङ्गं विह्वलयन् मनो विकलयन् मानं समुन्मूलयन्
नारीणां मलयानिलः प्रिय इव प्रत्यङ्गमालिङ्गति ॥

(आ) SkV 1133, Skm (Skm (B) 441, Skm (POS) 1. 89. 1) (a. Vinayadeva), Kav p. 108.

(b) °क्रीडां Skm.

Śārdūlavikrīḍita metre.

The breeze from Malabar plays all arts of Cupid, / kissing women's faces and fumbling on their breasts / disheveling their hair and tossing up their skirts. / He excites their bodies, agitates their hearts / and allays their past resentments/ as, like a lover, he embraces every limb. (D. H. H. Ingalls).

14433*

चुम्बितं न मुखमाचकर्ष यत्
पत्युरन्तरमृतं ववर्ष तत् ।
सा नुनोद न भुजं तदर्पितं
तेन तस्य किमभून्न तर्पितम् ॥

(अ) Naiṣ 18. 70.

Rathoddhatā metre.

That she[1] did not draw back her face when kissed, showed nectar in her consort's heart. No longer she pushed back his hand when he placed it on her. Was not his whole being gratified at this ? (K. K. Handiqui).

1. Damayantī.

14434-35**

चुम्बिते चुम्बितैः श्लिष्टे समाश्लिष्टैः क्षते क्षतैः ।
अनुवृत्यैव तन्वङ्ग्यो दासीकुर्वन्ति वल्लभम् ॥
विक्रमन्ते रतौ कान्ते मौग्ध्यमन्यत्र बिभ्रति ।
कामस्य विनयस्याज्ञां नातिक्रामन्ति योषितः ॥

(अ) Natakalakṣaṇaratnakośa 2327. 30.

Answering a kiss with kisses, an embrace with embraces, and a wound with wounds, the slender ones, by merely following their way, enslave a lover.

In the pleasures of love they advance; elsewhere they bear their innocence. Women transgress the requirements neither of love, nor of modesty. (M. Dylon, M. Fowler and V. Raghavan).

14436

चुम्बितोऽपि हरिणा खलु शङ्खः
सूर्जितोऽप्युदधिना जलपूरैः ।
वर्जितोऽपि यदपीह शिवेन
वक्रतां तदपि नैव जहाति ॥

(आ) PdT 248 (a. Bhāskara).

(a) शङ्ख PdT (MS).

Svāgatā metre.

Though it was zealously kissed by Hari, strengthened by the ocean with a flood of water and (meticulously) shunned by Lord Śiva, even then the conch does not relinquish its crooked form.

14437-38**

चुम्ब्यसेऽयमयमङ्क्ष्यसे नखैः
श्लिष्यसेऽयमयमर्प्यसे हृदि ।
नो पुनर्न करवाणि ते गिरं
हुं त्यज त्यज इवास्मि किङ्करा ॥
इत्यलीक-रत-कातरा प्रियं
विप्रलभ्य सुरते ह्रियं च सा ।
चुम्बनादि वितातार मायिनी
किं विदग्धमनसामगोचरः ॥

(अ) Naiṣ 18, 19-1.

(e) °लीकतर° Mallinātha and Naiṣ.

Rathoddhatā metre.

"Here I[1] kiss thee[2]; here I scratch thee with my finger nails. Here I clasp thee round; here I carry thee on my bosom. I will do thy behest alone. But leave me, O leave me. I am thy serving maid." Thus during love's career, feigning to be entirely submissive in her caresses, she, a cunning maid, played a trick on her beloved and on shame itself; while she gave him kisses and the like. What, indeed, is inconceivable to those who have a clever mind! (K. K. Handiqui).

1. Damayantī.
2. Nala.

14439

चुलकोदकमात्रेण धान्यमुष्टिद्वयेन वा ।
मरुभूमिषु दुर्भिक्षे धर्मसत्यं महाफलम् ॥

(अ) Sabhā 80.

The crop of righteousness (*dharma*) yields rich dividends at the time of famine in desert-lands by gifting (to the needy) a mere handful of water or fistful of grains.

14440

चुलुकयसि चन्द्रदीधितिम्
अविरलमश्नासि नूनमङ्गारान् ।
अधिकतरमुष्णमनयोः
किमिह चकोरावधारयसि ॥

(आ) Pad 40. 5 (a. Rāmacandra), Vidy 651 (a. Rāmacandra Miśra), Any 75.182, SR 283. 163, SSB 115. 1, RJ 961 (=6. 74) (a. Rāmacandra).

(*a*) चुलुकासि RJ (var.); चूलूकयसि Vidy *(Contra metrum)*.

(*b*) °ङ्गारात् RJ.

(*c*) अधिकरणमु° SR, SSB, RJ; °मनयो Any.

(*d*) इति [इह] Any; चकोरोऽवधारयति Any.

Āryā metre.

O Cakora, you swallow the lunar beams (in quick succession). You eat, without a pause, a number of burning coals. What else do you think to be hotter than these two ?

चुलुकासि चन्द्र° see No. 14440.

14441**

चुलुकैर्जलपानेन जिह्वाकर्षणतोऽपि वा ।
पूगीफलमदो याति लवणस्याशनेन वा ॥

(आ) ŚP 2876.

Intoxication caused by the betel-nuts is cured by drinking water with the cavity of hand or by drawing out the tongue or by taking salt.

14442**

चुल्लीसीमनि गोरसार्द्रमशनं भुक्त्वा परीत्यार्भकैर्
अभ्याशे सुकृषीक्षुयन्त्रनिनदं हर्षात्समाकर्णयन् ।
शेते संहतगोगणोष्मणि गृहे स्रस्ताम्बरां गेहिनीम्
आलिङ्ग्यागणयन्निशासु तुहिनं प्रोड्डामरः पामरः ॥

(आ) ŚP 3941, SR 348. 15 (a. ŚP), SSB 225. 17.

(*a*) चुल्ही° ŚP; परीतोऽर्भ° SSB.

Śārdūlavikrīḍita metre.

Having eaten food wet with butter-milk (only), near the fire-place, in the company of (lit. surrounded by) his children, gleefully hearing, near by, the sound of a sugarcane-crusher of a wealthy farmer, the extremely poor man sleeps, in (winter-) nights, in the room warmed by the herd of cows huddled therein, clasping to bosom his wife with her (lower-) garment slipped down, caring two hoots for the cold.

चूल्हीसीमनि गोरसार्द्रम् see No. 14442.

14443**

चूडागर्भनिवेशि दाम विकलं मुक्ताफलैर्भूषणं
स्त्रीणां कुङ्कुमपिच्छिलः स्तनभरो गूढोदरं मन्दिरम् ।
द्विश्राः स्थूलपटाः प्रसर्पदगुरुग्रामश्च धूमोद्गमः
संभोगाय भवन्ति चात्र कृतिनां दीप्रा विलासाग्नयः ॥

(अ) Bālarāmāyaṇa 5. 36.

(आ) Skm (Skm (B) 1365, Skm (POS) 2. 178.5) (a. Rājaśekhara).

(*a*) °निवेशिदा° Skm ; भूषणं: Skm.

(*b*) °पङ्किला: स्तनभुवो: Bala (var.) ; °च्छिला: Skm ; °लास्तनभुवो Skm (POS) ; °भुवो Skm.

(*c*) चित्ता: Bala (var.) ; द्विवास्तूल° Skm ; °ग्रामा° or °द्गमा: Skm.

(*d*) दीप्ता Skm ; विशालागमय: Skm.

Śārdūlavikrīḍita metre.

Garland inserted in the hair, ornament void of pearls, breasts of young women smeared with saffron-paste, house with lonely interior, a couple of heavy garments, smoke of aloe spreading all around—these objects that inflame love (only) the fortunate enjoy (in winter).

14444**

चूडाचुम्बितकंकपत्रमभितस् तूणीद्वयं पृष्ठतो
भस्मस्निग्धपवित्रलाञ्छितमुरो धत्ते त्वचं रौरवीम् ।
मौञ्व्या मेखलया नियन्त्रितमधोवासश्च
माञ्जिष्ठकं
पाणौ कार्मुकमक्षसूत्रवलयं दण्डं परं पैप्पलः ॥

(अ) Uttara 4.20, Mahāvīra 1.18, Han 1. 29 (in some texts 1. 21).

(आ) Sar 3. 399 (p. 310).

(*a*) °कङ्क° Uttara (var.), Han, Sar.

(*b*) भस्मस्तोक° Uttara, Mahā, Sar; °लाञ्छन° Uttara, Mahā, Sar.

(*c*) मौर्व्या Uttara, Mahā, Sar; अधो वासश् Uttara (var.), Han ; °ष्ठकं Uttara, (var.), Mahā, Han.

(*d*) °कमाक्ष° Han ; °वलये Sar ; दण्डोऽपर: Uttara (var.), Mahā, Han, Sar.

Śārdūlavikrīḍita metre.

On both sides of his back are two quivers of arrows, the feathers of the *kaṁka*-birds at the ends of which are touched by the tuft of his hair, his breast has holy and lovely marks of ashes, he has put on the hide of the *Ruru*-deer, his lower garment dyed with *mañjiṣṭha* is tied by a girdle made of *mūrba*-grass, he has in his hand a bow, a rosary of beads and a shaft of *pippala*-tree. (J. Ghosh).

14445**

चूडाचुम्बितचारुचन्द्रकचयं चामीकराभाम्बरं
कर्णोत्तंसितकर्णिकारकुसुमं कन्दर्पकल्लोलिनम् ।
वंशीवादनवावदूकवदनं वक्रीभवद्वीक्षणं
भाग्यं भङ्गुरमध्यमा: परिणतं कुञ्जान्तरे भेजिरे ॥

(आ) PG 289 (a. Jivadāsavāhinīpati).

(*d*) परिगतं कुञ्जान्तरं PG (var.).

Śārdūlavikrīḍita metre.

The cowherdesses with slim waists approached (or waited upon) Kṛṣṇa, the embodiment of their good luck, in a bower ; Kṛṣṇa—whose crest-hair was decorated with the peacock-plumes (lit. with eyes on the plumes), garments resembled gold (in colour), ears had ear-rings of the *karṇikāra* flowers, who surpassed Cupid (in beauty), whose mouth was eloquent in playing upon the flute, and eyes were turned oblique.

14446**

चूडापीडकपालसंकुलगलन्मन्दाकिनीवारयो
विद्युत्प्रायललाटलोचनशिखिज्वालाविमिश्रत्विष: ।
पान्तु त्वामकठोरकेतकशिखासंदिग्धमुग्धेन्दवो
भूतेशस्य भुजंगवल्लिवलयस्रङ्नद्धजूटा जटा: ॥

(अ) Mālatī 1. 1.

(आ) SR 9. 121 (a. Mālatī), SSB 14.106, SkV 44 (a. Bhavabhūti).

(*a*) °कुलपतन् SkV.

(*b*) °चनपुटज्योतिर्विमि° Mālatī (var.), SR, SSB, SkV.

(*c*) °रकेत° Mālatī (var.).

(*d*) °द्धचूडा [°जूटा] Mālatī (var.); °जूटाजट: SSB.

Śārdūlavikrīḍita metre.

May the matted hair of Śiva from which the waters of the *Mandakinī* are trickling, on account of being beset with the skulls (serving the purpose of) the crest-chaplet, the splendour of which is mixed up with the lightning-like flames of fire from the eye on the fore-head, the lovely (crescent) Moon whereof is being confused with the not rough point of the *ketaka*, (and) the mass of which is tied up with the circular garlands in the form of the creeper-like serpents, protect you ! (R. D. Karmarkar).

14447**

चूडापीडनिबद्धवासुकिफणाफूत्कारनिर्यद्विष-
ज्वालाजृम्भितमत्स्यकच्छपवधूलीढेन्दुलेखामृतम् ।
अव्याद्वः स्मरसूदनस्य मदनक्रीडाकचाकर्षणश्
च्योतन्नाकसरित्सरोषगिरिजादृष्टं जटामण्डलम् ॥

(आ) Skm (Skm (B) 57, Skm (POS) 1. 12.2) (a. Bhavabhūti), Kav p. 60.

Śardūlavikrīḍita metre.

May the mass of matted hair of Cupid's foe (Śiva) protect you, the nectar of the moon-crescent whereon is licked by the mates of fish and tortoise gasping (for breath) due to the poisonous flames issuing from the hissing hood of Vāsukī tied as a crest-chaplet; from which the heavenly Ganges trickles as it (hair) is pulled in love-sport, and which is seen with anger by Pārvatī.

14448*

चूडापीडाभिरामः स्फुरदुरुमणिभिर्मुद्रिकाकल्पमूर्तेर्
दोर्दण्डः कुण्डलीन्द्रस्तव जयति जगन्मण्डलाधार एषः ।
क्षीर-भ्रान्त्याऽरिकीर्तिं सपदि समुदितां पातुकामः प्रसर्पञ्
जिह्वामुच्चैः किमेनां चपलयति चमत्कारिणीं खड्गधाराम् ॥

(आ) SSS 139 (a. Candracūḍa), SR 125. 18, SSB 433. 18.

(*a*) °मूर्त्तेर् SSS.

Sragdharā metre.

Victorious is this mighty arm of yours, the mainstay of the world, lovely like a crown-chaplet and adorned with prominent lustrous gems, the peers of rings. It is (like) a formidable serpent, which, while moving, flashes repeatedly its tongue of glistening edge of sword, being keen to drink forthwith the rising glory of the enemy, mistaking it for milk.

14449**

चूडाभस्यकणाङ्किताविव जटापत्राञ्चलेनामृशन्
नेत्राग्निद्युतितापिताविव करैः सिञ्चन् सुधादीधितेः ।
नागश्वासकलङ्किताविव मुहुर्गङ्गाजलैः क्षालयन्
मानिन्याश्चरणौ गिरीन्द्रदुहितुर्भूत्यै गिरीशोऽस्तु वः ॥

(आ) JS 17. 7 (a. Umāpatidhara or Śrī Harṣapaṇḍita).[1]

1 In Bhaṇḍarkar's Report.

Śārdūlavikrīḍita metre.

May Śiva, wiping out with the ends of his matted hair angry Pārvati's feet as if they were covered (lit. marked) with the particles of ashes dropped from his hair, sprinkling them with moon-beams as if they were heated with the flashes of fire of his (third) eye, and washing them, time and again, with the water of Gaṅgā as if they were defiled by the hissings of the serpents, bestow prosperity on you.

14450

चूडामणिः समुद्रोर्मिः घण्टा चाखण्डमम्बरम् ।
अथवा पृथिवीपालः मूर्ध्नि पादे प्रमादतः ॥

(अ) Cr 373 (CRr 3. 11, CPS 70. 51), GP 1 110. 12.

(*a*) चूडमणेः CR ; समुद्रोर्मि° CR ; समुद्रोऽग्नि (°ग्निर्) GP.

(*b*) घट्टनात् खण्डनं वरम् CR ; °मण्डलाखण्डनं GPy ; घटनं CR (var.).

(*c*) पृथिवीपाला GP.

(*d*) पादावसारणम् CR (var.), CPS ; पाद-प्रसारिका CR ; पादः प्रमादजः GPy.

Crest-jewel, sea-wave, gong, untorn cloth[1] and king deserve to be on the head. They are at the feet because of carelessness [2]

1. Perhaps turban.

2. A king should not be careless in discharging his duties towards the people

14451

चूडामणिपदे धत्ते योऽम्बरे रविमागतम् ।
सतां कार्यातिथेयीति बोधयन् गृहमेधिनः ॥

(आ) AIR 70, AR 97.8-9, Kuv *ad* 19.56 (p. 64), Rasagaṅgā 464. 6–7 (29), Ratnāpaṇa in Pratāparudra (BSS).

(*b*) यो देवं AIR, AR, Kuv, Ratnā.

It (the oriental hill) bears on its head (=peak) the sun rising in the sky, instructing (thereby) the house-holders that due hospitality should be accorded to the good people.

14452*

चूडामण्डलबन्धनं तरलयत्याकूतजो वेपथुः
किंचित् कोकनदच्छदस्य सदृशे नेत्रे स्वयं रज्यतः ।
धत्ते कान्तिमकाण्डताण्डवितयोर्भङ्गेन वक्त्रं भ्रुवोश्
चन्द्रस्योत्कटलाञ्छनस्य कमलस्योद्भ्रान्तभृङ्गस्य च ॥

(अ) Uttara 5. 35.

(आ) Almn 23. 25–6.

(*a*) क्रोधेनोद्धतधूत कुन्तलभरः सर्वाङ्गजो वेपथुः Uttara (var.).

(*c*) धत्ते कान्तिमिदं च वक्त्रमनयोर्भङ्गेन भिन्न(भीमं) भ्रुवोश् Uttara (var.).

(*d*) °स्योत्स्फुरला° Almn.

Śārdūlavikrīḍita metre.

Tremor produced by intense feeling agitates their knots of hair fastened up on their head, their eyes, which are naturally a little red like a leaf of the pink lotus, spontaneously assume a fiery glow; their faces, on account of the knitting of their eye-brows suddenly

dancing, wear beauty of the Moon with its spots made prominent, or of a lotus over which bees are hovering. (C. N. Joshi).

14453*

चूडारत्नमपांनिधिर्यदि भवेच् चेत् कुण्डलं गण्डकी
कावेरी यदि कङ्कणं यदि पुनर्ग्रैवेयकं गौतमी ।
मुक्तास्रक् सुरनिम्नगा यदि यदि स्यान् मेखला नर्मदा
कौशेयं यदि कौशिकी कृशतनोस्तापस्तदाप्येति वा ॥

(आ) PV 623, SR 291,97, SSB 129.103, SuSS 339, Pad 42.17 (a. Bhānukara) RJ 942 (a. Bhānukara).

(*a*) चेत्कुण्डलं PV (var.); कुन्तलं [कुण्डलं] SR, SSB.

(*c*) °स्रुक् Pad.

(*d*) °पैति PV, Pad; °स्यैति PV (var.).

Śārdūlavikrīḍita metre.

If the ocean be the crest-jewel, *Gaṇḍakī* the ear-ring. *Kāverī* the bracelet, *Gautamī* the necklace, *Ganges* the pearl-necklace, *Narmadā* the girdle, and *Kauśikī* the silken dress, even then will the agony (heat) of the slender-bodied one end ?

14454**

चूडारत्नैः स्फुरद्भिर्विषधरविवराण्युज्ज्वलान्युज्ज्वलानि
प्रेक्ष्यन्ते चक्रवाकीमनसि निविशते सूर्यकान्ता-
स्कृशानुः ।
किं चामी शल्ययन्तस्तिमिरमुभयतो निर्भराहस्तमिस्रा-
संघट्टोत्पिष्टसंध्याकणनिकरपरिस्पर्धिनो भान्ति
दीपाः ॥

(अ) Amar 2.51.

(आ) SkV 861, JS 68.19 (a. Śrī Murāri), SR 298.40, SSB 142.43, RJ 1058 (a. Murari), Almn 42.26-7.

(*a*) °रत्नैर्ज्वलद्भि° Almn; °लानु° SR, SSB.

(*c*) निर्भरोद्यत्तमिस्रा°– Almn.

(*d*) सङ्घट्टाकृष्ट° Almn; °परस्पर्धिनो SkV (var.).

Sragdharā metre.

The holes of serpents blaze now with the jewels of their hoods; / from sun-stones fire has migrated to the sheldrakes' hearts; / and lamps, spearing the darkness, shine in rivalry / of these fragments of the sunset, powdered / in the fierce encounter between day and night. (D. H. H. Ingalls's).

14455**

चूडाशीतकरस्तनंधयसुधानीरन्ध्रगन्धस्पृशः
क्रीडाकङ्कणपन्नगेश्वरफणापीतावशिष्टा मुहुः ।
अङ्कासीनगिरीन्द्रजास्तनतटीहारावलीलोलनाः
संतापं शमयन्तु वो हरजटागङ्गातरङ्गानिलाः ॥

(आ) SR 9.125, SSB 14.2.

Śārdūlavikrīḍita metre.

May the winds from the waves of Gaṅgā in Hara's matted hair, which are replete with strong smell of the nectar of the babe of Moon on his head, which are (as much) as remain after the lord of serpents, worn as a sportful bracelet, has inhaled them, and which shake the string of pearls on the breast region of Pārvatī seated on his lap, allay your suffering.

14456*

चूडोत्तंसितचारुचन्द्रकलिकाचञ्चच्छिखाभास्वरो

लीलादग्धविलोलकामशलभः श्रेयोदशाग्रे स्फुरन् ।

अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्छेदयंश्

चेतः सद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥

(अ) BhŚ 1.

(आ) JS 8.6, IS 2303, SSD 1 fol 2 *b*, SH 16 (a. Indrakavi).

(*a*) मारोत्तंसित° or चोडोत्तंसित° BhŚ (var.); °चंद्रचारुकलिका° (°तं) or °चंचुःक्षमाभास्वरो or चंचच्छिखा भास्करो BhŚ (var.); °चंचच्छिखाभासुरो BhŚ (var.), JS; °विभ्रच्छिरोभासुरो BhŚ (var.); °सुरो SH.

(*b*) श्रेयोदृशाग्रे (°ग्ने:) BhŚ (var.).

(*c*) अंतःस्फूजितदपार° or अंतःस्पूजिदपार° (अते:°) BhŚ (var.); अन्तर्गूढदुरन्तमो° JS; अन्तर्व्यूददुरंत° SH; उद्भेदयन् or उन्मूलयन् or उत्सेदयन् or उच्चाटयन् [उच्छे°] BhŚ (var.), IS.

(*d*) श्रोत: BhŚ (var.); योगिनो BhŚ (var.); कामप्रदीपो BhŚ (var.); ज्ञानं प्रदीपो° BhŚ (var.); बोधप्रदीप JS; हरि: [हरः] BhŚ (var.).

Śārdūlavikrīḍita metre.

May the god Śiva, —whose person is resplendent with luminous rays of crescent Moon adorning the luxuriant locks of hair on his head; who reduced to ashes, quite in a sportive manner, the god of love, as if it were a mere moth; and who is the abode of all good, the lamp of perfect knowledge, long burn brightly into the mental abodes of Yogi's driving away the dense cloud of ignorance which is covering their conscience with a thick layer of darkness! (P. G. Nath).

14457

चूतं चर्वय चम्पकं चर नवां वासन्तिकामन्तिकान्

मा मा मुञ्च सविभ्रमं भ्रमर हे सङ्गं लवङ्गे कुरु ।

एकः कार्मुककर्मनर्मणि सखा देवस्य कान्तागुरोः

प्रक्रान्तः प्रमदामदावहवहन् मन्दानिलो माधवः ॥

(अ) AnyMuk 17.

Śārdūlavikrīḍita metre.

O Bee, partake of (lit. chew) the mango-blossom, taste the Campaka flower, do not at all shun the fresh Vāsantikā creeper, near by, and have sportful contact with Lavaṅga. The spring season, the sole friend of the god of love in the sport of discharging arrows from his bow, has set in with a gentle breeze, bringing joy to the women folk,

14458

चूतं मुञ्च त्यज सरसिजं भृङ्ग मा गा लवङ्गं

सङ्गं दूरीकुरु करबुके केतके मा निषीद ।

लीलोत्तंसीकृतमुकुलकः स्वर्गसीमन्तिनीभिर्

यत्ते दैवात्परिसरगतः पारिजातः स जातः ॥

(अ) AnyMuk 62.

Mandākrāntā metre.

O bee, leave aside the mango (blossom) give up lotus, do not go to *lavaṅga*, discard the company of *Karbuka*, do not rest on *ketaka*. *Pārijata* the buds of which are worn as sportive ear-rings by

celestial damsels, that has luckily grown in your neighbourhood.

14459*

चूतद्रुमालीभुजपञ्जरेण
रणद्द्विरेफावलिकङ्कणेन ।
मित्रं मधुः कोकिलमञ्जुनाद-
पूर्वाभिभाषी स्मरमालिलिङ्ग ॥

(अ) Vikram 7. 49.

Upajāti metre (Indravajrā and Upendravajrā).

The spring, uttering words of welcome in the shape of the sweet note of the cuckoo, embraced (his) friend, Cupid, with (his) arms in the shape of mango trees having wrist-ornaments in the shape of bees that were humming. (S. C. Banerji).

14460

चूत निसर्गोदारं
फलसम्भारं यथा यथा वहसि ।
विनमसि तथा तथा तत्
किमद्भुतं ते कुलीनस्य ॥

(आ) AnyS 17.

Āryā metre.

O Mango tree ! as you bear more and more the crop of fruits in your inherently liberal way, so do you bend down successively. This is not surprising in case of you of high breed.

14461**

चूतश्रेणीपरिमलमुषश्चञ्चरीकानुयाता
भूयो भूयः कुवलयकुटीकोटरे लीयमानाः ।
मन्दं मन्दं सुरतविरतौ वान्ति सीमन्तिनीनां
गण्डाभोगश्रमजललवग्राहिणो गन्धवाहाः ॥

(आ) ŚP 3813, SR 326. 27 (a. ŚP), SSB 188. 27.

(a) °याता SR.

Mandākrāntā metre.

Loaded with (lit. stealing) the fragrance of clusters of mango-blossoms, followed by the bees, entering time and again in the hole of the lily-huts, moves the breeze softly, removing the drops of perspiration from the expanse of the women's cheeks at the end of their sexual-sports.

14462

चूताः पल्लवमुद्गिरन्ति वितरन्त्येतत्पिकेभ्यस् ततस्
तेऽप्येतेन कुहूः कुहूरिति कलं कुर्वन्ति कूजामिति ।
निम्बोऽपि स्वयमुद्गिरन् फलमनेनाराधयन् वायसान्
किंचित् तेषु ततो रटत्सु सफलं जन्म स्वयं मन्यते ॥

(अ) DikAny 34.

Śārdūlavikrīḍita metre.

The mango trees put forth sprouts and then gift them out to the cuckoos. They too proudce sweet *kuhū-kuhū* notes because of (eating) them. The *nimba* tree too puts forth fruit, imparting delight to the crows thereby. As they caw harshly thereafter, it (the *nimba* tree) deems its birth to be worth its while.

14463*

चूताङ्कुरास्वादकषायकण्ठः
पुंस्कोकिलो यन् मधुरं चुकूज ।
मनस्विनीमानविघातदक्षं
तदेव जातं वचनं स्मरस्य ॥

(अ) Kum 3. 32 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 45).

(आ) SR 331. 29 (a. Kum), SSB 197.29, SCSL p. 92,

(*b*) पूँस्को° Kum (var.).

(*c*) °रक्षं [°दक्षं] Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

What the male cuckoo with his throat dark-red (hence sweet) on account of tasting the mango-sprouts cooed sweetly, that same became the word of Kāma adept in humbling the pride of the high-minded women.

[The sounds which the male *Kokila*, with the neck red from the taste of the mango sprouts, gave out sweetly became the speech of Kāma able to counteract the sensitiveness of virtuous women. (H. H. Wilson).]

14464**

चूताङ्कुरे स्फुरति हन्त नवे नवेऽस्मिन्
जीवोऽपि यास्यतितरां तरलस्वभावः ।
किं त्वेकमेव मम दुःखममूदनल्पं
प्राणेश्वरेण सहितो यदयं न यातः ॥

(आ) PG 332 (a. Rāṅga or Vāṅga or Sāraṅga).

Vasantatilakā metre.

As these fresh mango-blossoms appear, my life of restless disposition will surely depart. But I have one great regret that it did not depart with the lord of my life.

14465*

चूतानां चिरनिर्गतापि कलिका बध्नाति न स्वं रजः
संनद्धं यदपि स्थितं कुरबकं तत् कोरकावस्थया ।
कण्ठेषु स्खलितं गतेऽपि शिशिरे पुंस्कोकिलानां रुतं
शङ्के संहरति स्मरोऽपि चकितस् तूणार्धकृष्टं शरम् ॥

(अ) Śāk 6. 4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p 77).

(आ) SR 333. 94 (a. Śāk), SSB 200. 99, Almm 198, Pad 81.24 (a. Kālidāsa), RJ 1188 (a. Kālidāsa).

(*b*) यदवस्थितं Śāk (var.); कुरवकं Śāk (var.), SR, SSB.

(*c*) कण्ठेऽपि Śāk (var.).

(*d*) तूर्ण° Śāk (var.) (printing error .

Śārdūlavikrīḍita metre.

The mango-blossom, though burst forth since long, does not develop its pollen ; the *kurabaka*, though developed, remains in the form of bud ; the sound of the male cuckoos falters in their throats, though the winter is past ; I think, even the Cupid puts back in fear the arrow half-drawn from the quiver.

[The mango branches are in bloom, / yet pollen does not form ; / the cuckoo's song sticks in his throat, / although the days are warm ; / the amaranth-bud is formed, and yet / its power of growth is gone ; / the love-god timidly puts by / the arrow he has drawn. (A. W. Ryder)]

14466*

चूताशोकारविन्दैः कुरुबकतिलकैः कर्णिकारैः शिरीषैः
पुंनागैः पारिजातैः बकुलकुवलयैः किंशुकैः सातिमुक्तैः ।
एतैर्नानाप्रकारैः कुसुमसुरभिभिर्विप्रकीर्णैश्च तैस् तैर्
वासन्तैः पुष्पवृन्दैर्नरवर वसुधा स्रग्धरेवाद्य भाति ॥

(अ) Nāṭ (Nāṭ (BI) 16.99, Nāṭ (Regnaud) 16. 92).

(a) लूता° [चूता°] Nāṭ (Re).

(b) स्वकुलकुरवकैः Nāṭ (Re).

(c) °कारैरधिकसु° Nāṭ (Re).

Sragdharā metre.

O best of men[1], due to the many and various sweet-smelling vernal flowers such as *cūta*, *aśoka*, *aravinda*, *kuravaka*, *tilaka*, *karṇikāra*, *śiriṣa*, *punnāga*, *pārijāta*, *vakula*, *kuvalaya*, *kiṁśuka*, and *atimukta*, this earth looks today like a woman wearing (many) garlands of flowers.[2] (M. Ghosh).

1. King.
2. Quoted in the Nāṭ. as an example of the Sragdharā metre.

14467

चूते समीपवर्तिनि
मधुकरकुलकलितमंजरीनिवहे ।
कोकिल वृतिमारूढं
मूढं त्वां मन्यते लोकः ॥

(अ) JS 71. 2 (a. Śrī Vaidya Bhānupaṇḍita).

Āryā metre.

O Cuckoo, people think you to be stupid that you are perched on a (thorny) hedge, when the blossoms of the mango tree in your neighbour-hood are being enjoyed by a swarm of bees.

14468**

चूतोद्यानं सुरभिरनिलः शाद्वलश्यामभूमिस्
तन्त्रीवाद्यं चषकमदिरा लोलिता मालतीभिः ।
स्वच्छज्योत्स्ना विजनरजनी कुड्मलाक्षीकटाक्षाः
सारं विद्युद्वलयचपले जीवलोके किमन्यत् ॥

(अ) VS 2251 (a. Maṅgalavatsa).

(b) चषकमदिरः or चषकमदिरान् दोलिता VS (var.).

Mandākrāntā metre.

Mango-orchard, sweet breeze, green grassy stretch, lute instrument, cup of wine stirred with Mālati-flowers, bright moon-shine, quiet night, side glances of lotus- (lit. bud-) eyed women ; what else is the quintessence of the world, fleeting like a flash of lightning ?

14469**

चूर्णं कुष्ठमुरानाग- केसराणां घृतान्वितम् ।
मधु पीतं करोत्यङ्ग- सौरभं सततं नृणाम् ॥

(अ) ŚP 3253.

Powder of *kuṣṭha*, *murā*, *nāgakesara*, mixed with ghee ; and honey, taken regularly, lend fragrance to the human body.

14470**

चूर्णं तक्रमथं स्नुहीतरुशिफापक्वं कदल्याः फलं
तुम्बीहिङ्गुमुनेः शिफा शिवजलं नीली सगुम्फा शिफा ।
चूर्णं नागलतादलं दधिनृपौ लोणस्य पिण्डत्रयं
योगानामिदमाशु मण्डलिविषं लेपेन निर्मूलयेत् ॥

(आ) ŚP 2920.

Śārdūlavikrīḍita metre.

Powder prepared with butter milk, root of *snuhi*, ripe banana-fruit, roots of *tumbi*, *hingu* and *muni* plants, *śivāmbu*, *nilī* and root of *gumpha*; or powder of the leaves of *nāgolatā*, curds, *nṛpa* and the three balls of salt; this combination, used as a paste, quickly cures the snake-poison.

14471**

चूर्णकुन्तलसटापरिपाटया
विप्रकीर्णमिव मालतलेषु ।
केशबन्धविभवर्लंटभानां
पिण्डतामिव जगाम तमिस्रम् ॥

(अ) Vikram 11. 18.

Svāgatā metre.

The darkness appeared to be scattered like loose hair over the foreheads of women, and it became like a lump by reason of the women's tying up their hair. (S. C. Banerji).

14472**

चूर्णबभ्रु लुलित-स्रगाऽऽकुलं
छिन्नमेखलमलक्तकाङ्कितम् ।
उत्थितस्य शयनं विलासिनस्
तस्य विभ्रमरतान्यपावृणोत् ॥

(अ) Ragh 19. 25 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 291).

(आ) AA 48. 14-17, AA (AL ed.) 68. 15-6).

(*a*) ललितं स्र° or लुलितं स्र° or ललित° or °प्रजाकुलं Ragh (var.) ; °श्रमाकुलं AA (var.).

(*b*) भिन्नमे° Ragh (var.) ; °मेषल° [°मेख°] Ragh (var.).

(*d*) °तान्यवेदयत् AA.

Rathoddhatā metre.

The couch looking tawny with *kumkuma*- powder, over it were seen loose garlands, having on it the broken waist-bands and marked with red lac displayed the sportful debaucheries of this libidious king when he got up from it. (G. R. Nandargikar).

14473**

चूर्णितैष्टङ्कणोपेतैर् महाराष्ट्रीफलच्छदैः ।
मधुना लिङ्गलेपेन द्रावो भवति योषिताम् ॥

(आ) ŚP 3211.

Applying the paste of *mahārāṣṭrī* fruits and leaves, mixed with powdered borax, and honey to the penis, causes discharge of women.

14474**

चूर्णीकृतेषुपुङ्खाया लवणान्वितपिण्डकान् ।
वारिस्फोटा विनश्यन्ति द्रुतं वेसरवाजिनाम् ॥

(आ) ŚP 2839.

The balls of the powder of *iṣupuṅkha*[1] mixed with salt, quickly cure the water-boils of the mules and horses.

1. A medicinal plant.

14475**

चूर्णीकृत्य खलिर्वेया तिलानां माषिकं तथा ।
स्विन्नांश्च सरसान् माषांस् तत्र दद्याद् घृतं तथा ॥

(आ) ŚP 2254.

The powder of the oil-cakes of sesamum, and honey should be applied. So should be applied to it (the powder) the heated raw *māṣas* as well as ghee.

14476**

चूर्णीकृत्य पलानि पञ्च नितरां गन्धाश्मनो यत्नतस्
तच्चूर्णं त्रिगुणे च मार्कवरसे छायाविशुष्कीकृतम् ।
पथ्याचूर्णमथो तथा मधु घृतं प्रत्येकमेषां पलं
वृद्धो यौवनमेति मासयुगलं खादन्नरः प्रत्यहम् ॥

(आ) ŚP 3041.

Śardūlavikrīḍita metre.

Five *palas*[1] of powder of *gandhaka*, mixed in three fold quantity of the *bhṛṅgarāja* extract, dried up in shade, added with one *pala* each of *pathyā*[2], honey and ghee; by daily use of this combination for two months, an old man regains youth.

1. A particular weight.
2. *Harītakī.*

14477**

चूर्णं दत्तं वशकृच्चूर्णं
कीटस्य काकजङ्घायाः ।
मुनिदलरससिक्तो वा
टङ्कणकः स्वाङ्गमलमिलितः ॥

(आ) ŚP 3200.

Āryā metre.

The powder of *kīṭa*[1] administered along with the powder of Leea Hirta or borax soaked in the juice of the leaves of *muni* (tree) and mixed with the impure secretion of one's body, brings (a woman) under one's control.

1. Perhaps the plant cissus pedata.

14478**

चूर्णेन नागरदलैः क्रमुकैश्च मन्ये
श्रीलासिकावदनचुम्बनविभ्रमेण ।
वह्निप्रवेशवनवासनिशातशस्त्र-
च्छेदात्मकस्य तपसः फलमद्य लब्धम् ॥

(आ) AIR 501.

(*b*) Or श्रीलासरावदन° AIR

Vasantatilakā metre.

By the amorous action of kissing the face of the lady resplendent with beauty, I think, the (lime-) powder, *nagara*-leaves and betelnuts have attained the fruit of their penance (comprised respectively of) entering into fire, living in a forest and cutting by a pair of sharp scissors.

चूलूकयसि चन्द्र° see No. 14440.

14479**

चेटयः कदाचन कदाचन पण्यनार्यः
कन्याः कदाचन कदाचन चण्डरण्डाः ।
इत्थं चिरं विहरतोऽपि सखे परस्त्री-
वाञ्छारसे न परितृप्यति चान्तरात्मा ॥

(आ) JS 307. 12.

(*d*) परितुष्यति JS (var.).

Vasantatilakā metre.

Sometimes slave girls, sometimes harlots, sometimes virgin girls, sometimes fierce widows, though I wandered thus for long (after them), yet my heart does not feel satisfied in (i. e. does not desist from) seeking other women.

14480*

चेतः कर्षन्ति सप्तच्छदकुसुमरसासारसौरभ्यलुभ्यद्
भृङ्गीसंगीतभङ्गीश्रुतिसुभगदिशो वासराः शारदीनाः ।
किं च व्याकोचपङ्केरुहमधुरमुखीं संचरच्चञ्चरीक-
श्रेणीवेणीसनाथां रमयति तरुणः पद्मिनीमंशुमाली ॥

(आ) JS 227. 9 (a. Śrutadhararāja or Sūktisahasra[1]) ŚP 3910 (a. Śrutadhara), SR 345. 47 (a. ŚP), SSB 221. 54 (a. Śrutadhara), (V. R. Pischel, *Die Holdichterds Lakṣmaṇasena*, p. 35).

(*b*) °तभङ्गिश्रु° ŚP, SR, SSB.

(*c*) °कोश° ŚP, SR, SSB.

1. In the Bhaṇḍarkar's Report.

Sragdharā metre.

The days of autumn in which the quarters are pleasant with the sound of hum of the female bees captivated by fragrance of the torrents of juice of the flowers of the *saptacchada* trees, charm the heart. Moreover, the young sun enjoys the lotus-lake having braid of a row of hovering bees and a lovely face of blooming lotuses.

14481**

चेतः कातरतां विमुञ्च झटिति स्वास्थ्यं समालम्ब्यतां
प्राप्तासौ स्मरमार्गणव्रणपरित्राणौषधिः प्रेयसी ।
यस्याः श्वाससमीरसौरभपतद्भृङ्गावलीवारण-
क्रीडापाणिविधूतिकङ्कणझणत्कारो मुहुर्मूर्च्छति ॥

(आ) SkV 1641, Prasanna 123*b* (a.Gonanda), Skm (Skm (B) 1045, Skm (POS) 2.114 5), JS 255.8 (a. Gotrānanda).

(*a*) जहीहि सपदि (हृदयऽऽ)स्थैर्यं स° Skm, JS ; दधीथाः क्षणं [समा°] JS.

(*b*) आगता [प्रा°] Skm ; प्राप्ता सा JS ; °गण° [°परि°] JS.

(*c*) येन [य°] JS ; श्वासतरङ्गसौरभभमिलद्भृ° JS,

(*d*) क्रीडन्दोलित (or लोलित) बाहुकङ्कणरण° JS ; °चञ्चलपाणिकङ्क° Skm.

Śārdūlavikrīḍita metre.

Leave your fears, oh heart, and be at ease again, / Arrived is your dear medicine / against the wounds of Cupid's darts. / As she nears, the jingling ever grows / of bracelets shaken by her playful hand / in driving off the bees that fly to her sweet breath. (D. H. H. Ingalls).

14482*

चेतःप्रसादजननं विबुधोत्तमानाम्
आनन्दि सर्वरसयुक्तमतिप्रसन्नम् ।
काव्यं खलस्य न करोति हृदि प्रतिष्ठां
पीयूषपानमिव वक्त्रविवर्ति राहोः ॥

(आ) VS 161 (a. Haricandra), SR 40.51 (a. VS), SSB 294. 51 (a. Bāṇa's Kādambari, Intr. 7).

(*d*) पीयूषदानम् SR.

Vasantatilakā metre.

Poetry, highly perspicuous and rich in all sentiments, gladdens the hearts of the learned and imparts them aesthetic pleasure, but does not gain ground in the heart of the wicked like the drink of nectar revolving in Rahu's mouth.

14483

चेतः प्रेतसमं समंगलशतान्यासादनस् तृप्यति
प्रायः कायकुटी घटीकु[व]लकुटी रोगैर्भवेज् जर्जरः।
गृध्नी सिद्धिहरी दरीव तमसा चक्षुः परं मोहय-
त्यायुर्वायुचलं कलङ्कयति हा जीवं मुहुर्जन्मभिः ॥

(अ) BhŚ 498.

Śārdūlavikrīḍita metre.

The mind like an evil spirit is satiated (only) by acquiring hundreds of pleasant things; the hut of body is generally worn out by ailments; greed, the foe of success, deludes the eye with darkness (infatuation) like a cave, and life, fleeting like wind, defiles the individual soul with repeated births.

14484

चेतःशान्त्यै द्वेषदर्पोज्झितेन
यत्नः कार्यः सर्वथा पण्डितेन ।
विद्यादीपः कामकोपाकुलाक्षाणां
दर्पान्धानां निष्फलालोक एव ॥

(अ) Dar 3. 151.

Śālinī metre.

A wise man, casting aside hatred and vanity, should strive hard to achieve peace of mind. The light of the lamp of knowledge is but useless for those who are blinded with arrogance and have their eyes confounded with lust and anger.

14485**

चेतःश्वापदवागुरा दशगुणस्फारस्मरोड्डामरा
वार्तव्याधय:(?) समुद्रलहरीपूरैरिवोत्पादिताः ।
नापि स्वाम्यसमर्पणेन न सखे सख्या(?)विरोधेन वा
गूढान्तर्मुखसाहसव्यतिकरा रक्ष्याः परं योषितः ॥

(अ) Mugdhopadeśa (KM VIII) 55.

(आ) GVS 31.

(*b*) Or वार्द्धक्या° GVS.

(*c*) Or सख्याऽवरोधेन GVS.

Śārdūlavikrīḍita metre.

Women are shackles to the beast of heart, extremely awful because of excessive (lit. ten fold) lust and are bane to good health. They were created as it were by the mass of sea-tides, and (are restrained) neither by surrendering authority to them nor by the opposition of friends. Their hearts are filled with the incidence of hidden rashness. They, O Friend, are to be guarded with great caution.

14486*

चेतःसूच्यग्रतस्तत् प्रसरति पुरतः प्राणिनां वर्गषट्कं
दुष्पारं कूपरूपं तदुपरि नगराकारसंसार एषः ।
तस्मिन् भाग्योदयाद्वै सुरसरिदभवच्छुद्धबुद्धिस्वरूपा
सूच्यग्रे कूपषट्कं तदुपरि नगरं तत्र गङ्गाप्रवाहः ॥

(आ) PV 844.

Sragdharā metre.

Mind (of a man) is of the size of a needle-point; in front of that operates the group of six[1] which, like a well, is not easy to cross; above that is this universe in the form of a city; there in that city arose celestial stream in the form of pure intelligence as a result of good fortune. On the point of needle is a group of six wells (vices), above that

is the city (universe) and there the flow of Ganga.

1. Six enemies of mankind : viz. lust, anger, avarice, pride, stupefaction (illusion) and arrogance.

14487*

चेतःसौख्यं किमपि भजते कीर्तिरुल्लासमेति
प्रौढा लक्ष्मीः सपदि बत सा जायते नूनमेव ।
अस्माकं त्वं यदिह नरनाथार्थिनां सम्मुखत्वं
सम्प्राप्तोऽसि प्रसृमरपरत्यागलीलाविनोदः ॥

(आ) AIR 195.

(*a*) चेतस्तो° AIR (var.).

Mandākrāntā metre.

O King, that you, enjoying yourself with the sport of widespread charity, have arrived here before us, the supplicants; our heart experiences indescribeable joy, fame flashes forth and abundant riches appear with certainty in a trice.

14488

चेतनं पुष्करं कोशैः क्षुधाध्मातैः समन्ततः ।
न घृणीनामरम्याणां विवेकं यान्ति दृष्टयः ।

(आ) SSB 536. 43.

The sky all around is lively with empty (i. e. waterless) clouds. The vision of the (sun-) rays covered with clouds is unable to perceive properly[1] (whether it would rain or not).

1 Description of the end of the rainy season.

14489

चेतयन्निखिलं वेत्ति जीवात्मा सुखदुःखभुक् ।
आत्मानं नैव जानाति कामक्रोधादिभिर्हतम् ॥

(आ) ŚP 4323 (a. Yogarasāyana).

Endowed with consciousness, the individual soul, that experiences both pleasure and pain, knows everything. But it does not know itself tainted with lust, anger etc.

14490*

चेतश्चञ्चलया वृत्त्या चिन्तानिचयपञ्जरे ।
वृत्तिं बध्नाति नैकत्र पञ्जरे केसरी यथा ॥

(आ) ŚP 4216.

Trapped in a number (lit. cage) of worries, the mind is unable to fix its operation at one point due to its fickle disposition, as is the case with a lion in a cage.

14491

चेतश् चिन्तय मा रमां सकृदिमामस्थायिनीमास्थया
भूपालभ्रुकुटीकुटीविहरणव्यापारपण्याङ्गनाम् ।
कन्थाकञ्चुकिनः प्रविश्य भवनद्वाराणि वाराणसी-
रथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥

(अ) BhŚ 245.

(आ) IS 2304, SSD 4 fol. 31 *b*, GVS 435.

(*a*) श्रियं or रमां or रमा [रमां] BhŚ (var.); आस्थायिनीम् BhŚ (var.); आश्रय BhŚ (var.).

(*b*) °भ्रकुटी° (°भ्रू°) BhŚ (var.); °कुरविहरव्या° or °पठीरपण्न° or °कुटीवितरण° or °कुटी-विरहिण°or °भ्रूकुटी° BhŚ (var.); °टीरविहर° IS; °रण्यांगनां BhŚ (var.).

(*c*) कथां BhŚ (var.); °कंचुकितः BhŚ (var.); प्रवेश्य GVS; भुवन° BhŚ (var.).

(*d*) °वीथिषु [°प°] BhŚ (var.); वाणिपात्र° or °पाणिमात्र° BhŚ (var.); अवेक्षामहे BhŚ (var.).

Śārdūlavikrīḍita metre.

O Mind, do not even for once think seriously of this fickle Lakṣmī (goddess of wealth), who is (no better than) a harlot sporting in the hut-like eye-brows of the kings. Clad in rags, we, entering into the gates of houses in the series of streets of Vārāṇasi, (only) expect alms dropped in the pot of our hand.

[Do not even for once, O mind, think fervidly of this unstable goddess of wealth who is like a harlot sporting in the house-like eye-brows of kings; (for men) entering through the gates of houses in Vārāṇasi, clad in a wallet, we await in the line of its streets for alms dropped into the palm of our hand serving us as a pot. (M. R. Kale).]

14492

चेतसा यो महापापः पापकृत् दोषयुक्तकः ।
एष पन्थाः खलाचारो मानभङ्गेन नाशितः ॥

(इ) NM (T) 5. 4.

One who is a great sinner, he (always) commits sin at heart and thus invites ignominy. This is his way His evil conduct does not end even after his pride is humbled.[1]

1. This translation is based on the reading मानभङ्गे न नाशितः in the fourth quarter. If it is read as : मानभङ्गेन नाशितः, the later half of the verse would mean : "This way of evil conduct could be ended by humbling his arrogance."

14493

चेतस्तरो शोकनिदाघमास्वद्
बाधामगाधां यदि हातुमिच्छेः ।
तदा पिबेह श्रुतिपानपात्रैः
श्रीरामनामामृतमेव भूयः ॥

(आ) PdT 264 (a. Bhāskara).

(Upajāti metre Upendravajrā and Indravajrā).

O Tree of my heart ! If you want to overcome the profound affliction of the heat of the summer of sorrow, then drink, time and again, only the nectar of Śrī Rāma's name with the cups of your ears

14494**

चेतस्यङ्कुरितं विकारिणि दृशोर्द्वन्द्वे द्विपत्रायितं
प्रायः पल्लवितं वचः स्वपरताप्रत्याख्यमानादिषु ।
तत्तत्कोपविचेष्टिते कुसुमितं पादानते तु प्रिये
मानिन्याः फलितं न मानतरुणा पर्यन्तवन्ध्यायितम् ॥

(आ) SkV 679 (a. Rājaśekhara), Kav 392 (a. Rājaśekhara), Prasanna 149 *b*, Skm (Skm (B) 722, Skm (POS) 2. 50. 2) (a. Rājaśekhara).

(*a*) विसारिणि Skm; विकाशिनि दृशो र्द्वंद्वेपि Prasanna; द्वन्द Kav (MS).

(*b*) वचस्युपचितं प्रौढं कपोलस्थले Skm ; वचस्स्व-परता यद्यपमानादिषु Prasanna ; °दिष Kav.

(*d*) मानिन्यां or मानतरुणी° Skm; नु [न] Skm ; °न्ध्यापि° Kav (MS).

Śārdūlavikrīḍita metre.

The tree of anger sprouted in her heart, / sent forth its cotyledons in her two proud eyes, / came fairly into leaf in what she said / and flowered in the gestures of her anger. / But when her love then fell before her feet / it bore no fruit but proved a barren tree. (D. H. H. Ingalls).

14495**

चेतांसि चपलपक्षैः
शिलीमुखैः परिपतद्भिरतिमात्रम् ।
पथिकानां भिन्नानि
प्रकटितघनरागरक्तानि ॥

(आ) VS 1670 (a. Bhaṭṭa-Vṛddhi).

Āryā metre.

1. The hearts of the travellers (separated lovers) that were full of attachment (to their spouses) due to the surging deep love, were rent asunder by the bees of nimble wings flying all around (in the spring).

2. The hearts of the travellers (separated lovers) were rent asunder by the arrows fitted with quivering feathers, falling in quick succession. The hearts were (thus) reddened with thick blood gushing therefrom.

14496**

चेतोजन्मशरप्रसूनमधुभिर्व्यामिश्रतामाश्रयत्
प्रेयोदूतपतङ्गपुङ्गवगवीहैयङ्गवीनं रसात् ।
स्वादं स्वादमसीमभिष्टसुरभि प्राप्तापि तृप्तिं न सा
तापं प्राप नितान्तमन्तरतुलामानच्छं मूर्च्छामपि ॥

(अ) Naiṣ 3. 130.

(*c*) °असीममृष्टसुरभि Mallinātha *ad* Naiṣ.

Śārdūlavikrīḍita metre.

Damayantī, though she proudly tasted again and again the infinitely sweet and fragrant butter that was the speech of the noble bird[1], the messenger of her beloved, the butter being mixed with the honey of the flowers composing Cupid's arrows, obtained no joy, but experienced in her heart an intense heat, and her stupefaction knew no measure. (K. K. Handiqui).

1. Swan

14497*

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयः कैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥

(अ) Caitanya-Caritāmṛta, Antya 20 P.

(आ) PG 22 (a. Śrī Bhāgavata or Śrī Kṛṣṇacaitanyadeva).

(*a*) प्रेमामृतास्वादनं PG (var.).

Śārdūlavikrīḍita metre.

Victorious is the chanting of Śrī Kṛṣṇa's name, which cleans the mirror of heart, quenches the formidable wild-fire of (repeated) births, spreads moon-light on the lilies of bliss, is the very life- (breath) of the damsel of learning, stirs (enhances) the ocean of joy, tastes like pure nectar at every step and is a unique ablution to everyone's soul.

14498

चेतो निवारितं येन धावमानमितस् ततः ।
किं न लब्धं सुखं तेन संतोषामृतलाभतः ॥

(अ) AS 795.

He who has restrained his mind, rushing hither and thither, what happiness has he not gained by attaining the ambrosia of contentment.

14499

चेतो नैव त्यजति चपलाद् हेमकोणाभिघाताद्
धीरोदात्तस्तनितजलदात्ताण्डवारम्भमिच्छन् ।
वातोन्मुक्तैः कुटजकुसुमैर्वासिते शैलशृङ्गे
रक्षःपीडारहितदयिताश्लेषधन्यो मयूरः ॥

(अ) Hams 52.38.

Mandākrāntā metre.

My mind never leaves the peacock, who wishes to begin his lively dance, on account of (the advent of) a rain-cloud which gives forth a deep and continuous roll of thunder, being beaten (like a drum) by a golden drumstick in the form of a flash of lightning, and who is blessed with the embraces of his beloved, on the peak of the hill rendered fragrant by the mountain-jasmine flowers scattered (on it) by the wind, free from molestation by a *rākṣasa*. (M.C.N. Acharya).

चेतोऽन्तरा स (न) सत्त्वं see No. 14502.

14500

चेतोभुवश्चापलताप्रसङ्गे
का वा कथा मानुषलोकभाजाम् ।
यद् दाहशीलस्य पुरां विजेतुस्
तथाविधं पौरुषमर्धमासीत् ॥

(अ) BhPr 81.

(आ) SR 250.10, SSB 56. 16.

(*a*) चापवति प्र° SR, SSB.

(*c*) हर्तुः (भर्तुः SSB) पुरामप्यलिकेक्षणस्य SR, SSB.

Epic Upajāti metre (Indravajrā and Upendravajrā).

What is the tale of them that share the world of men in connexion with the bow-cord of the Mind-Born One[1] when the virility of the Conqueror of cities[2], addicted to burning, was thus halved ? (L. H. Gray).

1. Kāma.
2. Śiva.

14501

चेतोभुवा रचितविभ्रमसंविधानं
नूनं न गोचरमभूद् दयिताननं वः ।
तत्कान्तिसंपदमवाप्स्यत चेच् चकोराः
पानोत्सवं किमकरिष्यत चन्द्रिकासु ॥

(अ) Bālarāmāyaṇa 5. 74.

(आ) SkV 411, Kav 173.

(*a*) °भुवो SkV ; चेतोभुवश्चरित° Bala.

(*c*) °प्स्यथ Bala.

(*d*) °करिष्यति SkV (var.).

Vasantatilakā metre.

You have not seen my mistress' face, *cakoras*, / its charms arranged by Love himself; / for had you seen its perfect loveliness, / how could you relish still the taste of moonlight ? (D. H. H. Ingalls).

14502

चेतोवशिता सत्त्वं
सत्त्वे सति चारुता प्रयोगस्य ।
न भवति सा वेश्यानाम्
अल्पापि पुरुषहृतहृदयानाम् ॥

(अ) Kuṭṭ (Kuṭṭ (BI) 798, Kuṭṭ (KM) 776, Kuṭṭ (Gujarati Press 1924) 799,

(आ) GVS 222.

(*a*) चेतोऽन्तरा स (न) Kuṭṭ (KM), Kuṭṭ (G) GVS.

(*d*) मध्यामिषपुरुषनिह्नितहृ° Kuṭṭ (BI) (var.), Kuṭṭ (G) *(Contra metrum)* GVS.

Āryā metre.

The harlots with their hearts broken by men, do not have (even a modicum of) self-restraint or courage; if there be courage, they do not have winsome etiquettes.

14503

चेतोहरा युवतयः सुहृदोऽनुकूलाः
सद्बान्धवाः प्रणयगर्भगिरश्च भृत्याः ।
वल्गन्ति दन्तिनिवहास्तरलास् तुरंगाः
संमीलने नयनयोर्न हि किंचिदस्ति ॥

(अ) BhŚ 499 (doubtful), BhPr 200, PrC 80 (p. 49).

(आ) ŚP 4130, VS 3318 (a. Vikramāditya), SR 373. 174 (a. ŚP), SSB 270. 60 (a. Vikramāditya), SRK 144. 1 (a. Sphuṭaśloka), SuM 8.14 and 30.7, RJ 1372, Kav p. 106, SSJ 23. 5, SU 1022 (a. BhŚ), SSV 243, Sama 2 स 63.

(*a*) स्वमनो° SRK ; स्वजनो [सु°] SuM, PrC ; °नुकूलः SSB.

(*b*) प्रणतिग° SR, SSB ; प्रणतिनम्रगि° SRK, Sama.

(*c*) नानाविधोपकरणाः करिणस् तुरंगाः VS; गर्जन्ति [व°] SR, SSB, SRK, SuM, PrC.

(*d*) हि नयने न तदस्ति किंचित् VS.

Vasantatilakā metre.

Youthful ladies that entice the heart, faithful friends, well-disposed relatives, sweet-tongued servants, herds of elephants and the horses that move here and there,[1] when the eyes are closed these all disappear and turn into nothingness.[2] (J. Shastri).

1. In BhPr words of Vikramāditya, who did not finish the sentence.

2. In BhPr the words of the thief, who completed the sentence.

14504

चेत् पौरादपि शङ्कसे हिमरुचोरप्यंचिषो लज्जसे
भोगीन्द्रादपि चेद् बिभेषि तिमिरस्तोमादपि त्रस्यसि ।
चेत् कुञ्जादपि दूयसे जलधरध्वानादपि क्षुभ्यसि
प्रायः पुत्रि हतास्मि हन्त भविता त्वत्तः कलङ्कः कुले ॥

(आ) Pad 52.39 (a. Bhānukara), SR 353. 50, SSB 235. 50, RJ 817 (=5. 46) (a Bhānukara), SG 261 (a. Bhānukara).

(*a*) हिमरुचेर° Pad, RJ.

(*c*) दूयते Pad, जनघटध्वा° (जल° SSB) SR, SSB.

Śārdūlavikrīḍita metre.

Daughter, if you are apprehensive of even a townsman, feel shy of the moon-beams, are afraid of a snake, have fear from pitch darkness, are scared of even a bower, are perturbed by the thunder

of a cloud, I am all but doomed; ah, you will be a bane to the family.[1]

1. A daughter addressed by a harlot.

14505

चेदिन्दुमण्डलपरिच्युतया चकोर
कुक्षिम्भरिर्भवसि चन्द्रिकया चिराय ।
कस्मादभिज्ञपरिषत्परिचिन्तनीयम्
अङ्गारचर्वणमखर्वमुरीकरोषि ॥

(आ) Any S 90.

Vasantatilakā metre.

O Cakora, if you feed yourself for long on the moonshine emanating from the lunar orb, why then do you take to eating the burning charcoals in large number. The assembly of the wise is worried about it seriously.

14506

चेन्न पण्यवनिता जगति स्याद्
दुःखदाननिपुणा कथमेते ।
प्राणिनो जननदुःखमपारं
प्राप्नुवन्ति पुरु सोढुमशक्यम् ॥

(अ) AS 619.

(आ) GVS 633.

(*b*) °निपुणाः AS (KM).

(*d*) पुरुघोद्गं AS (var.); गुरु AS.

Svagatā metre.

If there were in this world no harlots skilled in inflicting pain, how the people would have suffered the ceaseless pain of birth, hard to stand and wide (in ramification).

14507

चेन्नावृतस्त्वमलिना मलिनाशयेन
किं तेन चम्पक विषादमुरीकरोषि ।
विश्वाभिरामनवनीरदनीलवेषाः
केशाः कुशेशयदृशः कुशलीभवन्तु ॥

(आ) PdT 237.

(*a*) °वृत° [°दृत°] PdT (var.).

(*d*) केशा PdT (var.); कुशल PdT (var.).

Vasantatilakā metre.

O Campaka, why do you take to heart the sorrow that the crooked (lit. foul-minded) bee disregarded you. May the hair of the lotus-eyed damsels, dark like the fresh cloud loved by all, live long.

14508

चेलाञ्चलं न्यस्य कुचाञ्चले माम्
आलोकयन्ती नयनाञ्चलेन ।
इतो गता वा क्व गता न जाने
रोहं गता वा हृदयं गता वा ॥

(आ) RA 5. 8.

(*a*) °लेन or °स्थलो माम् RA (var.).

Upajāti metre (Indravajrā and Upendravajrā)

Placing the hem of the garment on her bosom, looking at me with side-glances, I know not where has she disappeared from here, whether she has gone above (in the sky) or has entered into my heart.

14509

चेलाञ्चलेन चलहारलताप्रकाण्डैर्
वेणीगुणेन च बलाद्वलयीकृतेन ।
हेलाहितभ्रमरकभ्रममण्डलीभिश्
छत्रत्रयं रचयतीव चिरं नतभ्रूः ॥

(अ) Viddhaśāla-Bhañjikā 2. 9.

(आ) SkV 525 (a. Rājaśekhara), Kav 261 (a. Rājaśekhara), Skm (Skm (B) 868, Skm (POS) 2.79.3) (a. Rājaśekhara) ŚP 3912, JS 244.9 (a. Rājaśekhara), Pad 65. 36, SSM 79, SR 345. 53 (a. ŚP), SSB 221.6, RJ 1278.

(*a*) चोलाञ्चलेन SkV, Kav; °कांडै SkV.

(*b*) वलाहकधिक् Viddh (var.); चलद्° Pad, SR, SSB.

(*c*) स्वेच्छाहि° Skm; °भ्रमिम° Viddh (var.); °भ्रमरथ° Skm.

(*d*) ग्रन्यं रसं रच° Skm; चकत्रयं Viddh (var.); पत्त्रत्रयं ŚP; पत्र° JS; नतभ्रुः Kav.

Vasantatilakā metre.

Her mouth's hem, her tossing necklaces, / and massy tresses circling round her brow, / all whirling in her sport like maelstroms mad, / give to this maid of arching brows and fair / a triple shelter against the burning Sun. (L. H. Gray).

14510**

चेलाञ्चलेनाननशीतरश्मिं
संवृण्वतीनां हरिवृश्वरीणाम् ।
व्रजाङ्गनानां स्मरजातकम्पाद्
अकाण्डसंपातमियाय नोवी ॥

(अ) BhV 2. 27, Rasagaṅgā 683.3–4.

(*a*) °शीतरश्मि BhV (var.).

(*c*) गोपाङ्गनानां Rasaga.

Upajāti metre (Upendravajrā and Indravajrā).

At the sight of Hari, the women of Vraja covered their moon-like faces with the ends of their upper garments, but the knot of the garments round their waists was loosened all of a sudden on account of tremor caused by love. (H. D. Dutt).

14511

चेष्टानिष्ठं सदात्यन्तं चेतस्ते संप्रवर्तते ।
तद्भवत्यन्तरायस्ते मदीयेच्छानुवर्तने ॥

(आ) SSMā 26. 1-2.

Your mind always works in accordance with its impulses only. That becomes a hurdle in your following my wishes.

14512**

चेष्टा भवति पुंनार्योर् या रत्युत्पत्तिरक्तयोः ।
संभोगो विप्रलम्भश्च भृङ्गारो विविधो मतः ॥

(अ) BhŚ 500.

What transpires between man and woman when they are drawn to each other due to the sprouting of love is *Sambhoga*.[1] The *Vipralambha*[2] variety of Śṛṅgāra is said to be of many a type.

1. Sexual Union.
2. Love in Separation.

14513**

चैतन्यं नभसश्चकोररमणीकर्पूरपाली सुधा-
निर्यासव्रवदोहृदस्य कुमुदस्तोमस्य सन्धुक्षणम् ।
ध्वान्तोत्तुङ्गमतङ्गवारणसृणिः भृङ्गारबीजाङ्कुरः
पश्योदञ्चति सस्पृहं प्रणयिनि प्रालेयभानोः कला ॥

(आ) Skm (Skm (B) 365, Skm (POS) 1. 73. 5) (a. Indrajyotis).

Śārdūlavikrīḍita metre.

See longingly, my lass ! There arises the digit of the cool-rayed moon which (imparts) consciousness to the sky, is a row of camphor to the female Cakora, flow of the nectar-fluid to one's longings, stimulator of the cluster of lilies, goad to the burly tusker of darkness, and a sprout of the seed of *Śṛṅgāra*.

14514

चैत्यं बिना स्थिरं किंचित् जीवे नास्तीह पार्थिवे ।
... ... ॥

(आ) SSMā 10. 7.

In case of an earthly being there is nothing stable (immutable) except its soul.

14515*

चैत्यपूज्यध्वजाशस्तच् छायाभस्मतुषाशुचीन् ।
नाक्रामेच्छर्करालोष्ट- बलिस्नानभुवोऽपि च ॥

(अ) Śukr 3. 24.

One should not cut down a sacred tree, slight the worthy, trample upon a flag, cross the shadow of an unholy person, tread on ashes, chaff, filthy things, pebbles, clods, offerings and the bath-chambers.

14516

चैत्ये नित्यनिविष्टवायसकुलक्रेङ्कारझङ्कारिणि
त्वं तावत्परपुष्ट पण्डितसखे मा तुण्डमुद्घाटय ।
पश्य क्रूरकदर्थनाशतपरिश्रान्तश्रुतिश्रेणयः
संतापं सुधियोऽपि हन्त गमिताः कस्ते गिरं ज्ञास्यति ॥

(आ) AnyS 27.

Śārdūlavikrīḍita metre.

O Cuckoo, friend of the wise, do not open your mouth (i. e. do not Coo) on the street-tree resounding with the cacophony of the flocks of crows perched thereon. See, even the wise with their ears wearied of many a harsh tormenting sound (lit. torture), are subjected to sufferings. Who will (now) heed your sweet notes ?

14517

चैत्रं मा स्मर विस्मर स्मर रतिं किं सायकैर्मारकैर्
गोधां मुग्ध मुधा बधान जहिहि ज्याबन्धघोरं धनुः ।
देवेऽस्मिन् हि सकृत्स्मृतेऽपि न मतिर्नैव स्मृतिर्न स्थितिर्
नासक्तिर्न धृतिर्न निर्वृतिरपि क्वाप्यस्ति वामभ्रुवाम् ॥

(अ) Rājendrakarṇapūra of Śaṁbhu (KM I. 22) 11.

(आ) VS 2613 (a. Śaṁbhu).

(*b*) बधान किं च [मुधा ब°] VS.

(*c*) मुहुः [सकृत्] VS.

Śārdūlavikrīḍita metre.

Cupid, do not remember the *Caitra* month, forget about Rati, what is the use of these deadly arrows ?, do not fasten *godhā*[1] in vain, discard (even) the bow which is (all the more) effective with the tight string. On remembering this king[2] even once, the women with lovely eye-brows do not at all retain understanding or memory, or steadfastness, or

attachment (to any one else) or fortitude or peace.

1. A leathern fence wound round the left arm to prevent injury from a bow-string
2. Śrī Harṣadeva of Kashmir.

14518**

चैत्रीचन्द्राभचन्द्रातपतलचकित-चित्तचञ्चच्चमूरु-
प्रोदञ्चल्लोचनानां चतुरकरचलच्चामरोच्चारिचेलः ।
त्यञ्चच्चामीकराच्चारुचिरुचिरमुखस्त्वं चिरं चारुकीर्तेर्
वीचीनां चाकचिक्यं चतुरुदधिचरांश्चारयोच्चैश्चकोरान् ॥

(आ) SMH 5. 7.

(*c*) °रुचिररुचि° SMH (var.).

(*d*) °चराश्चा° SMH (KM).

Sragdharā metre.

O King resembling (in brilliance) the Caitra-moon, with your robe fluttering with (the wind of) chowries waved with their skilled hands by the (female attendants) having eyes extremely tremulous like that of the Camūru deer with its mind perplexed by the moonshine, and having a charming face that sets at naught the lustre of a golden image ; may you feed for long with the beams of your brilliant fame the four Cakoras in the form of four oceans.[1]

1. May your glory spread accross the four oceans for a long time.

14519**

चैत्रे चित्रौ रक्तनीलावशोकौ
स्वर्णाशोकस्तत्तृतीयश्च पीतः ।
जैत्रं तन्त्रं तत्प्रसूनान्तरेभ्यः
चेतोयोनेः भूर्भुवः स्वस्त्रयेऽपि ॥

(आ) KavR 18. 58, KH 159. 18-19.

Śālinī metre.

In the month of *Caitra* the lovely red and dark Aśoka trees, and the third, the golden-yellow Aśoka, these (i. e. their flowers), more than any other flowers, are the devices of the Cupid to vanquish the three Worlds : the earth, ether and heaven.

14520**

चैत्रे मदर्द्धिः शुकसारिकाणां
हारीतदात्यूहमधुव्रतानाम् ।
पुंस्कोकिलानां सहकारबन्धुः
मदस्य कालः पुनरेष एव ॥

(आ) KavR 18. 50, KH 159. 5 6.

Upajāti metre (Indravajrā and Upendravajrā).

In the *Caitra* month the passion of the parrots, *Sarikās*, pigeons, *Dātyūhas*, black bees and male Cuckoos is heightened. It is friendly to the mango trees. Moreover, it alone is the maddening time.

14521-22**

चैत्रे मासि गुडाहारा बह्वाहाराश्च कार्त्तिके ।
पौषे मासि जलाहारा भवन्ति तव शत्रवः ॥
चैत्रे मासि निम्बाहारा लघ्वाहाराश्च कार्त्तिके ।
पौषे मासि यथाहारा भवन्ति तव मित्रकाः ॥

(अ) Cr 1466-67 (CNPN 92-3, CM 63-4).

(*b*) वङ्घाहाराश् CNPN (MS).

(*e*) निम्बह्वारा CNPN (MS).

Those who take *guḍa* in the month of Caitra, over-eat in *Karttika*, subsit for the most on water in the *Pauṣa*-month, are your foes.

Those who take *nimba* in the *Caitra*-month, light food in *Kārttika* and balanced diet in the *Pauṣa*-month, are your friends.

14523

चैत्रे सुश्रितयौवनान्युपवनान्यामोदिनी पद्मिनी
ज्योत्स्नाप्रावरणानि रत्नवलभीहर्म्याणि रम्याः स्त्रियः ।
सर्वं चारुतरं न कस्य दयितं यस्मिंस्तु तद् भुज्यते
तन् मुन्निमितमामभाजनमिव क्षिप्रक्षयं जीवितम् ॥

(आ) Anc *ad* 23 (70) (a. Munimata-mīmāṁsā).

Śārdūlavikrīḍita metre.

In the month of *Caitra* the gardens are invested with the exuberance (of spring), the lotus-ponds abound in fragrance, the mansions with jewel-studded terraces are enveloped in moonshine and the women are enjoyable. All this is extremely lovely and is dear to all. But the life in which this is enjoyed ends soon as does an unbaked earthen pot (break soon).

[In the *Caitra*-month, gardens invested with youth[1], lotus-beds full of fragrance, the roofs of jewelled palaces wrapped in moon-light and ladies enjoyable—in short, to whom is all that is delightful, not dear? But life in which all this is to be enjoyed, does soon decay[2] like a pot of unbaked clay. (Dr. Sūryakant).]

1. Spring.
2. Comes to an end.

चोडोत्तंसितचारुचन्द्र° see No. 14456.

चोद्यमानोऽपि पापेन see वार्यमानोऽपि पापेभ्यः.

चोर° see No. 14530 and 14531.

14524**

चोलं नीलनिचोलकर्षणविधौ चूडामणिं चुम्बने
याचिष्ये कुचयोः करार्पणविधौ काञ्चीं पुनः काञ्चनीम् ।
इत्थं चन्दनचर्चितैर्मृगमदै रङ्गानि संस्कुर्वती
तत् किं यन्न मनोरथं वितनुते वारेषु वाराङ्गना ॥

(अ) Rasamañjarī of Bhānukara 69.

(आ) SR 359. 93, SSB 245. 6.

Śārdūlavikrīḍita metre.

In case you pull down my dark veil, I will ask for a bodice; in case you kiss me, I will ask for a crest-jewel; in case you hold my breasts with your hands, I will ask for a golden girdle; (saying) thus and adorning her person with sandal-paste and musk, what is that longing which the harlot does not stir in many (a heart).

14525*

चोलस्य यद्भीतिपलायितस्य
भालत्वचं कण्टकिनो वनान्ताः ।
अद्यापि किं वानुभविष्यतीति
व्यपाटयन् द्रष्टुमिवाक्षराणि ॥

(अ) Vikram 1. 116.

(आ) ARJ 74. 3-4 (AR 76. 2-3), Rasagaṅgā 392. 7-8, AIK 194. 20-1, Cit (V) 255. 4-5.

(*a*) चोरस्य AIK.

Upajāti metre (Indravajrā and Upendravajrā).

(The king) through whose fear the king of Cola fled away and the thorny forests tore off the skin on his forehead in order to see the writings thinking as to what he would experience next. (S. C. Banerjee).

14526*

चोलाङ्गनाकुचनिचोलतलानुलीनो
द्राक्केरलीतरलकुन्तलकम्पनोत्कः ।
लाटीललाटतटशोषणमानसोऽयं
फुल्लारविन्दवनबन्धुरुपैति वायुः ॥

(आ) Pad 61. 9 (a. Lakṣmaṇa), SuSS 27 (a. Lakṣmaṇa), SR 325. 11, SSB 187. 11.

(b) °लीविर° SR, SSB or °लोल: Pad, SR, SSB.

(d) °न्दघन° SR, SSB.

Vasantatilakā metre.

Hiding under the breast-covers (bodices) of the Cola-women, keen to stir soon the hanging tresses of the Kerala-women, determined to dry up (the sweat from) the foreheads of the Lāṭā-women, here comes the breeze, the friend of the beds of lotuses in bloom.

चोलाञ्चलेन चलहार° see No. 14509

14527**

चोलान्तकश्चन्दनपाण्डुरेषु
नितम्बिनीनां स्तनमण्डलेषु ।
साम्राज्यमानम्रजगत्त्रयस्य
मेने मनोजन्मनराधिपस्य ॥

(अ) Vikram 12. 55.

Upajāti metre (Indravajrā and Upendravajrā).

The vanquisher of the Colas believed that the empire of the Cupid, the sovereign, who had humbled the three worlds, existed on the breast-regions of the women, that were white with the sandal-paste.

[The destroyer of the Colas thought the empire of king Cupid, to whom the three worlds yielded, to be in the breasts of women, white with sandal-paste (S. C. Banerji).]

14528*

चोली चोलीं न तु कलयते गुर्जरी जर्जराङ्गी
भूर्जक्रान्ता विशति विपिनं मालवी सालवीथीम् ।
नो संगीतं रचयति मनागङ्ग वङ्गी कृशाङ्गी
नाङ्गी रागं रहसि तनुते भूपते त्वत्प्रयाणे ॥

(आ) Pad 17.9 (a. Lakṣmaṇa), SR 125.9, SSB 434. 9.

(a) गुर्जरा SR, SSB.

(b) °क्रन्तं SR, SSB.

Mandākrāntā metre.

O Lord of earth, as you march (for the *digvijaya*), the Cola-woman (while fleeing) forgets to put on the bodice, the Gurjara-woman is shattered, the Mālava-woman, clothed in birch-bark, hastens to the sāla-grove in the forest, the Vaṅga-woman, weak in body, does not play music at all, and the Aṅga-woman does not make love (even) in private.

14529

चौरं दृष्टं वधूं यातां श्वानं वित्रासितं कृतम् ।
पुनः संगृह्य यः शेते स तैरेव विबोध्यते ॥

(अ) Bhār (Bhār (Bh) 1. 1170, Bhār (KM) 1. 1158.

(*a*) दृष्टं Bhār (KM).

He who lapses into slumber after welcoming back a thief whom he had seen earlier, a wife who had deserted him and an enemy who had been terrorised (before), is awakened by them alone.

[He who receives kindly a thief that has been once detected, a wife that has once left him, and an enemy that has been terrorised and does not remain on guard[1] is made to realise the danger later[2] by these persons. (M. S. Bhandari).]

1. Goes to sleep.

2. Is awakened.

14530

चौरदण्डः शिरश्छेदो विद्वद्दण्डस्त्वगौरवम् ।
भार्यादण्डः पृथक्शय्या मित्रदण्डस्त्वभाषणम् ॥

(अ) Śto 31. 1 (357. 25-6).

(*a*) चोर° Śto ; शिरःच्छेदो Śto (var.).

(*c*) °दण्ड Śto (var.); °च्छैय्या° (°च्छे) Śto (var.).

To behead him is the punishment to a thief, to down-grade him is the punishment to a learned man, to lay a separate bed (for her) is the punishment to a wife and to stop talking to him is the punishment to a friend.

14531

चौरद्रव्यविभागं च दूतद्रव्यं सुभाषितम् ।
उत्क्रोशं प्रतिदानं च सद्यो गृह्णाति बुद्धिमान् ॥

(आ) NBh 121.

(*a*) चोर° NBh (var.).

(*c*) Or उत्कोचं NBh (var.).

An intelligent man readily understands (the implication of) the (liberal) distribution of money by a thief, gift of an envoy, wise-saying, (sudden) scream (or illegal gratification-*utkoca*) and return gift or compensation.

14532

चौरश्चौरार्पको मन्त्री भेदज्ञः काणकक्रयी ।
अन्नदः स्थानदश्चैव चौरः सप्तविधः स्मृतः ॥

(अ) Bhāvadevasūri's Pārśvanāthacaritra 8. 247. (Cf. Mn. 9.278, Y 2.276).

A (straight out) thief; a betrayer of the thieves; a minister; one who knows how to instigate strife; a purchaser of stolen goods; one who feeds a thief; and who gives him shelter; are reputed the seven-fold kinds of thief. (M. Bloomfield).

चौरस्य यद्गृहीति° see No. 14525.

14533

चौरस्यान्यस्य वा पुंसः परार्थग्रहणाय चेत् ।
गच्छतो वा समुत्तीर्णः फलदाता भवेद् वृकः ॥

(आ) ŚP 2744.

If a wolf appears when a thief or some one else goes to steal other's wealth, that brings success.

14534

चोरादिदायादतनूजभूपैर्
अहार्यमर्च्यं सकलेऽपि लोके ।
धनं परेषां नयनैरदृश्यं
ज्ञानं नरा धन्यतमा वहन्ति ॥

(अ) AS 186.

(*a*) चोरादि° AS (var.).

(*c*) धनै AS (var.).

(*d*) धान्य° AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Only the most fortunate have the wealth of knowledge which cannot be taken away by the thieves, heirs, sons or kings, which is revered in the whole world and is invisible to the others' eyes.

14535

चौरी स्वामिपरोक्षी च योगिनी स्वाधिकारिणी ।
वाचाटा चाङ्गदूषा च स्यादसाध्वीति षड् गुणाः ॥

(अ) Cr 374 (CRr 1. 37). Cf. यस्य चित्तं द्रविभूतं ; सदा हृष्टाल्पसंतुष्टा ; भर्तृभक्ता च सततं and Nos. 8107 and 9326.

(*a*) चोरी CR (var.).

(*c*) वाचादा (°स्वा) CR (var.); वागभटी CR (var.); चाङ्गहीना (°दोषी) CR (var.).

(*d*) साद् CR (var.); गुणा (°णैः) CR (var.).

Prone to steal, averse to her husband, practising sorcessory, acting wilfully, talkative and dirty in appearance—these are the six characteristics of an unchaste woman.

14536*

चौरेभ्यो न भयं न दण्डपतनं त्रासो न पृथ्वीपतेर्
निःशंकं शयनं निशापि गमनं दुष्टेऽपि मार्गे सदा ।
दारिद्र्यं सुखकेवलं शुभमयं दुःखद्वयं वर्तते
आयाति स्वजनः स याति विमुखं सर्वत्र मन्दादरः ॥

(आ) Vidy 303.

Śardūlavikrīḍita metre.

Poverty brings only happiness and good luck. There is no fear from the thieves, no punishment and no dread of the king. One has undisturbed sleep, and can walk on even a dangerous path at night. But there are two disadvantages in it—the friend who comes, returns with face turned away, and there is but scant respect everywhere.

14537

चोरो वा यदि चाण्डालः शत्रुर्वा पितृघातकः ।
अतिथिः कालसंप्राप्तः सोऽतिथिः स्वर्गसंक्रमः ॥

(अ) Cr 1468 (CNP II 53, CM 65). Cf. प्रियो वा यदि वा द्वेष्यो ; न पृच्छेच्चरणं गोत्रं ; दूरमार्गश्रमश्रान्तं see No. 14538.

(*c*) काले सं° CNP II, CM.

Be he a thief or *Caṇḍāla*, foe or patricide, a guest who comes at an appropriate time, that guest leads one to heaven (lit. is a means of attaining heaven).

14538

चोरो वा यदि चाण्डालो ब्रह्महा पितृघातकः ।
आगतो वैश्वदेवान्ते सोऽतिथिः स्वर्गदायकः ॥

(अ) MK (MK (GOS) 154, MK (S) 127, MK (P) 99, MK 91 (C), Cf. No. 14537.

(*b*) रिपूर्वापि नृघा° MK (S) ; रिपर्वा (शत्रुर्वा) पितृ° MK (S) (var.).

(*d*) स्वर्गसंक्रम: MK (S).

Be he a thief or *Cāṇḍala*, slayer of Brahmaṇa or of his (own) father, if he comes at the end of the *Vaiśvadeva* sacrifice, that guest bestows heaven (on the host).

14539

चौरोऽसि नवनीतानां जारोऽसि व्रजयोषिताम् ।
ध्येयोऽसि योगिनां कृष्ण चौरजारशिखामणे ॥

(आ) Sama 1 च 9 and 2 च 8.

(*a*) चोरो Sama 2.

(*d*) चोर° Sama.

O Kṛṣṇa, the crest-jewel of thieves and paramours, you are a pilferer of butter, paramour of women and (yet) the object of meditation for the yogins.

14540**

चौर्यविस्कन्दाहृत-
परसंपत्संभृतप्रदेशानाम् ।
सद्यो रिक्तीकरणं
चरकं शकुनं समुद्भूतम् ॥

(आ) ŚP 2782.

Āryā metre.

The (sudden) appearance of a wandering mendicant is a sign that the regions filled with others' wealth brought there through theft or assault, will be drained out soon.

14541

च्युतकर्णशिरोरुहावतंसैर्
निविडस्वेदजलार्द्रगण्डलेखैः ।
असकृन्मणिकुट्टिमोदरे सा
दिवसं कन्दुककेलिभिर्निनाय ॥

(आ) Skm (Skm (B) 870, Skm (POS) 2, 79. 5) (a. Muñja).

(*a*) °सरोरुहा° Skm (var.).

Aupacchandisika metre.

She often spent the day in playing with the ball on the surface of the jewel-studded floor, wherein the ornaments of her ears and hair dropped down and her cheeks were covered (lit. wet) with profuse perspiration.

14542

च्युतसुमनसः कुन्दाः पुष्पोद्गमेष्वलसा द्रुमा
मलयमरुतः सर्पन्तीमे वियुक्तधृतिच्छिदः ।
अथ च सवितुः शीतोल्लासं लुनन्ति मरीचयो
न च जठरतामालम्बन्ते क्लमोदयदायिनीम् ॥

(आ) KāVa *ad* 3 2, 5, Amd 196.522, KH 160. 24-7 and 236. 15-6 (*ab* only), KāvR 18. 74 (p. 108), SkV 164, Kav 66, Auc *ad* 26 (77) (a Mālava-kuvalaya), Vīrat 16. 42, AlS 45, 22-46. 2.

(*a*) °मनसे: KAV (MS) ; पुष्पेष्व° KH; °गमैर° AuC ; द्रुमे [द्रुमा] KH.

(*b*) मनसि च गिरं ग्रथ्नन्ति (ग्रन्थ° KH ; गृह्णन्तीमे KāvR, Auc ; बध्नन्ती° AlS) ; ग्रथ्नन्ती° SkV, Kav ; मे किरन्ति (की° KH) (पि° न Kave) ; कोकिला: (°ला) KH, KāvR, SkV, Kav, Auc, AlS ; विमुक्तधृतच्छदा: KāVa ; °तिच्छिद: Amd, Virat.

(*c*) लुठन्ति KH.

(*d*) नवजरठ° KH, AlS ; जरठ° Amd, SkV, Auc.

Hariṇī metre.

The *Kunda*-plants have shed their flowers ; trees have become slow in bringing out their blossoms ; sweet breezes, shaking the patience of separated lovers, are proceeding from the Malaya-mountains ; the rays of the Sun are removing the effects of cold ; and yet they do not attain that sharpness which brings about perspiration. (G. Jhā).

14543

च्युता दन्ताः सिताः केशाः वाङ्निरोधः पदे पदे ।
पातसज्जमिमं देहं तृष्णा साध्वी न मुञ्चति ॥

(आ) VS 3254, ŚP 423, SRS 1.2.40, SR 76. 6, SSB 348. 8, SRK 68. 16 (a. Sphuṭaśloka), SH 106 (a. Bhagavadvyāsa), SRM 2. 1. 273. Cf. No. 14544

(*a*) सिता VS.

(*b*) दृङ्निरोध: SR, SSB, SRK; दृष्टि° SRS ; वाग्वि° SH.

(*c*) क्षीणं जीर्णमिमं SRS.

(*d*) नूनं [साध्वी] SRS.

The teeth have fallen, the hair has gone grey, the speech falters at every word, but the chaste wife in the form of 'desire' (*tṛṣṇā*) does not leave this body, (now) poised to perish.

14544

च्युता दन्ताः सिताः केशाः स्खलितं च पदे पदे ।
गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ॥

(आ) SMa 2.49. Cf. No. 14543.

The teeth have fallen, the hair has gone grey ; there is faltering at every step, the limbs have gone weak ; desire (*tṛṣṇā*) alone is getting strong.

14545*

च्युतामिन्दोर्लेखां रतिकलहभग्नं च वलयं
समं चक्रीकृत्य प्रहसितमुखी शैलतनया ।
अवोचद् यं पश्येत्यवतु गिरिशः सा च गिरिजा
स च क्रीडाचन्द्रो दशनकिरणापूरिततनुः ॥

(अ) BhPr 115 (a. Krīḍācandra).

(आ) ŚP 96 (a. Krīḍācandra), AP 18, VS 66 (a. Candaka), Skm (Skm (B) 55, Skm (POS) 1.11.5) (a. Vararuci), SkV 47, Prasanna 9 *b* (a. Kālidāsa), KH 238. 18–20, BPS 2, Sar 5. 112, SB 1.432 ; 3.224, Sb 8 *b*, SK 1.12, SR 5.48 (a. ŚP) (Cf. Indian Linguistics 16. 47). (Cf. A. B. Keith's The Sanskrit Drāmā, p. 170, S. Lévi, Le Theatre indien (2nd ed.) p. 162.

(*a*) निजकरगतं भग्नवलयम् BhPr (var.).

(*b*) इयं [स°] ŚP, Skm (POS), SkV, KH, Sar, SR ; शनैरेकीकृत्य VS ; चैकीकृत्य (सज्जी°) Prasanna.

(*c*) °त्संवश्य Prasanna ; स शिव: [गि°] ŚP, VS, Skm, SkV, KH, Sar, SR.

(*d*) °रितकल: Skm.

Śikhariṇī metre.

After she had made a proportionate circle of the digit fallen from the moon and the bracelet broken in love-quarrel, the daughter of mountain, said to him (Śiva) with a smiling face "look at my feat." May Śiva, that daughter of mountain, and the moon of sport with its person covered with rays of their teeth, protect you.

[Smiling, the daughter of the mountaiu wrought into one a digit fallen from the Moon and a bracelet broken in a love quarrel, and said to her lord, "behold my work." My he, Śiva, protect you, and the lady of the mountain, and that Moon of dalliance all covered with bites and rays. (A. B. Keith).]

14546**

च्युतोऽप्युद्गच्छति पुन: प्रज्ञावान्न तु मूढधी: ।
कन्दुक: पतनोत्थायी न तु कान्ताकुचद्वयी ॥

(आ) VS 223 (a. Kṣemendra), SR 46. 76 (a. VS), SSB 303. 78.

A wise man, even if he (ever) falls (=falters) gets up again (=recovers soon), but not a fool The ball falls (on the ground) and goes up again, but it is not so with the breasts of a woman.

14547

छत्रं तु नृपतेर्यस्य निपतेत् पृथिवीतले ।
स सराष्ट्रो नरपतिः क्षिप्रमेव विनश्यति ।।

(आ) SRHt 160. 2 (a. Mahābhārata, but does not occur in MBh (Bh) edition ; only *d* in MBh (Bh) 3. 136. 2 *d*)

(*d*) विनश्यसि MBh (Bh), (but some texts as above).

The king whose royal parasol falls on the ground, perishes ere long alongwith his people.

छत्रं यो भरतश्रेष्ठ (पुरुषव्याघ्र or परमं श्रेष्ठं) see No. 14549.

14548**

छत्रं वक्त्रसुधानिधिर्ध्वजविधौ मत्स्यौ चलच् चक्षुषो
लावण्यामृतनिर्झरा तनुरियं पीना नितम्बस्थली ।
रैत्यं (?) सिंहासनमुन्नतं कुचयुगं कुम्भौ करौ पल्लवौ
सानन्दा जलहारिणी रतिरहो कामाभिषेकोऽधुना ।।

(अ) Dhaśa 11.

Śārdūlavikrīḍita metre.

Her face, the ocean of nectar, is the parasol, fickle eyes are two fish on the flag, the slender body is the spring of nectar of beauty, the region of broad hips makes the high throne of brass, the breasts are two jars, hands two leaves and Rati is joyfully carrying the water. Oh, there will now be the bath of love.

14549

छत्रं हि भरतश्रेष्ठ यः प्रदद्याद् द्विजातये ।
शुभ्रं शतशलाकं वै स प्रेत्य सुखमेधते ।।

(अ) MBh (MBh (Bh) 13.98.18, MBh (R) 13. 96. 18-9, MBh (C) 13. 4646).

(इ) SS (OJ) 211.

(*a*) यो [हि] MBh (var.) ; पुरुषव्याघ्र or परमं श्रेष्ठं MBh (var.) ; भरतश्वेष्ठि SS (OJ) (var.).

(*b*) यो ददाति (ददति) SS (OJ) ; सं° [यः] MBh (var.) ; प्रयच्छेद् MBh (var.).

(*c*) स शक्रलेके वसति SS (OJ); शुभं MBh (var.); छत्रं [शु°] MBh (var.); च [वै] MBh (var.).

(*d*) पूज्यमानोऽप्सरोगणैः SS (OJ) ; अश्नुते [एधते] MBh (var.).

O Foremost of the Bharatas, he who gives in charity a white parasol equipped with a hundred spokes to a Brāhmaṇa, he verily attains happiness after death.

14550**

छत्रच्छन्नेव विष्वक्सुरभितकुसुमा पक्वनानाफलाढ्या
कुञ्जश्रीरेकदेशे जयति गृहिगृहोत्कर्षगर्वं हरन्ती ।
भ्राम्यद्भिश्चोन्नदद्भिर्निशितनखरदैर्दर्शनेनापि भीमैः
सङ्कीर्णारण्यभूमिः शमनभवमपि न्यक्करोतीतरत्र ।।

(आ) SSB 4588 (a. Saṁgrahītuḥ).

Śragdharā metre.

On one side (of the forest) excels the beauty of the arbour which is covered as it were with an umbrella, is fragrant with flowers all around, is rich in various kinds of ripe fruits and which humbles the pride of excellence of the householder's mansion. Elsewhere, the forest-region infested with roaring beasts equipped with sharp claws and teeth, that are roaming there and are frightening to see, sets at naught the (dreadfulness of) even the abode of Yama (cemetry).

14551**

छत्रधारी न राजासौ जटाधारी न चेश्वरः ।
सृष्टिकर्ता न स ब्रह्मा छिद्रकर्ता न तस्करः ॥

(आ) SR 185. 12, SSB 529 12.

He bears an umbrella but is not a king; has matted hair but is not Iśvara (Śiva); creates the world but is not Brahmā; cuts a hole but is not a thief.[1]

1. Mala organ.

14552

छत्रव्यजनभृङ्गार- यानवाहनधारिणः ।
महामात्रा बहिर्वार्ता विद्युरन्ये च तद्विधाः ॥

(अ) KN (KN (ĀnSS) 13. 46, KN (TSS) 13.46, KN (BI) 12. 44).

(*c*) °मात्रवहि° KN (BI).

(*d*) विदुर् (BI).

(Persons disguised as) bearers of the royal parasol, yak-tails, pitchers, and palanquins, and horse-boys and grooms and other such servants, should keep information about the doings of the high state officials. (M. N. Dutt).

14553

छत्राकारमिदं शिरः पृथुललाटान्तं विशालेक्षणं
चक्राङ्कौ चरणौ करौ सकमलावाजानुलम्बौ भुजौ ।
क्षामं मध्यमुरो विशालमुदरं तुच्छं कटिः पीवरा
नूनं भूपकुलाङ्कुरः शिशुरयं साम्राज्यचिह्नाङ्कितः ॥

(अ) Caṇḍakauśika 5. 8.

(*a*) चन्द्राकारम् or चित्राकारम् Caṇḍ (var.); °लाटीकं Caṇḍ (var.).

(*d*) शिशुरसौ Caṇḍ (var.); साम्राज्यदीक्षाङ्कुरः Caṇḍ (var.).

Śārdūlavikrīḍita metre.

This head is shaped like a parasol; the long eyes extend upto the end of the broad forehead. The feet have marks of circles, the hands of lotuses; the arms extend up to the knee. The waist is narrow; the chest is broad; the belly is small; and the hips are plump. Surely this child, marked by signs (indicative) of universal dominion, is the offspring of a royal family. (S. D. Gupta).

14554

छत्रावलम्बिविमलोरुपयःप्रवाह-
धारामरस्फटिकपञ्जरसंयताङ्गः ।
पान्थः स्वशासनविलङ्घनजातकोप-
कामाज्ञया प्रियतमामिव नीयते स्म ॥

(आ) SkV 242.

(*b*) Or °सञ्जुताङ्ग: or °संयुताङ्ग: SkV (var.).

Vasantatilakā metre.

The traveller with his limbs imprisoned in the crystal-cage formed by the strong streams of the limpid water falling from his umbrella, is being led, as it were, to his beloved by the order of the Cupid wroth at the violation of his command.

[The God of love, angry at the transgression of his command, / orders the traveller sent back to his mistress / with limbs constricted in a crystal cage / made by the bright stream of water / pouring from his umbrella. (D. H. H. Ingalls).]

14555

छद्मपाखण्डचौर्येर्ष्या: क्रूरा: कूटाश्च पापिन: ।
पक्षिणो मोहवृक्षस्य मायाशाखासमाश्रिता: ॥

(अ) PdP, Bhūmikh. 11. 18.

Deception, heresy, theft, envy, cruelty, forgery and sin are the birds of the tree of delusion, perched on the branch of illusion.

14556

छन्द:प्रत्ययशुद्धात्मा पश्यन्यतिगणस्थिती: ।
वर्णादिनियतं वृत्तं नियुङ्क्ते गौरवादिवित् ॥

(आ) SNi 12. 2.

(*b*) °गणस्थितम् SNi (KM).

(i) A king with free will, conviction and pure heart, taking into account the position of the hosts of ascetics, and being aware of the sensitivities (lit. self-esteem) of the people, prescribes a (code cf) conduct determined by the different *varṇas* and others.

(ii) A poet with a heart pure with the knowledge of prosody, taking into account the position of the caesura and *gaṇas*, and being well-aware of the long and short character (of the syllables), employs a metre controlled by (the scheme) of letters.

14557*

छन्दोरहिता गाथा:
श्लोकानपशब्दविषधरग्रस्तान् ।
पठतोऽप्यहो सुमहती
महार्घता राजपुत्रस्य ॥

(आ) VS 2337 (a. Icchaṭa).

Āryā metre.

Oh ! hugely great is the esteem that the prince commands though he is (merely) reading the *gāthās* that are shorn of metres, and the verses which are tarnisned (lit. devoured) by the serpents of corrupt words.

14558*

छन्नं कार्यमुपक्षिपन्ति पुरुषा न्यायेन दूरीकृतं
स्वान्दोषान् कथयन्ति नाधिकरणे रागाभिभूता: स्वयम् ।
तै: पक्षापरपक्षवर्धितबलैर्दोषैर्नृप: स्पृश्यते
संक्षेपादपवाद एव सुलभो द्रष्टुर्गुणो दूरत: ॥

(अ) Mṛcch 9. 3. Cf. No. 14559.

(आ) SR 139. 5 (a. Mṛcch), SSB 453. 5.

(*a*) छंदत्तं Mṛcch (var.) ; °कृतां Mṛcch (var.).

Śardūlavikrīḍita metre.

Frequently do we encounter litigation based upon unproven contentions which

are not substantiated by the evidence; but the litigants, blinded by their passions, do not perceive the shortcomings of their case; and the king is easily moved by the exaggerated allegations made by those who complain to him. In a word, a judge, even though his integrity be unassailable, may easily incur reprimand. (R. P. Oliver).

14559*

छन्नं दोषमुदाहरन्ति कुपिता न्यायेन दूरीकृताः
स्वान्दोषान् कथयन्ति नाधिकरणे सन्तोऽपि नष्टा ध्रुवम् ।
ये पक्षापरपक्षदोषसहिताः पापानि संकुर्वते
संक्षेपादपवाद एव सुलभो द्रष्टुर्गुणो दूरतः ॥

(अ) Mṛcch 9 4. Cf. No. 14558.

(c) शङ्कुर्वते Mṛcch (var.).

Śārdūlavikrīḍita metre.

We encounter criminal complaints made in spite or wrath and accusations which are not substantiated by the evidence; but the complainants do not perceive the weakness of their case and, even though the parties be honest men, their errors are only confirmed by the heated exchange of charge and counter-charge, and they go to certain loss. In a word, a judge, though conscientious, may easily incur censure. (R. P. Oliver).

14560*

छन्नं सैन्यरजोभरेण भवतः श्रीभोजदेव क्षमा-
रक्षादक्षिण दक्षिणक्षितिपतिः प्रेक्ष्यान्तरिक्षं क्षणात् ।
निःशङ्को निरपत्रपो निरनुगो निर्बान्धवो निःसुहृन्
निःस्त्रीको निरपत्यको निरनुजो निर्हाटको निर्गतः ॥

(अ) BhPr 266.

(आ) SR 117. 91, SSB 416. 18.

(d) निस्स्त्रीको BhPr.

Śārdūlavikrīḍita metre.

Noble Lord Bhoja, dexterous in protecting the earth! The ruler of the southern land, seeing for an instant the sky hidden by the burden[1] of dust of thy Majesty's armies, (hath) fled without hesitation, without shame, without followers, without kinsfolk, without friends, without wife, without children, without younger brother, without gold. (L. H. Grey).

1. Mass.

14561*

छन्नकामसुखार्थाज्ञ- स्वतन्त्राहंयुषण्डकान् ।
रक्तेव रञ्जयेद् भाढ्यान् निःस्वान् मात्रा विवासयेत् ॥

(अ) Daś 2. 22.

(आ) GVS 164 and 355.

(b) °युपण्ड° GVS.

She[1] gratifies, as if she were in love with them, those that conceal their amours, those that obtain wealth easily, the foolish, the self-willed, the selfish, and the impotent, as long as they have money; when they are without funds she has then turned out of doors by her mother. (G. C. O. Haas).

1. *Sādhāraṇastrī* (a prostitute).

14562

छन्नाननार्धा प्रोत्क्षिप्तस्तनी शीर्णशिरोरुहा ।
मुष्णाति तरुणीभ्रान्त्या मुग्धान् वृद्धापि बन्धकी ॥

(अ) Deś 3. 36.

Even an aged harlot with receding hair, face half-covered and breasts (artificially) raised upwards, robs the unwary men who mistake her for a young woman.

14563

छन्ना भवन्ति भुवि सत्पुरुषाः कथञ्चित्
स्वैः कारणैर्गुरुजनैश्च नियम्यमानाः ।
भूयः परव्यसनमेत्य विमोक्तुकामा
विसृज्य पूर्वनियमं विवृता भवन्ति ॥

(आ) Avimāraka 1. 6.

Vasantatilakā metre.

Good men at times remain hidden on this earth for private cause[1] or directed by their elders. Then finding others in trouble and wishing to rescue them, they forget their former resolution and stand revealed. (A. C. Woolner and L. Sarup).

1. For personal reasons.

14564*

छन्नेष्वपि स्पष्टतरेषु यत्र
स्वच्छानि नारीकुचमण्डलेषु ।
आकाशसाम्यं दधुरम्बराणि
न नामतः केवलमर्थतोऽपि ॥

(अ) Śiś 3. 56.

(आ) Almn 199.

Upajāti metre (Indravajrā and Upendravajrā).

Where[1] the bright garments on the plump breasts of women, which (breasts) though covered (by these), were clearly visible, bore resemblance with the sky not only in the name,[2] but also in sense.[3] (S. V. Dixit).

1. Dvārakā.
2. *Ambara.*
3. Both being transparent.

14565

छन्नोत्पन्नाश्च ये केचित् प्रातिलोम्यगुणाश्रिताः ।
गुणाचारपरिभ्रंशात् कर्मभिस्तान्विजानीयुः ॥

(अ) Vas 18. 7 (Cf. Mn 10. 40).

One may know by their deeds those who have been begotten secretly, and to whom the stigma of springing from unions in the inverse order of the castes attaches, because they are destitute of virtue and good conduct. (G. Bühler).

14566*

छन्नोपान्तः परिणतफलद्योतिभिः काननाम्रैस्
त्वय्यारूढे शिखरमचलः स्निग्धवेणीसवर्णे ।
नूनं यास्यत्यमरमिथुनप्रेक्षणीयामवस्थां
मध्ये श्यामः स्तन इव भुवः शेषविस्तारपाण्डुः ॥

(अ) Megh 1. 18. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 146).

(*b*) सर्प° or सर्व° [स्निग्ध°] Megh (var.).

(*d*) मेघश्यामः Megh (var.).

Mandākrāntā metre.

As you, resembling the oily braided hair in colour, perch on its peak, the mountain (Āmrakūṭa), with its border regions covered with the wild mango-trees shining with ripe fruits, would for sure assume a state fit to be seen by the divine couples, as if it were a breast of

the earth, dark at the nipple and yellow in the remaining expanse.

[When o'er the wooded mountain's towering head / thy hovering shades like flowing tresses spread / its form shall shine with charms unknown before, / that heavenly hosts may gaze at, and adore ; / this earth's round breasts, bright swelling from the ground, / and with thy orb as with a nipple crowned. (H. H. Wilson).]

14567**

छन्नोपान्ता निकुञ्जैस् तरुणशुककुलश्यामलैः कीचकानां
शैलेयप्रस्तराभिः सुभगपरिसराः पीवरीभिः शिलाभिः।
एते ते रुद्धरेवारयमुखरतया यौवनोद्दामकाम-
व्यापारोत्ताललीलाचतुरवनचरीबन्धवो विन्ध्यपादाः ॥

(आ) Skm (Skm (B) 2038, Skm (POS) 5. 8. 3) (a Yogeśvara), Kav p. 78.

(*a*) °फल° [°कुल°] Skm (POS).

(*c*) बद्ध° [रुद्ध°] Skm (var.).

(*d*) व्यापारोत्तार° Skm (var.).

Sragdharā metre.

These are those well-known foot-hills of the Vindhyas, which have their borders covered with the thickets of bamboos green like the flocks of young parrots, the enviorns whereof are lovely with massive boulders covered with benzoin, and which, because of being resonant with the impeded flow of Revā, are friendly to the Sylvan maids adept in bold sports of exuberant youthful love.

14568

छलं निरस्य भूतेन व्यवहारान्नयेन् नृपः।
भूतमप्यनुपन्यस्तं हीयते व्यवहारतः॥

(अ) Y 2. 19.

After discarding all circumvention, the king should decide dispute according to the actual facts ; for even a real claim (based on actual facts), if not properly presented is likely to be lost in a judicial proceeding. (J. R. Gharpure).

14569

छलितानेकपुरुषा बहूच्छ्रायविकारिणी ।
श्रीः पिशाचीव सा रक्ष्या गुणमन्त्रेण नित्यशः ॥

(अ) P (PT 3. 134, PTs 3. 139). Cf. Ru 164.

(*c*) पिशाचेव PT (var.).

Lakṣmī, who deceives many and brings about the fall of (even) those occupying high positions, is always to be guarded with the *mantra* of virtue, like a demoness who tricks many a person and changes herself to great heights, is held in chains.

14570

छलिनं सत्कथानर्हं स्वात्मोपहतजातिकम् ।
न निगृह्णाति यः काले सोऽपि सभ्यैर्निगृह्यते ॥

(आ) SNi 3. 8.

He who does not tame in time a cheat, unworthy of sane advice and (prone to) harm his own class, is himself chastened by the counsellors.

छलेन मित्रं कलुषेण धर्मं see शाठ्येन मित्रं कपटेन धर्मं

14571**

छागदुग्धेन संपिष्य हरिद्रातिलदूर्विकाः ।
नाशयन्ति प्रलेपेन विषमर्कसमुद्भवम् ॥

(आ) ŚP 2874.

Applied in the form of paste, turmeric, sesamum and blades of grass ground in goat's milk remove the poison caused by the sun-plant *(arka)*.

14572

छागयुद्धमृषिश्राद्धं दंपत्योः कलहस्तथा ।
चत्वारो निष्फला यान्ति प्रभाते मेघडम्बरः ॥

(अ) Cr 375 (CSr 2. 59 ; in some texts *ad/bc*). See No. 398.

(आ) IS 101 (Nachträge), NT 113, TP 370.

(*a*) ऋषीश्राद्धं CS (var.) ; ऋषिश्राद्ध CS (var.).

(*b*) दंपत्यो CS (var.); कलह CS (var.); कलहश्चैव CSBD.

(*c*) क्षणमात्रं नितिष्टति CSBD ; निस्फलं CS (var.).

(*d*) मेघदम्बर (°रम्) CS (var.)

The ram-fight, obsequies of a sage, quarrel of husband and wife, cloud-thunder at dawn, these four go in vain.

छागयुद्धमृषिश्राद्धम् see No. 398.

14573

छागशुभाशुभलक्षणम्
अभिधास्ये नवदशाष्टदन्तास्ते ।
धन्याः स्थाप्या वेश्मनि
संत्याज्याः सप्तदन्ता ये ॥

(आ) ŚP 2818.

Ārya metre.

I would (now) mention the good and bad characteristics of the goats. Those having eight, nine or ten teeth, are auspicious and should be kept in the house. Those with seven teeth, should be discarded.

14574**

छागीहरिणं वडवाछागं
करिणीवृषभं करभीतुरगम् ।
यदि लभते रतसमये
नीचरतं किल तदिदं प्राहुः ॥

(आ) ŚP 3126.

Ārya metre (defective in *ab* and *d*).

If at the time of sexual union, a she-goat finds a deer with her ; a mare, a he-goat ; a she elephant, a bull ; and a she camel, a horse ; that they say is a despicable sex-act.

14575

छादयित्वात्मभावं हि चरन्ति शठबुद्धयः ।
प्रहरन्ति च रन्ध्रेषु सोऽनर्थः सुमहान् भवेत् ॥

(अ) R (R (Bar) not yet issued ; R (R) 6. 17.40, R (B) 6. 17. 38).

(आ) Pras 28. 8, SR 386. 364 (a. Pras), IS 2306.

(*b*) चला हि [चरन्ति] Pras, SR, IS.

(In times of war) the deceitful spies roam, concealing their (true) identity. They strike at the loopholes of the enemy. That leads to a grave disaster.

[(In times of war] there are deceitful spies roaming about under the guise of guileless persons, watching for the loop-holes of the enemy to enter and cause havoc. This is frought with grave danger. (T. S. Raghavacharya).]

छादितं पद्मिनीपत्रैर् see हंसकारण्डवाकीर्णं°

14576**

छादितः कथमपि त्रपयान्तर्
य: प्रियं प्रति चिराय रमण्याः ।
वारुणीमदविशङ्कमथाविश्
चक्षुषोऽभवदसाविव रागः ॥

(अ) Śiś 10. 19.

(आ) SR 315. 22 (a. Śiś), SSB 170. 22 (a. Māgha).

Svāgatā metre.

The love of the pretty young woman for her lover, that was somehow concealed inside for long out of modesty, has now boldly manifested itself from her eyes under the influence of wine.

14577*

छादिते दिनकरस्य भावने
खाञ्चले पतति शोकभावने ।
मन्मथे च हृदि हन्तुमुद्यते
प्रोषितप्रमदयेदमुद्यते ॥

(अ) Ghaṭakarpara 6 (in some editions 1).

(b) खाज्जले Ghaṭa (KSH).

Rathoddhatā metre.

When the forest of the rays of the Sun has been drowned; / when water-falls from the sky creating a load / of grief; when Love's God, the foe within, stirs to wound / the heart, this plaint rose from the wife of one gone abroad. (L. C. Van Geyzel).

14578

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुःष्ठु वा ।
न स्पृशत्येव यत् किंचित् पुरुषं तद्विलक्षणम् ॥

(अ) Vivekacūḍāmaṇi 504.

If heat or cold, or good or evil happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow. (Swami Madhavananda).

छायां कुर्वन्त चान्यस्य see No. 14595.

छायां कुर्वन्ति चान्यस्य see No. 14595.

14579*

छायां जनः समभिवाञ्छति पादपानां
नक्तं तथेच्छति पुनः किरणं सुधांशोः ।
हर्म्यं प्रयाति शयितुं सुखशीतलं च
कान्तां च गाढमुपगूहति शीतलत्वात् ॥

(अ) Ṛtu additional stanza after 6. 6.

(a) समधिकांक्षति Ṛtu (var.).

(b) मत्तः सचेत्पुनरयं किरणांश्च भानोः Ṛtu (var.).

(c) कान्तासुगात्रमुपगूहति शीतलत्वात् Ṛtu (var.).

(d) हर्म्येषु याति च रतिं निशि शीतलेषु Ṛtu (see c).

Vasantatilakā metre.

People wish for the shade of trees and at night again for the rays of the Moon; (they) go to delightfully cool mansion to sleep, and embrace closely wives on account of (its) coolness. (M. R. Kale).

14580

छायां प्रकुर्वन्ति नमन्ति पुष्पैः
फलानि यच्छन्ति तटद्रुमा ये ।
उन्मूल्य तानेव नदी प्रयाति
तरंगिणीनां किं प्रतिपन्नमस्ति ॥

(आ) ŚP 1123, Any 102. 78, SR 219. 7, (a. ŚP), SSB 603. 9, SRK 197. 2 (a. Śārṅgadhara), SRM 2. 9. 542.

(*a*) पुष्प Any.

(*b*) फलं प्रय° Any.

(*d*) क्व ŚP, Any, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The trees on the bank that afford shade, bend down with flowers and yield fruits, the river proceeds ahead uprooting those very trees. What is that which the fickle cannot do ?

छायां यस्य निषेव्य see No. 14599.

14581

छाया कापि न पल्लवेषु सुमनः स्तोमेषु नो सौरभोद्-
गारः कोऽपि फलेषु कापि महती वार्ता न तां ब्रूमहे ।
धत्ते त्वां शिरसा तथापि हि हरस् त्यक्त्वा पुनः केतकीं
तन् नूनं कनकद्रुमात्र भवता नाम्ना जगद् वञ्चितम् ॥

(आ) Any 139. 243.

Śārdūlavikrīḍita metre.

O Kanakadruma (Dhatura tree), there is no shade under your leaves, no gush of fragrance from your flowers, there is (however) something great about your fruits (but) we do not discuss that. Even then Hara bears you (i.e. your flowers) on his head and discards the Ketakī flowers. Yoy have certainly duped the world by your name (Tree of gold).

14582

छायाग्राही चन्द्रः
कूटस्थं सततमम्बुज व्रजति ।
हित्वोभयं सभायां
स्तौति तवैवाननं लोकः ॥

(अ) ĀrS 2. 233.

Āryā metre.

The moon is tarnished by a stain, the lotus always plays fraud (as it withers at dusk) ; leaving the two aside, the people eulogise your face alone in the assembly.

14583

छायातरुं पान्थ गवेषमाणो
ग्रामे मुधा क्लिश्यसि विश्रमाय ।
जानासि किं नैव यदत्र राधाम्
आधाय यातो मथुरां मुकुन्दः ॥

(आ) Vidly 558.

Indravajrā metre.

In vain do you, O Traveller, tire yourself in looking out for a shady tree in the village to have rest under it. Don't you know that Kṛṣṇa, leaving behind Rādhā, has repaired to Mathura to-day.

14584

छायातिरिक्ता हीना वा द्रवे च विषदूषिते ।
दृश्यते राजिरूर्ध्वा च फेनमण्डलमेव च ॥

(अ) KN (KN (ĀnSS) 7. 19, KN (TSS) 7.19, KN (BI) 7. 19).

(*b*) स्याद् रसे KN (BI); स्याद् [च] KN (TSS) (var.).

The shine of liquid substances mixed with poison, is either hightened or lightened ; their surface looks bright and fringed with fcam. (M. N. Dutt).

14585

छायातिसान्द्रशिशिरा नवपल्लवानि
स्निग्धानि मुग्धसुरभिः स्तबकप्रबन्धः ।
स्थित्वा फलानि सदृशानि विधेहि मा वा
दृष्ट्वैव ते सुखमशोक वयं विशोकाः ।

(आ) Skm (Skm (B) 1906, Skm (POS) 4. 54. 1) ((a, Nākoka), AB 536.

Vasantatilakā metre.

O Aśoka, your shade is very dense and cool, fresh sprouts are glossy, the series of bunches give out gentle smell ; standing (majestically), you may or may not bear fruits, we are relieved of sorrows by merely seeing your form.

14586*

छाया तोयं वसतिरशनं वाहनं दीपिका वा
क्रेतुं यस्मिन् किल न सुलभं किंचिदप्यत्र मर्त्यैः ।
तस्मिन् दूरे पथि तनुभृतां सर्वथैवाभिगम्ये
प्रस्थानार्हं कमपि तु विधिं घस्मरा न स्मरामः ॥

(अ) Śāntiv 9.

Mandākrāntā metre.

It is not easy for the mortals to secure (lit. purchase) anything here in this world, be it shade (of a tree), water, abode, food, vehicle or lamp ; (how then) we, impatient (lit. voracious) as we are, find any means to set on that distant path (of salvation), which is to be sought in every way by the embodied beings.

14587

छाया नात्मन एव या कथमसावन्यस्य निष्प्रग्रहा
ग्रीष्मोष्मापदि शीतलस्तलभुवि स्पन्दोऽनिलादेः कुतः ।
वार्ता वर्षशते गते किल फलं भावीति वार्तैव सा
द्राघिम्णा मुषिताः कियच्चिरमहो तालेन बाला वयम् ॥

(आ) VS 821.

(*a*) निष्प्रग्रहो VS (var.).

(*d*) द्रघिष्टा VS (var.).

Śārdūlavikrīḍita metre.

Your long shade which is not for its self, how can that be (comforting) for others ? How there can be (then) a gust of cool breeze under you in the hard days (lit. calamity) of summer-heat ? The talk that there will be fruits (on you) after the passage of a hundred years is also merely a talk. Alas ! how long have we, the simpeltons, been duped by the height of the palmyra tree ?

14588

छायानिरङ्कुशगतिः स्वयमातपस्तु
छायान्वितः शतश एव निजप्रसङ्गम् ।
दुःखं सुखेन पृथगेवमनन्तदुःख-
पीडानुवेधविधुरा तु सुखस्य वृत्तिः ॥

(अ) Rāj (Rāj (VVRI) 8.1913, Rāj (S) 8. 1913).

(*d*) °बोध° [°वेध°] Rāj (var.).

Vasantatilakā metre.

The shade[1] is found independently by itself, while the light, owing to its own nature, is accompanied by a hundred fold shadows. Misfortune exists without happiness, while happiness is impaired by being pervaded with endless misfortunes. (M. A. Stein).

1. Darkness.

14589

छायान्वितोऽपि सरलोऽप्यतिविस्तृतोऽपि
कान्तप्रसूनविभवोऽप्यतिसुन्दरोऽपि ।
यत्त्वं फलेऽर्थिषु विसंवदसे प्रकामम्
अस्पृश्यतां भजसि शाल्मलिवृक्ष तस्मात् ॥

(आ) Any 132. 190.

Vasantatilakā metre.

O Śālmali tree, though you are endowed with shade, are tall, extensive and very beautiful and are rich in lovely flowers as well; but as you are completely at variance (with your appearance) in providing fruit to the needy, you thereby become an untouchable.

14590

छायापि लोचनपथं न जगाम यस्याः
सेयं वधूर्नगरमध्यमलङ्करोति ।
किं चाकलय्य मथुरानगरे मुकुन्दम्
अन्धोऽपि बन्धुकरदत्तकरः प्रयाति ॥

(आ) PG 315 (a. Vāṇivilāsa).

(*a*) छाया विलो° PG (var.).

(*c*) मधुरा° or मधुरागमने PG (var.).

Vasantatilakā metre.

The young woman, whose shadow too did not (earlier) come within the range of one's eyes, now adorns the interior of the town. Furthermore, knowing that Kṛṣṇa was in the Mathura town, even a blind man is forging ahead, holding with his own the hand of a friend.

14591*

छाया प्रीतिं वितरति बहुला मुग्धकान्तेव भूयो
धीरो वायुः स्पृहयति वनितापीनवक्षोजवच्च ।
सूर्यो ग्रीष्मे विरह इव मुहुर्भावयत्येव तापं
मुग्धस्त्रीणामधरमिव सुखञ्चाददत् शीततोयम् ॥

(आ) Vidy 905 (a. Śrī Vidyākaramiśra).

Citralekhā metre.

In the summer the dense shade imparts pleasure like a guileless beloved, steady breeze creates longings like the prominent breasts of a woman, the sun causes heat time and again as separation causes agony, the cool water gives pleasure like the lower lip of a pretty young maiden.

14592

छाया फलानि मुकुलानि च यस्य विश्वम्
आह्लादयन्ति सहकारमहीरुहस्य ।
आमृष्य तस्य शिखया नवपल्लवानि
मश्नासि रे दवहुताश हताश कष्टम् ॥

(आ) Any 120.103, ŚP 1021, SR 220. 5 (a. ŚP), SSB 607. 5.

Vasantatilakā metre.

The mango tree whose shade, fruits and blossoms delight the whole world;

O wretched wild-fire, you, singing (lit. touching) its fresh leaves with your flames, destroy it. It is painful.

14593

छायाभिः प्रथमं ततश्च कुसुमैः पश्चात् फलैः स्वादुभिः
प्रीणात्येष तरुर्महानयमिति श्रान्तैःसमाश्रीयते ।
को जानाति तदीयकोटरपुटे प्रत्यग्रहालाहल-
ज्वालाजालजटालपाटलफणः क्रूरः फणी वर्तते ॥

(अ) AVa 463.

(आ) NBh 475, Vidy 284, SR 236. 25, SSB 634. 25.

(*a*) ततः सुकु° Vidy ; ततस्तु SR, SSB.

(*b*) तरुः प्रतीतिपथिकैः Vidy ; °त्येष AVa ; °त्येव तरुः पथीति पथिकैः SR, SSB; महानिति पथि AVa; सुखं स्थीयते SR, SSB ; समागम्यते AVa.

(*c*) यदत्र कोटरतटे (°लनक SSB) Vidy; °गतः SR, SSB (°पुटे AVa).

(*d*) °लकरालकालवदनः Vidy ; °लभालफलकः AVa ; °लवक्त्रकुहरः कृष्णः फ° SR, SSB.

Śardūlavikrīḍita metre.

This tree gladdens (all) first with its shade, then with its blossoms and with sweet fruits thereafter; the weary travellers (,therefore,) seek shelter under it thinking it is truly great. But who knows that in its cavity lives a ferocious serpent with its hood reddened by the mass of flames of the fresh deadly poison.

14594

छायाभिर्निबिडाभिराभिरभितः पुष्पप्रसूनोदराद्
उन्मीलद्भिरनुत्तमैः परिमलैः स्निग्धैश्च मुग्धैर्दलैः ।
मन्दस्पन्दवता शिवेन मरुता संशीलिताश्चेदिह
क्लान्ति पान्थजनास्त्यजन्ति सरितस्तीरेऽप्यलं मज्जनैः ॥

(अ) AVa 510.

Śardūlavikrīḍita metre.

If the wayfarers, comforted by this dense shade, matchless fragrance issuing from the interior of the flowers blooming all around, lovely tender leaves, and the gently blowing pure wind, are relieved of their fatigue on the bank of the river itself, there is then no need of a bath.

14595

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे ।
फलन्ति च परार्थेषु नात्महेतोर्महाद्रुमाः ॥

(अ) AVa 464, VCsr 2.4, Vet 15.16, MK (MK (GOS) 63, MK (S) 58, Cr 376 (CRr 3.28, CNI I 345, CPS 64.39).

(आ) SkV 1229, Any 109.22, SR 236.4, (a. VC), SSB 632.4, IS 2307, SRRU 971, SSg 38.

(*a*) छा° कु° चान्यस्य tr. SkV, SRRU ; अन्ये तिष्ठन्ति छायायां VC (var.) ; छायामनस्य CR (var.) ; अन्येषु Vet, MKS.

(*b*) स्व° ति° चा° (or आ°) tr. SR, SSB, Cr ; तापं तिष्ठन्ति वातपे SkV, SRRU.

(*c*) फलन्त्यपि परार्थाय SR, SSB ; °रार्थाय SRRU ; फलंत्येव Vet (var.) ; परस्यार्थे Cr ; परार्थे च (°र्थ च ; °र्थाय CNI, SkV,

SRRU) CNI I, VC (var.), SkV, SRRU हि [च] Vet. (var.); वै [च] SSg; मनिस्यार्थे CR (var.); परार्थे च SSg.

(*d*) सत्यथस्था इव द्रुमा: Cr; नात्यहेतोर् (महात्मानो) Vet; पादपा इव सज्जना: SkV, SRRU; सत्यमेते VC (var.); स्वार्थय CNI I; नात्मनोऽर्थे SSg; द्रमा: (वृक्षा: SR, SSB) सत्पुरुषा इव (तथा VC [var.]) SR, SSB, VC (var.); द्रुमो CR (var.); °त्मनोऽर्थे SSg.

Great trees provide shade to others, but themselves stand in the sun. (Moreover) they bear fruits for others, not for their sake.

[Great trees make shade for others, but stand themselves in the heat of the sun; they bear fruit also for others, not for their own profit. (F. Edgerton).]

14596

छायामपास्य महतीमपि वर्तमानाम्
आगामिनीं जगृहिरे जनतास्तरूणाम् ।
सर्वो हि नोपगतमप्यपचीयमानं
वर्धिष्णुमाश्रयमनागतमभ्युपैति ॥

(अ) Śiś 5. 14.

(आ) VyVi *ad* 2. 98 (p. 434) *ad* 2. 38 (p. 344 *ab* only 1, KHpr 235. 317 and 265.388 (*ab* only).

(*c*) सर्वे Śiś (var.); नोपनत° [नोपगत°] Śiś (var.); ऽपि [हि] KH (var.); °मानां (var.).

Vasantatilakā metre.

Leaving aside the existing shade of the trees, though it was long, the Yadavas sat in the approaching shade (though *it* was short). Surely everybody seeks an abode, which, though not (yet) in his hand, is sure to grow (subsequently), not the one, which, though in hand, is likely to deteriorate (later on).

14597

छायामभ्रदलैः खलैः सुजनतां मानोन्नतिं याञ्चया
कार्पण्येन यशांसि धूर्तकलया मैत्रीं सुखं सेवया ।
धर्मं प्राणिवधेन वाञ्छति धनं द्यूतप्रसादेन यो
वेश्याभिश्च विलासमात्मनि नराकारोऽस्ति गौरेव सः ॥

(अ) Mugdhopadeśa (KM VIII) 19.

(आ) GVS 628.

Śārdūlavikrīḍita metre.

He who seeks shade from the flakes of cloud, gentleness from the wicked, honour from supplication, glory from wretchedness, friendship by crooked means, happiness from service, righteousness from killing the living beings, wealth from the favour of gambling, graceful play (or pleasure) from the courtesans, he is man in appearance (only). In fact, he is a regular beast.

14598

छायामम्भसि विप्रयोगकृपणः स्वां मन्यमानः प्रियां
चक्राह्वो वदनाद्बिसाङ्कुरमभिप्रेर्याननेऽस्यास् ततः ।
दृष्ट्वाम्बुप्लुतमेतयेरितमिति प्रीतस्तमेवादशद्
व्यामूढः परमार्थ एव सुतरां लोकः सुखी नेतरः ॥

(आ) VS 1995 (a. Priyamukhya).

Śārdūlavikrīḍita metre.

Taking his reflection in the water as his beloved, the Cakravāka, afflicted with

separation, thrust with his beak a shoot of lotus-stalk in her mouth. Then finding it floating on the water, he joyfully bit it thinking it to have been dropped by her. Only one totally ignorant of the truth is really happy in this world, none else.

14599

छायामस्य निषेव्य पिप्पलतरोराकृष्य शाखाः शतं
भुक्तं प्रागिति लज्जया गजपते किं नात्र विश्रम्यते ।
दैवेनेदृशयोग एव घटितो यत्त्वादृशां कोटिभिस्
तादृक्तादृगयं कृतः पुनरभूदेतादृशः पल्लवैः ॥

(आ) Skm (Skm (B) 1896, Skm (POS) 4. 52. 1) (a. Īśvarabhadra).

(*a*) छायां यस्य Skm (POS).

Śārdūlavikrīḍita metre.

O Lord of elephants, you enjoyed the shade of this fig tree and drew (broke) its branches a hundred times ; why don't you, feeling ashamed that I wore it down (lit. enjoyed it) earlier, now rest under it ? Fate has brought it to such a pass that it was made what it was not (earlier) by crores of (beasts) like you, but its sprouts have again made it its original self.

14600*

छायामात्रं पश्यन्-
अधोमुखोऽप्युद्गतेन धैर्येण ।
तुदति मम हृदयमिषुणा
राधाचक्रं किरीटीव ॥

(अ) ArS 2. 234.

Ārya metre.

He, with his face turned downwards, though merely seeing the reflection, pains my heart with bloated fortitude, as Arjuna having his face downwards, pierced the *rādhācakra* with his raised arrow, merely seeing its reflection (in the oil).

14601*

छायामायासनाशे प्रगुणयसि नृणामुत्सवेषु च्छदानि
प्रीतौ पुष्पंधयानां मधु पिकनिकरस्त्वागते कोरकाणि ।
धर्मक्लान्तार्थिसार्थक्लमशमनविधौ पाकपिङ्गं फलौघं
तत्त्वं विश्वोपकारार्पितविभवकृतानन्द माकन्दनन्द ॥

(आ) Any 121, 109.

Sragdharā metre.

O Mango tree, you extend your shade to remove the weariness of the people, afford them leaves on festive occasions, honey to the bees out of love for them, blossoms to the flocks of Cuckoos as they come to you, and fruits, that get yellow on ripening, to the hosts of suppliants oppressed with heat to remove their fatigue. You (thus) take pleasure in offering your affluence for the good of all.

14602

छायामाश्रय पुण्डरीकमिलितां मध्येसरः शीकरं
सानन्दो भव राजहंस भवतः स्यान् नाम पक्षोन्नतिः ।
मञ्जीरेण तथापि च ध्वनिरयं निर्णीयते लीलया
योऽस्माकं परिचारिकाचरणयोः खेलाभिरुत्कूजति ॥

(आ) Skm (Skm (B) 1978, Skm (POS) 4. 68. 3) (a. Umāpatidhara), Vidy 21 (a. Umāpatidhara).

(*a*) °माश्रय पुण्ड° Skm (POS).

(*b*) राजहस Skm (POS) (printer's error).

(*c*) निर्णीयते Skm (POS), Vidy.

Śardūlavikrīḍita metre.

O Royal swan, enjoy (lit. resort to) the shade provided by the lotuses, and (the shower of) drops of water in the midst of the pool. May you be happy and may your wings grow steadily. Even so, here we hear the sound sportively produced by the anklets on the feet of the female attendants in the course of their play.

14603

छाया रम्या नु शाकं फलमपि रसवत् सद्द्विजानां निवासः

सन्तप्तानां च तापं शमयति निखिलं सर्वदायं रसालः ।

तस्मिन्नुन्मत्तकीशः प्रसभमपगतान् मर्त्सयत्यप्रतोऽतः

सोऽप्येकस् तत्र नो चेदयमपि च समः कल्पवृक्षेण नूनम् ॥

(अ) Ava 259.

Sragdharā metre.

The shade of this mango tree is pleasing, its succulent fruits serve as vegetable, it is home to the beautiful birds and it always removes, root and branch, the agony of those tormented by heat. (However) there is a mad ape on it which violently scares away from it all those who come to it. If that one too was not there, it would certainly be the peer of the heavenly wish-granting tree.

14604

छायार्थं ग्रीष्मसंतप्तो यामेवाहं समाश्रितः ।

अजानता मया सैव पत्रैः शाखा वियोजिता ॥

(अ) Mṛcch 4. 18.

(आ) SLPv 49. 4-5.

(*a*) छायार्थी Mṛcch (var.).

Unwittingly have I[1] stripped of its leaves the bough in whose shade I would seek refuge from the burning heat of the sun. (R. P. Oliver).

1. Śarvilaka.

छायार्थी ग्रीष्मसंतप्तो see No. 14604.

14605

छायावद्या न वन्ध्याचिरुचिचपला खड्गधारेव तीक्ष्णा

बुद्धिर्वा लुब्धकस्य प्रतिहतकरुणा व्याधिवन्नित्यदुःखा ।

वक्रा वा सर्परीतिः कुनृपगतिरिवावद्यकृत्यप्रचारा

चित्रा वा शक्रचापं भवचकितबुधैः सेव्यते स्त्री कथं सा ॥

(अ) AS 123.

(*a*) वद्या° AS (var.); छायावद्यानवद्या° AS (KM); °वध्या° AS (var.); °चिरुरु° AS (var.); °चपलां AS (var.).

(*b*) प्रतहत° AS (var.); °करुणा AS (var.); °करुणाव्या° AS (KM).

(*c*) °गतिरिववाव° AS (KM).

Sragdharā metre.

A woman is censurable like a scanty (lit. barren) shade, fickle like the lightning, sharp like the sword's edge, void of compassion like the mind of a hunter, ever painful like a disease, crooked like the movement of a serpent, engaged in evil acts like the policy of a vicious

king, and (reveals herself in) various hues like a rainbow. Why then the wise men, scared of the world, go after her ?

14606

छायावन्तो गतव्यालाः स्वारोहाः फलदायिनः ।
मार्गद्रुमा महान्तश्च परेषामेव भूतये ॥

(आ) VS 791, ŚP 1978, SRHt 209. 7 (a. Vallabha) SSH 1. 11, Any 112. 44, SR 45. 7 (a. ŚP), SSB 301.7, SRK 203. 10 (a. Śārṅgadhara), RJ 489, KāBh 3. 18.

(*a*) °व्याला SR, SSB.

The shady trees along the road which are void of snakes, easy to climb and yield (regular) fruits ; and great men who afford refuge (to the needy), are distanced from the wicked, easy to approach and helpful (to all), are for the good of others alone.

14607

छाया वियोगि-वनितेव गता कृशत्वं
तप्तं पयः पिशुनमानसवद् बभूव ।
केनाधुना वद मनागवलोकनीयः
क्रुद्धोत्तमर्णमुखमण्डलवत् पतङ्गः ॥

(अ) PV 515 (a. Balāji-Bhaṭṭa), SuSS 58 (a. Bālāji-Bhaṭṭa), SR 336.17, SSB 205. 18, RJ 1218.

(*a*) वियोगविनितेव PV (var.).

(*c*) बत [वद] SR, SSB.

Vasantatilaka metre.

The shade has shrunk like a separated woman, the water has turned hot like the mind of a vile person ; tell me, who can now afford to look, even for a while, at the orb of the sun like the face of an infuriated creditor.

छाया विलोचनपथं see No. 14590.

14608

छायावृक्षमुपाश्रयन्ति पथिषु श्रान्ता हि पान्थाः समं
तेष्वेकोऽस्य शुभं शुभेन मनसा हृष्यन्ननुध्यायति ।
अन्यो हर्तुमपेक्षतेऽस्य विटपानाधारयष्टेः कृते
कश्चिन् निश्चिनुते कवाटफलकं कर्तुं तमेव क्षणात् ॥

(अ) Dik Any 1.

Śārdūlavikrīḍita metre.

All the weary wayfarers equally sit under the shady tree along the way. Of them (only) some one of noble mind gleefully thinks well of it, (while) some other wants to remove its branches to make supporting pillars, and someone resolves (to cut it down) right then to make the panels of the door.

14609

छायाशीतलितात्सकाञ्चनशिलात् खेलत्कृतार्थार्थिनस
तत्तन्निर्मितचित्रमञ्जरिगृहात् क्रीडामिलत्खेचरात् ।
आस्वाद्यद्भुतसौरभोरुलहरीः कल्पद्रुमान् नैव यद्
वेगाद्धावति मञ्जु गुञ्जति परं तत्कोयमिन्दिन्दिरः ॥

(आ) Skm (Skm (B) 1783, Skm (POS) 4. 29. 3) (a. Vallana or Vallabha), Kav p. 100.

(*b*) गृहक्रीडा Skm (var.).

Śārdūlavikrīḍita metre.

Who is this large bee that does not rush to the wish - granting trees

(*Kalpadrumas*) and hums very sweetly (there itself), even after smelling the strong currents of unique fragrance (emanating) from the bowers of exquisite blossoms formed there, which are cool with shade, are equipped with golden slabs, where the suppliants with their wishes fulfilled enjoy themselves and the Gandharvas meet for the amorous game.

14610**

छायाशुष्का रक्तिमात्राः सर्वकर्मसु योजयेत् ।
जातवत्सशकृद्रस- मूत्रवर्तिर्विषं हरेत् ॥

(आ) ŚP 2911.

The gunjā[1]-seeds, dried up in shade, may be used in every way.[2] Its collyrium prepared in the excreta and urine of a new-born calf cures poison.

1. A small shrub bearing red-black berries.
2. Oral, paste as well as collyrium.

14611**

छाया संश्रयते तलं विटपिनां श्रान्तेव पान्थैः समं
मूलं याति सरो जलस्य जडता ग्लानेव मीनैः सह ।
आचामत्यहिमांशुदीधितिरपस्तप्तेव लोकैः समं
निद्रा गर्भगृहं सह प्रविशति क्लान्तेव कान्ताजनैः ॥

(आ) Kuv *ad* 21.58 (67), SR 337.51 (a. Kuv), SSB 207.52, SRK 141.3 (a. Jānakīpariṇaya), IS 2308.

(*b*) सरोजलस्य SSB.

Śārdūlavikrīḍita metre.

(At the summer-noon) the shade, as if tired, goes to the ground under the trees, like the (weary) wayfarers; the coolness of the water of the pool, as if weary, goes to its bottom like the fish; the rays of the sun, as if heated, drink (dry up) the water like the people, and sleep, as if languid, enters the inner-chamber alongwith the women-folk.

14612

छायासुप्तमृगः शकुन्तनिवहैरालीननीलच्छदः
कीटैरावृतकोटरः कपिकुलैः स्कन्धे कृतप्रश्रयः ।
विश्रब्धं मधुपैर्निपीतकुसुमः श्लाघ्यः स एव द्रुमः
सर्वाङ्गैर्बहुसत्त्वसंघसुखदो भूभारभूतोऽपरः ॥

(अ) P (PP 2.2, Pts 2.2, PtsK 2.2).

(आ) ŚP 972 (a. Bījaka), SR 236.19 (a. P), SSB 633.19 (a. Bījaka), SRK 202.2 (a. ŚP), IS 2309, GSL 77, Any 111.34.

(*a*) °सुप्तमृगाः SSB; शकुन्तिनि° Pts; °विष्ठ-विलुप्तच्छदः Pts, PtsK, SR, SSB; विष्ठाविलिप्तच्छदः ŚP, SRK, Any.

(*b*) कीटैरा° ŚP; कृतसंश्रयः SRK.

(*c*) विश्रब्धो PtsK; विस्र° ŚP; सतां सत्तरुः [स ए° द्रु°] Pts; एकस्तरुः ŚP, SR, SSB, SRK, IS, Any.

(*d*) °ङ्गैर्ब° यत्राङ्गीकृतसत्त्वसंप्लवभरे भग्नापदोऽन्ये द्रुमाः ŚP, SR, SSB, SRK, Any; °जीव° [°सत्त्व°] Pts; °सङ्घ° PtsK.

Śārdūlavikrīḍita metre.

Blest be the tree whose every part / brings joy to many a creature's heart—/ its green roof shelters birds in rows / while deer beneath its shadow doze; / its flowers are sipped by tranquil bees; / and insects throng its cavities, / while monkeys

in familiar mirth / embrace its trunk. That tree has worth ; / but others merely cumber earth. (A. W. Ryder),

14613*

छायासु लाभं भुवि भूमिलाभं
विघ्नं जले प्रावणि कार्यनाशम् ।
करोति काको विरुवन्नरस्य
प्रस्थापितः स्थानगतस्य चापि ॥

(आ) ŚP 2489.

Upajāti metre (Indravajrā and Upendravajrā).

Whether one has set out on a journey or reached the destination, the crow cawing in the shade brings profit to the man ; on the ground, acquisition of land ; on water, obstacles ; and on rock, the loss of work (in hand).

14614

छायाऽस्यैव घना सुगन्धिरयमेवापन्नतापच्छिदाम्
अग्रेऽस्यैव गुणग्रहः सगुणता किं चन्दनस्योच्यताम् ।
आ मूलात्पुनरेष बद्धवृत्तिभिर्व्यालैस् तथा दूषितो
जाने येन वरं धवोऽथ खदिरोऽप्यन्योऽथवा न स्वयम् ॥

(आ) VS 817 (a. Thoāka=Āka).

Śārdūlavikrīḍita metre.

How can one describe the qualities of a sandal tree ? Only its shade is dense, only it is (truly) fragrant, it alone is the foremost of those who allay the agony of the afflicted, and its virtues alone are appreciated (by one and all) But it is so defiled by the encircling snakes right from its root that I think Dhava, Khadira or any other tree would be preferable, not the sandal tree.

छायामनस्य कुर्वन्ति see No. 14595.

14615*

छिक्कापतनजृम्भासु जीवोत्तिष्ठाङ्गुलिध्वनिम् ।
कुर्वञ् श्रेयो ह्यवाप्नोति अकृते ब्रह्महा भवेत् ॥

(आ) Sama 1 छ 2 and 2 श 28.

One who utters 'long live' while sneezing, 'stand up' while falling and 'cracks fingers' while yawning, achieves good luck. Not doing so, one is guilty of killing a Brāhmaṇa.

14616

छित्त्वा पाशमपास्य कूटरचनां भङ्क्त्वा बलाद् वागुरां
पर्यन्താग्निशिखाकलापजटिलान् निर्गत्य दूरं बनात् ।
व्याधानां शरगोचरादतिजवेनोत्प्लुत्य धावन् मृगः
कूपान्तः पतितः करोतु विधुरे किं वा विधौ पौरुषम् ॥

(अ) P (PP 2. 67, Pts 2. 81, PtsK 2. 86_1 PM 2. 26).

(आ) ŚP 940, VS 655 (a. Muktāpīḍa), Skm (Skm (B) 1862, Skm (POS) 4. 45. 2), SkV 1493. Prasanna 195 *b*, SR 94. 106 (a. P), SSB 379. 115 (a. Muktāpīḍa), SRK 180.5 (a. Sphuṭa-śloka), RJ 463, IS 2310, SSM 1242, Any 38. 8, ASS 5. 5, Kāvyān 13. 30–2, ST 17.7, Pts 250, SSV 291.

(*a*) कूटमपरं ASS (var.) ; भित्त्वा [भ°] Skm ; भंक्ता SRK.

(*b*) पर्यस्ता° SkV, IS; प्रान्तेषु ज्वलदग्निजाल-जटिलान् Kāvyān; °कलापजालकुटिलान् Skm; निःसृत्य [निर्गत्य] ŚP, VS, SkV, SR, SSB, SRK.

(*c*) °रादपि Pts, VS; °रादति° ASS; °रादति-जवादु° Any; जवेनोत्पत्य Pts, ŚP; जवेना-दृत्य Prasanna; गच्छन् [धा°] ŚP.

(*d*) कूपान्त PtsK; करोति PtsK, ŚP, VS, SkV, SR, SSB, SRK; विमुखे PtsK, SR, SSB, SRK, Any, ASS; विगुणे ŚP, SKm, SkV, Kāvyān; विगुणः Prasanna; वामं [कि वा] PtsK.

Śārdūlavikrīḍita metre.

A deer there was that burst his bonds; / he flung the trap aside; / he violently broke apart / the hobbling snare that tied; / from woods uncouth with tufled flames / around him bristling, fled; / the hunters' arrows left behind; / to seeming safety sped; / into a well at last he tumbles; / on hostile fate all efforts stumbles. (A. W. Ryder).

छित्वा भित्वा च मर्माणि see हित्वा भित्वा च मर्माणि

14617**

छित्वा हारलताः किरन्ति गलितव्याकीर्णमुक्ताफलाः
शुष्कं मर्मरयन्ति चन्दनरजो वक्षःस्थलायासकम् ।
शीतं शारदतापतान्तिशमनं यद्यत् समाजह्निरे
हेमन्ते तदिदं त्यजन्ति तुहिनव्याजेन दिव्याङ्गनाः ॥

(आ) VS 1844 (a. Bhartṛsārasvata).

Śārdūlavikrīḍita metre.

Breaking asunder the necklaces, they scatter in disorder the pearls issuing therefrom; remove with *murmur* sound the dry sandal-powder troubling their breast-regions; whatever the cool remedy the celestial nymphs employed to remove the fatigue caused by the autumn-heat, they gave it up in the winter, feigning cold.

14618*

छिद्यन्तां वनराजयः कुसुमिता निर्वास्यतां सर्पभुङ्
नीपोद्दामकदम्बरेण सुरभिः संग्रथ्यतां मारुतः ।
हा कष्टं धिगहो न कश्चिदपि मे मूकीकरोत्यम्बुदान्
इत्येवं पथिकाङ्गनाप्रलपितं श्रुत्वेव खं रोदिति ॥

(आ) VS 1770 (a. Naḍbhuvaka).

Śārdūlavikrīḍita metre.

"Cut down the blooming sylvan groves, banish the peacock, the fragrant air that makes the *neepa*-tree blossom (luxuriant), be strung with the sky; alas, fie, none of my (friends) makes the clouds silent", as if listening to these wails of the traveller's wife, the sky is shedding tears.

छिद्रं कर्म see No. 14621.

14619

छिद्रं जनयतां नीचैर् अच्छिद्रं बिभ्रतामपि ।
त्रासहीनाः सुमणयः स्वभावादुपकुर्वते ॥

(आ) SNi 7.5.

(*a*) तीक्ष्णैर् [नी°] SNi (KM).

The flawless pure gems, by nature, do good to those who pierce holes in them from below as also to those who wear them close (to their heart).

14620**

छिद्रं मणेर्गुणार्थं
नायकपदहेतुरस्य तारल्यम् ।
कथमन्यथेश्वराणां
विलुठति हृदये च मौलौ च ॥

(आ) SkV 1119, Prasanna 178 *b*.

(*b*) तारतम्यं Prasanna.

Āryā metre.

The hole [or : fault] of a pearl is for the string [or : for virtue] and its incostancy [or : sheen] gives it the name of *nāyaka* [lover or : chief pearl in a necklace]. How else would it roll on the breasts and the heads of the rich ? (D. H. H. Ingalls).

14621*

छिद्रं मर्म च वीर्यं च स जानाति निजो रिपुः ।
दहत्यन्तर्गतश्चैव शुष्कं वृक्षमिवानलः ॥

(अ) KN (KN (ĀnSS) 8. 65, KN (TSS) 8. 65, KN (BI) 8. 62), H (HJ 3. 62, HS 3. 59, HM 3. 59, HK 3. 59, HP 3. 57, HN 3. 57, HM 84. 23, HC 111. 15-6, Boltz 64. 60).

(आ) IS 2311, Sama 1 छ 3.

(*a*) कर्म च वित्तं च KN (BI) ; कर्म [म°] Sama.

(*b*) विजानाति KN (BI) ; सर्वं वेत्ति HJ ; सर्वं वेत्ति HS, HP, HM, HK, HH, HN, Sama.

(*d*) शुष्कवृक्ष° KN (BI), IS (but some texts as above).

The enemy who knows one's loopholes, secrets as well as strength, gaining a foothold, destroys him as does the fire burn a dry tree.

14622

छिद्रवृन्दावृतेऽप्यन्तः– शून्येऽपि खलचेतसि ।
चित्रमेकोऽपि मात्यन्तर् न गुणावयवोऽपि हि ॥

(आ) JS 57. 4 (a. Bhaṭṭa-Govindarāja), VjV 49 (a. Bhaṭṭa-Govindarāja).

It is strange that not even a fraction of virtue finds space in the heart of the wicked though it is dotted (lit. covered) with numberless holes and is internally hollow.

छिद्राण्वेषण जालेन see No. 12246.

14623

छिद्रानुसारनिपुणत्वमिदं त्वदीयं
दृष्ट्वा गतौ कुटिलतां वदने विषं च ।
मन्ये सरीसृप भवानुचितं मनुष्य-
प्राणापहारविषये विधिना नियुक्तः ॥

(आ) Skm (Skm (B) 1761, Skm (POS) 4. 25. 1).

(*c*) तवा° [भवा°] Skm (var.).

Vasantatilakā metre.

Taking note of your expertise in entering into the hole, crookedness in movement and poison in your hood, the creator, O serpent, has rightly assigned you to rob the people of their life.

14624

छिद्रान्तराणि सुलभानि सदैव हन्त
पातालरन्ध्रसरणेरिव दण्डनीतेः ।
बह्वीभवन् प्रसरमन्तरसंप्रविष्टो
यात्यप्रतर्क्यनियमात् पतनं भजेद् वा ॥

(अ) Rāj (Rāj (VVRI) 8. 2963, Rāj (S) 8. 2963).

Vasantatilakā metre.

In the practice of government as on the way through the gorges of hell, there are found, indeed, always many kinds of holes. A person who has entered

upon it, and frequently follows it, may, by an incalculable dispensation, find his way out, or may come to his fall. (M A. Stein).

14625*

छिद्रान्वेषणतत्परः प्रियसखि प्रायेण लोकोऽधुना
रात्रिश्चापि घनान्धकारबहुला गन्तुं न ते युज्यते ।
मा मैवं सखि वल्लभः प्रियतमस्तस्योत्सुका दर्शने
युक्तायुक्तविचारणा यदि भवेत् स्नेहाय दत्तं जलम् ॥

(आ) JS 257 5, ŚP 3619, SR 357. 33 (a. ŚP), SSB 241. 12.

(*b*) °बहुला ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

"Dear friend, the people are generally disposed to find fault (with others), the night too abounds in pitch darkness, it is (therefore) not proper for you to go now (to meet him)."

"No, No, friend, my lover is extremely dear to me and I am impatient to meet him. If one were to deliberate upon what was proper or improper, then it is done with love (lit. libation is offered to love)."

14626

छिद्रिणां निकटे वासः कर्तव्यो नैव धीमता ।
वारिहारि घटीपात्रं ताडयते तत्र झल्लरी ॥

(अ) Ava 492.

A wise man should never keep company with the blemished.[1] The *ghaṭipatra* (bucket) raises (lit. steals) the water but it is the *jhallarī*[2] that is beaten.

1. Lit. those having holes.

2. A kind of drum.

14627**

छिद्रेष्वनर्था बहुलीभवन्ती-
त्यलीकमेतद् भुवि संप्रतीतम् ।
छिद्रं पुरस्कृत्य हि कामिनीनाम्
अर्था भवन्त्येव हि न त्वनर्थाः ॥

(आ) VS 2351.

Upajāti metre (Indravajrā and Upendravajrā).

"Misfortunes multiply in the holes" (adversity never comes alone), this adage is proved false in the world. It is by offering the 'hole' that women acquire wealth, not the misfortunes.

14628

छिन्ते ब्रह्मशिरो यदि प्रथयति प्रेतेषु सख्यं यदि
क्षीबः क्रीडति मातृभिर्यदि रतिं धत्ते श्मशाने यदि ।
सृष्ट्वा संहरति प्रजा यदि तदाप्याधाय भक्त्या मनस्
तं सेवे करवाणि किं त्रिजगती शून्या स एवेश्वरः ॥

(आ) Skm (Skm (B) 1647, Skm (POS) 4. 2. 2) (a. Umāpatidhara), EK 103. 11-4.

(*a*) छिन्नं or भिन्नं EK (var.).

(*c*) तथाप्याधाय EK.

(*d*) किं नु जगती EK (var); °शून्याथवा सेश्वरा EK (var.).

Śārdūlavikrīḍita metre.

If he severs the head of Brahmā, makes friends (lit. proclaims friendship) with the spirits, plays in inebiration with the Mother goddesses, revels in the cemetry, dissolves the creation after creating it, even then I, fixing my mind

on him, worship him with devotion. What am I to do ? The three worlds are a mere void. He alone is the Lord.

14629

छिन्त्से ब्रह्मशिरो यदि प्रथयसि प्रेतेषु सख्यं यदि
क्षीवः क्रीडसि मातृभिर्यदि रतिं धत्से श्मशाने यदि ।
सृष्ट्वा संहरसि प्रजा यदि तथाप्याधाय भक्त्या मनः
कं सेवे करवाणि किं त्रिजगती शून्या त्वमेवेश्वरः ॥

(आ) ŚP 1161 (a. Dhoika), AP 42, Any 13. 105, SR 245. 6 (a. ŚP) (Cf. ZDMG 27.632) (not in Pavanadūta), SSB 649.6 (a. Dhoikavi), SRK 216. 2 (a. Śārṅgadhara).

(*a*) छेत्सि SR, SSB ; °यति [°यसि] SSB.

(*d*) तु जगती [त्रि°] Any.

Śārdūlavikrīḍita metre.

If you sever the head of Brahmā, make friends (lit. proclaim friendship) with the spirits, play in inebiration with the Mother goodesses, revel in the cemetry, dissolve the creation after creating it, whom then should I worship, fixing my mind on him ? What I am to do ? The three worlds are a mere void. You alone are the Lord.

14630**

छिन्द्याद्वः कलिकल्मषांधतमसं दैत्याधिनाथांगना
वक्त्रांभोजविचित्रपत्ररचनाविच्छेदवज्रानलः ।
देवो दाशरथिः स येन जलधौ रागान्धरक्षोवधू-
वैधव्याध्वरयूपयष्टिपरमः सेतुः समारोपितः ॥

(आ) Khaṇḍapraśasti 7. 29.

(*a*) °लिकश्लाघ° Khaṇḍ (var.) ; °थाङ्ग° Khaṇḍ (var.).

(*d*) °ध्वरधूमय° Khaṇḍ (var.).

Śārdūlavikrīḍita metre.

May that god (Rāma), the son of Daśaratha, who was a fierce fire in destroying the beautiful leaf-paintings on the lotus-like faces of the women of the lord of demons, and who built on the ocean a unique causeway which was a (virtual) sacred post in the sacrifice of widowhood of the wives of the demon (Rāvaṇa), blinded with lust, remove your stark ignorance (lit. blinding darkness) caused by the Kali-age.

14631*

छिन्धि पक्षानमीषां त्वं यथा स्युर्वाहनानि मे ।
इषीकास्त्रेण सोप्येषां पक्षांस्तत्प्रीतयेऽच्छिनत् ॥

(आ) ŚP 1600.

You clip their wings so that they become my mounts. He too, in order to please him, clipped their wings with the missile of a reed.[1]

1. ŚP 1598, 99=mention that in ancient times, the horses had wings. Indra asked the sage Śālihotra to clip those wings, which he did.

14632*

छिन्नं ब्रह्मशिरो यदि प्रथयति प्रेतेषु सख्यं यदि
क्षीवः क्रीडति मातृभिर्यदि रतिं धत्ते श्मशाने यदि ।
सृष्ट्वा संहरति प्रजा यदि तथाप्याधाय भक्त्या मनस्
तं सेवे करवाणि किं त्रिजगती शून्या स एवेश्वरः ॥

(अ) PrC 245.

Śārdūlavikrīḍita metre.

If he boasts that he cut off the head of Brahmā, if he has friendship with ghosts, / if intoxicated he sports with the Mothers, if he delights in the burning ground, / if he creates and then destroys creatures, nevertheless devoutly concentrating my mind / I adore him. What am I to do ? The three worlds are empty; he indeed is lord. (C. H. Tawney).

14633**

छिन्नः सुनिशितैः शस्त्रैर् विद्धश्च नव सप्तधा ।
तथापि हि सुवंशेन विरसं नापजल्पितम् ॥

(अ) Ava 399, SR 243.202, SSB 646.1.

(*a*) सनिशितैः SR.

(*c*) तथाऽपि SSB.

Though cut with very sharp weapons, and pierced nine and seven (i. e. sixteen) times, yet the quality bamboo (flute) did not sound a discordant note (as a man of noble descent, though tortured and harassed, does not utter a harsh word).

14634**

छिन्नपाटितभिन्नानां संस्रुतानां प्रदर्शनम् ।
इतीन्द्रजालं द्विषतां भीत्यर्थमुपकल्पयेत् ॥

(अ) KN (KN (ĀnSS) 18. 61, KN (TSS) 18. 61, KN (BI) 17. 59), Agnipurāṇa 241. 68.

(*ab*) नामसृतां चापि द॰ KN (TSS) (var.).

(*b*) संहृतानां KN (TSS) (var.); संस्कृतानां च द॰ KN (BI); संसृतानां च द॰ Agni.

(*c*) द्विषतो KN (BI).

(*d*) दर्शयेत् [°क°] KN (TSS) (var.).

And the exhibition of cut off, severed and slaughtered troops, and of highly efficient armies—all these kinds of conjuring should be resorted to for inspiring terror into the enemy's host. (M.N. Dutt).

14635*

छिन्नमप्यतनु हारमण्डलं
मुग्धया सुरतलास्यकेलिभिः ।
न व्यतर्कि सुदृशा चिरादपि
स्वेदबिन्दुकितवक्षसा हृदि ॥

(अ) Naiṣ 18. 107.

Rathoddhatā metre.

The beautiful fair-eyed maid, with her bosom spotted with drops of sweat, did not long notice the wide circle of the pearl-string on her bosom, though it was torn asunder by the sportive movements of the dance of dalliance. (K. K. Handiqui).

छिन्नमूले त्वधिष्ठाने see 14636.

14636

छिन्नमूले ह्यधिष्ठाने सर्वे तज्जीविनो हताः ।
कथं हि शाखास्तिष्ठेयुश् छिन्नमूले वनस्पतौ ॥

(अ) MBh (MBh) (Bh) 12. 138. 10 and I. Appendix I. No. 81 lines 34-5, MBh (R) 12. 140. 10, MBh (C) 12. 5256 and 1. 5158).

(आ) IS 2312.

(*a*) छिन्नमूलो हि धिष्टानां MBh (var.); तु [ह्य] MBh (var.).

(*b*) सर्वेषां जीवनं हृतं MBh (var.); मर्वतो [स° तज्] MBh (var.).

(*c*) नु [हि] MBh I; °स्टेरंश् MBh (var.), IS; °जीवेयु: MBh I.

When the foundations of that which serves for a refuge are cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live? (P. C. Roy).

14637

छिन्नवस्त्रं तु विच्छेदे सदंशग्रन्थि संगमे ।
एकस्नेहे तथा चैकं द्वयोः स्नेहे तु तद्द्वयम् ॥

(अ) Padmaśrī Nāgarasarvasva 8. 2.

(आ) ŚP 3151 (a. Padmaśrī).

(*c*) एकम् तथा न चैवो° Nāgara.

(*d*) भय स्नेहे तु तद् युगम् Padm.

A torn cloth indicates 'Separation'; one with ten knots, 'Union'; one with one knot, 'one-sided love' and one with two knots, 'mutual love'.

14638**

छिन्नस्तत्सुहृत् स चन्दनतरुर्यस्मै पलाय्यागता
भोगाभ्याससुखासिकाः प्रतिदिनं ता विस्मृतास् तत्र वः ।
दंष्ट्राकोटिविषोल्कया प्रतिकृतं तस्य प्रहर्तुर्न चेत्
किं तेनैव सह स्वयं न दलशो याताः स्थ भो भोगिनः ॥

(अ) Bhallaṭaśataka 37.

(आ) SRHt 222.16 (a. Bhallaṭa), VS 815 (a. Bhaṭṭa Bhallaṭa).

(*a*) यूयं [यस्मै] SRHt, VS.

(*c*) प्रतिकृतिस् SRHt.

(*d*) निधनं [द°] VS.

Śārdūlavikrīḍita metre.

O Serpents, that sandal tree, the friend of the afflicted, to whom you rushed (eagerly), has been cut down. You have now forgotten the enjoyments and comfortable stay you daily had on it. If you do not wreak vengeance on the hacker with the flame of poison in your fangs, why didn't you perish in a pack alongwith it?

14639**

छिन्नार्धोरुकमेखलं चरणयोः संक्रान्तलाक्षारसं
तल्पोपान्तमुदीक्ष्य सस्मितसखीवैलक्ष्यसंभ्रान्तया ।
तन्वङ्ग्या दृढदंशदन्तुरदरोच्छूनाधरोत्सङ्गया
क्षिप्ताः प्रेयसि कूटकोपकुटिलभ्रूविभ्रमा दृष्टयः ॥

(आ) Skm (Skm (P) 1153, Skm (POS) 2. 136. 3) (a. Dharmayogeśvara), Kav p. 79.

(*c*) °रदो° [°दरो°] Skm (var.).

Śārdūlavikrīḍita metre.

Finding on the fringe of the bed her torn undergarment and broken girdle, and marks of lac-dye of her feet, the slender young woman, with her lower lip slightly swollen and dented due to hard bites, and embarassed with shame on looking at her smiling friends, cast on her lover glances marked by the movements of her eye-brows curved with sham anger.

14640**

छिन्नेन पतता वह्नौ यन् मुखेन हठात् कृते ।
स्वेति हेति हरेणोक्ते स्वाहासीत् सैव रावणः ॥

(आ) SRHt 121.17 (a. MBh, but does not occur in MBh (Bh) edition), Sar 2.74.

(*b*) हरेत् SRHt (?).

(*c*) °णोक्ते: Sar.

The sound *sva* was uttered by (Rāvaṇa's) mouth (head), when it was chopped and fell into the fire, and *ha* was uttered by Hara; thus Rāvaṇa became *svāhā* (was reduced to ashes).

14641*

छिन्नेऽपि शस्त्रभिन्नेऽप्य-
आपत्पतितेऽपि निर्विशेषेऽपि ।
हनुमति कृतप्रतिज्ञे
दैवमदैवं यमोऽप्ययमः ॥

(आ) ŚP 3989, SR 360. 16 (a. ŚP), SSB 246. 16.

Āryā metre.

When Hanumān undertakes a vow (to do something), even if he is cut or wounded by a weapon, or caught in adversity or is alone, fate cease to be fate and Yama is not his self.

14642*

छिन्नेव कापि लतिकांऽशुकवीतगुच्छा
तुच्छाच्छपर्णपरिवेल्लितचन्द्रबिम्बा ।
मानप्रचण्डभुजगाकलितान्तराला
हालाहलं वितनुते श्वसनेन सार्धम् ॥

(आ) PV 485.

Vasantatilakā metre.

Like a creeper cut down and devoid of the costume of blooms, with the moon-orb shimmering in its small and clear leaves, she, with her heart over-powered by the furious serpent of pride, spreads deadly poison with her breath.

14643

छिन्नोऽपि चन्दनतरुर्न जहाति गन्धं
वृद्धोऽपि वारणपतिर्न जहाति लीलाम् ।
यन्त्रार्पितो मधुरतां न जहाति चेक्षुः
क्षीणोऽपि न त्यजति शीलगुणान् कुलीनः ॥

(अ) Cr 377 (CVr 15.18, CPS 327.26).

(आ) IS 2313, Sama 1 छ 1, SRM 1.3.54.

(इ) LN (P) 45, DhN (P) 334-5.

(*a*) व [न] CV (var.).

(*b*) वद्धो CV (var.); वारणपतिर्ण CV (var.); वापण° Sama; लाभम् Sama.

(*c*) यत्रार्पितो CV (var.); यत्रार्पितोऽपि IS *(Contra metrum)*; इक्षुः [चे°] CV (var.); ह्रीक्षुः CV (var.), IS; चेक्षः CV (var.).

Vasantatilakā metre.

The sandal-tree, even when struck down, does not give up its smell. The lordly elephant, even when old, does not leave its playful sport. The sugar-cane, even when crushed (lit. put in the machine), does not lose its sweetness. A man of noble descent, even when reduced to poverty, does not forsake his high conduct and virtues.

14644

छिन्नोऽपि रोहति तरुः
क्षीणोऽप्युपचीयते पुनश्चन्द्रः ।
इति विमृशन्तः सन्तः
संतप्यन्ते न विधुरेषु ॥

(अ) BhŚ 246, Cr 1469 (CVNS 10. 21).

(आ) SR 47. 93 (a. BhŚ), SSB 304. 95, SRK 19. 80 (a. Prasaṅgaratnāvalī), SSD 2 fol. 99 *b* IS 2314, SSKr 62, Saśa 208.44, SRS 2.1.60, SRM 1. 1. 36.

(*a*) छिन्नापि IS.

(*b*) चन्द्रः क्षीणोऽपि वर्धते लोके SR, SSB, SRS, SRK ; चन्द्रोऽपि वर्धते लोके IS ; अपचीयते F_2 in BhŚ ; चन्द्रः F_5 in BhŚ ; शनैश्चन्द्रः J in BhŚ ; उपमुते लोके IS ; लोके [पु° च°] $W_{3,4}$ in BhŚ.

(*c*) विमृषन्तः C in BhŚ.

(*d*) संतप्येरन् B_1 in BhŚ ; च विपदा F_2 in BhŚ ; ते विपदा (वि° W_1) $CDE_{8,1,3,5}$ IW_1 in BhŚ, SRM ; विधुरेपि E_2H in BhŚ ; सत्सु विदुरेषु J_1 in BhŚ ; विधुरेषु सत्सु J_2 in BhŚ ; विप्लता लोके CVNS ; न ते विप्लुता लोके IS, W_{2-1} in BhŚ ; विपदि लोकेषु Y_2 in BhŚ ; विश्लथेषु लोकेषु $T_{1,2}$ in BhŚ ; विधिरेषः Y_5 in BhŚ ; न लोकेऽस्मिन् SR, SRK, SSB, SRS ; लोकेषु $Y_{4,5}$ in BhŚ.

Ārya metre.

The virtuous, thinking that the tree, even though struck down, grows up again, and the crescent, though attenuated, develops again into full orb ; do not grieve in adversity.

[When beset with difficulties the virtues can pass them over with great patience without the least disturbance in their hearts ; because, they are conscious of the fact that a plant by being pruned is sure to grow up again with renewed vigour, and the crescent moon is certain to develop into her full splendour and glory. (P. G. Nath).]

14645**

छुच्छुन्दरीश्रीफलपुष्पचूर्णैर्
आलिप्तगात्रस्य नरस्य दूरात् ।
आघ्राय गन्धं द्विरदोऽतिमत्तो
मदं त्यजेत् केसरिणो यथोग्रम् ॥

(आ) ŚP 1891.

Upajāti metre (Indravajrā and Upendravajrā).

On smelling the strong scent of a man anointed with the powder of the musk-rat and Śrīphala flower, as that of a lion, (even) the most restive tusker gives up its waywardness (lit. intoxication).

14646 14647**

छुप्तपत्रविनिमीलितात्क्षुपात्
कच्छपस्य धृतचापलात्पलात् ।
त्वत्सखीषु सरसाच्छिरोधृतः
स्वं भियोऽभिदधतीषु वैभवम् ॥

त्वं मदीयविरहान् मया निजां
भीतिमीरितवतो रहःश्रुता ।
नोज्झितास्मि भवतीं तवित्ययं
व्याहरद्वरमसत्यकातरः ॥

(अ) Naiṣ 18. 148–9.

Rathodhatā metre.

"When thy friends spake of their terror, caused by the shrub which shrinks up when its leaves are touched, and by the quiverish flesh of turtles, and the chameleon which keeps moving its head; I[1] have secretly heard thee[2] say thine own fear was caused by the chance of separation from me. But never will I part from thee." This boon he uttered, for he was afraid of speaking falsely. (K. K. Handiqui).

1. Nala.
2. Damayanti.

14648*

छेत्तुमिन्दौ भवद्-वक्त्र- बिम्बविभ्रमविभ्रमम् ।
शङ्के शशाङ्कमानङ्क्षे भिन्नभिन्नविधिर्विधिः ॥

(अ) Naiṣ 20. 20.

(आ) Almm 200.

Thr Creator, whose creation varies from object to object, marked the moon, I[1] fancy, with a dark spot, in order to remove all confusion between the moon and the orb of thy[2] face. (K. K. Handiqui).

1. Nala.
2. Damayanti.

छेत्रस्थेषु च see No. 12282.

छेत्सि ब्रह्मशिरो यदि see No. 14629.

14649

छेदं क्लेदं तथा दाहं शोषं भूरादितो न च ।
भूतचक्रादवाप्नोति शब्दाद्यैर्दूयते न च ॥

(आ) ŚP 449. 6 (a. Yogaśāstra).

He[1] does not receive cutting, wetting, burning and drying up from the group of elements—earth and others—nor is he distracted by the sound (*śabda*).

1. A perfect yogi

146 50

छेदके सेचके निम्बः कटुरेकविधो यथा ।
श्रष्टेष्टानिष्टशिष्टेषु नृशंसस्त्वेकरीतिकः ॥

(आ) Lau 39.

Just as the margosa is bitter alike to the cutter and the grower, so also a cruel person is harsh towards friends, enemies, the wicked and the good. (V. Krishnamacārya).

14651

छेदश्चन्दनचूतचम्पकवने रक्षापि शाखोटके
हिंसा हंसमयूरकोकिलकुले काकेषु नित्यादरः ।
मातङ्गेन खरक्रयः समतुला कर्पूरकार्पासयोर्
एषा यत्र विचारणा गुणिगणे देशाय तस्मै नमः ॥

(अ) Nītiratna (KSH 502) 6, Saptaratna (KSH 5) 3.

(आ) SR 178. 1016 (a. Nītisāra), SSB 516.1016, IS 2315, GSL 78, Vidy 318.

(a) रक्षा च Vidy; रक्षा करीरद्रुमे Nītiratna, IS; रक्षास्ति शाकोटके Saptaratna.

(b) काकस्य Vidy; लीलारतिः [नित्य°] Nītiratna, IS.

(c) मातङ्गे नखरक्रयश् Vidy; च समता Vidy.

Śārdūlavikrīḍita metre.

All respects to that country where the value of the meritorious is assessed thus: sandal, mango and *campaka* tree are cut off, while the *śakhoṭaka* trees[1] are preserved; swans, peacocks and cuckoos are killed, while kind attention is paid to crows; an elephant is exchanged for a donkey, and camphor is equated with cotton! (Dr. A. Sharma).

1. Which are small, crooked and ugly.

छेदस्तेषु च see No. 12282.

14652*

छेदो दंशस्य दाहो वा क्षतेर्वा रक्तमोक्षणम् ।
एतानि दष्टमात्राणाम् आयुषः प्रतिपत्तयः ॥

(अ) Māl 4.4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 40).

(b) क्षतस्या Māl (var.).

(d) आयुष्याः or अदूष्याः [आयुषः] Māl (var.).

The excision of the bite, or its cauterization, or the letting of blood from the wound– these are the prescribed expedients for saving the lives of men who are bitten by snakes, but they must be employed immediately. (C. H. Tawney).

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छेद्यं चन्दनचूतचम्पकवनं रक्षा च शाखोटके
हिंसा हंसमयूरकोकिलगणे काके च बह्वादरः ।
मातङ्गे तुरगे खरे च समता कर्पूरकार्पासयोर्
एषा यत्र विचारणा गुणगणे देशाय तस्मै नमः ॥

(आ) Ava 308.

Śārdūlavikrīḍita metre.

Where the groves of sandal, mango and campaka trees are considered fit to be struck down and *śakhoṭaka*-trees are preserved; flocks of swans, peacocks and cuckoos are killed and crows are held in high esteem; elephants, horses and asses are held equal and so are camphor and cotton; salutation to the land where this is how the virtues are assessed.

APPENDICES

I – IV

APPENDIX I

ABBREVIATIONS-CUM-BIBLIOGRAPHY

a.	ascribed to.
AA	Alaṅkārasaṅgrahaḥ of Amṛtānanda Yogin. Veṅkaṭeśvara Or. Ser. 19. *Also* AL edition (Adyar Library 70).
AAS	Anyoktyaṣṭaka – Saṁgraha. Ed. by P. D. Trivedi, Bhāratīya Vidyā Series 11.
AAus	Th. Aufrecht. Auswahl von uneditierten Strophen verschiedener Dichter. ZDMG 16. 749-51 ; 25. 238-243 and 25. 455-463.
AB	Th. Aufrecht Beiträge zur Kenntnis Indischer Dichter. ZDMG 36. 361-383 and 509-559.
ABORI	Annal of the Bhandarkar Oriental Reseach Institute.
Acharya M. C. N.	See Hams.
Acharya M. K.	See Kṛṣṇa.
AL	Sanskrit Manuscripts in the Adyar Library, Vol. V. The Adyar Library, Madras 1951.
Al	Alaṅkṛti-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948.
Alaṁkārasaṁ(graha) of Amṛtānandayogin	The Adyar Library Series 70.
ALB	The Adyar Library Bulletin, Adyar Madras.
AlK *or* Alk	Alaṁkāra-Kaustubha of Viśveśvara Paṇḍita. KM 66.
Alkeś	Alaṁkāraśekhara of Keśavamiśra. Ed. by Pt. Śivadatta. KM 50.
Alm	See Al.
Almm	See Al.

Almu	Alaṁkāramuktāvalī. HSS 54.
AlR	Alaṁkāra-ratnākara of Śobhākara-mitra. POS 77.
AlS	Alaṁkārasūtra Ed. by Śrīcandrakānta Tarkālaṁkāra. Calcutta 1900 (1957).
Amar	Amaruśataka.
Amar (A)	Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881.
Amar (D)	The Text of the Amaruśataka by S. K. De. In OH 2. 1; pp. 9-25.
Amar (K)	Amaruśataka with the Commentary of Kokasaṁbhava by C. R. Devadhar. In ABORI 39. 227-265 and 40 16-55.
Amar (NSP)	Amaruśatakam. Third edition. NLP. 1954. (Main reference is made to this edition).
Amar (POS)	Amaruśatakam. Ed. and transl. by C. R. Devadhar. POS 101.
Amar (RK)	The Amaruśataka with the Commentary of Rudramadeva-Kumāra. In OH 2. 2; pp. 265-316.
Amar (S)	Das Amaruśataka ... Von R. Simon. Kiel 1893.
	Western Recension : Arj = Arjunavarman; Koka = Kokasaṁbhava; Catur = Caturbhuja; Sūrya = Sūryadāsa.
	Southern Recension : Vema = Vemabhūpāla; Rāman = Rāmānandanātha.
	Eastern Recension : Ravi = Ravicandra; Rudr = Rudramadeva (BrMM = MS in the British Museum; BORI I and II = MSS in BORI Nos. 457 of 1891-95 and No. 366 of 1887-91, respectively); Rām = Rāmarudra (as quoted in Amar [D]).
Ambaḍa	Amarasūri's Ambaḍacaritra, Jāmnagar 1919.
Amd	Alaṁkāramahodadhi of Narendraprabha Sūri. GOS 95.
an.	quoted anonymously.

Anar (gharāghava) of Murāri	Ed. by Pt. Durgāprasād and W. L. Ś. Paṇśīkar. KM 5.
Ānas	Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI; pp. 91–111.
ĀnSS	Ānandāśrama Sanskrit Series, Poona.
Any	The Anyoktimuktāvalī of Haṁsavijaya-gaṇī. Ed. by Pt. Kedārnātha and W. L. Ś. Paṇśīkar. KM 88.
Anymuk	Anyoktimuktālatā of Śambu. KM II (1886); pp. 61–79. Sec. edn. (1932).
AnyS	Anyoktistabaka of Vaṁśīdhara Miśra by J. T. Parik and R. S. Asti. Surat 1955.
Anyśat	Anyoktiśataka of Bhaṭṭa-Vīreśvara. KM V (1937); pp. 101–19.
AnyT	Anyoktitaraṅgiṇī, with an auto-commentary by Mahāmahopādhyāya Mathura Prasad Dīkshit, Vārānasī, 2023 V. (1966).
AOS	American Oriental Series.
AP	Th. Aufrecht, *Über die Paddhati von Śarṅgadhara.* ZDMG 27. 1–120.
App	Appendix.
ĀP	Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 40. 50. Translated by G. Bühler in SBE 2.
Apar	See Y.
APK	Alaṁkāramuktāvalī by Parvatīya Śrī Viśveśvara Pāṇḍeya. KSS 54.
Ayer V. N.	See Kāvyādarśa of Daṇḍin.
Ar	Arabic. Pañcatantra translated into Arabic.
AR	Alaṁkārasarvasva of Rājānaka Ruyyaka. KM. 35. Translated by H. Jacobi in ZDMG 62. 289–458 and 597–628.

AR (D) — Alaṁkārasarvasva of Rājānaka Ruyyaka, Ed. and Hindi Translation by Dr. Rewa Prasād Dwivedi, Chaukhamba Sanskrit Sansthāna, Vārānasī, 2002.

Arabic — See Ar.

Ariel — See Caur (A).

ARJ — Alaṁkāra-sarvasva of Ruyyaka by K. S. S. Jānakī. Meharchand Lachhmandas, Delhi 1965.

ARR — Alṅkārasūtram of Ruyyaka. TSS 40.

ĀrS — Āryāsaptaśati of Govardhana. KM 1.

Āry — The Āryā-śataka.

  Āry (F) — L' Āryāśataka d'Appayadīkṣita (Text and transl.) by P.-S. Filliozat. In JA 253 of 1965; pp. 51-82.

  Āry (G) — The Āryā-śataka of Appayadīkṣita. Ed. by N. A. Gora, Poona 1944.

AS — Amitagati's Subhāṣitasaṁdoha. Sanskrit und Deutsch von R. Schmidt. Sonderabdruck aus Band LIX und LXI der ZDMG. Leipzig 1908. *Also* KM 82, Ed. by Paṇḍit Bhavadatta Śāstrī, Bombay 1932.

Āś — Āścaryacūḍāmaṇi of Śaktibhadra. Ed. by C. Saṇkararāma Śāstrī. ŚBS 9.
Translated the same by C. Sankararāma Śastrī, ŚBS 10.

ASB — Asiatic Society of Bengāl, Calcutta.

Asiatica — Asiatica. Festschrift Friedrich Weller, Leipzig 1954.

Āsīnagaraprākara-praśasti — As quoted in ŚP, SR, SSB.

ASS — See AAS.

Aśvacikitsā — See Aśvahṛdaya.

Auc — Aucityavicāracarcā of Kṣemendra. KM I; pp. 115-60. *Also* Kṣ (RP). Translation in KṣS by Dr. Sūryakānta.

Aufrecht Th. — See AB and AP.

Ava	Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṅgraha; pp. 121–190. Sanskrit Academy Series 2, Hyderabad-Deccan 1958.
Avimāraka	Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. *Also* in Vidyābhavana S. S. 73. ChSS 1962.
B	Das Baudhāyana-dharmasūtra, herausg. von E. Hultzsch. Zweite Verbesserte Auflage. AKM 16. 2. Translated by G. Bühler in SBE 14.
Bae B. K.	See SHP.
Bahud (arśana)	As quoted in IS.
Bālarāmāyaṇa of Rājaśekhara.	Text with Hindi Rendering. Ed. by Dr. Bhāskarāchārya Tripāthī. Nāg Publishers, Delhi 1995.
Banerji S. C. (*and* Gupta A. K.)	See Vikram.
Banerji S. Ch.	See Banerji S. C.
Bartoli E.	See SuB.
BBĀ	Bālambhaṭṭi on Mitākṣara (on Y). Ed. by J. R. Gharpure, CHLT 5. Ācāra-khaṇḍa.
Benfey Th.	See PtsK.
Bhāgavṛtti	Ed. by Yudhishthira Mimasaka, Ajmer. Bharatīya Pratisthāna, 2021 V.
BhKā	See Bhaṭṭikāvya of Bhaṭṭi.
Bhaktirasa(-amṛtasindhu)	As quoted in PG.
Bhallaṭakāvya	See Bhallaṭaśataka.
Bhallaṭaśataka of Bhallaṭa	KM IV; pp. 169–188.
Bhandare M. S.	See Bhāratamañjarī *and* Śiś.
Bhavabhūti	See Guṇaratnakāvya.
Bhānukar	See Rasamañjarī.

Bhār(atamañjarī of Kṣemendra)	Ed. by Mm. Pt. Śivadatta *and* K. P Parab. KM 64 *Also* : Ādi- and Sabhā-parvans. Ed. and transl. by M. S. Bhandare. The Standard Publishing Co., Bombay 1918.
Bhartṛharinirveda	A play by Harihara. KM 28. Translated by L. H. Gray in JAOS 25. 197–230 (1904).
Bhaṭṭikāvya of Bhaṭṭi	Ed. by V. N. S. Joshi and V. L. S. Paṇśīkar. 8th edition. NSP, Bombay 1934. *Also* : Ed. with translation by S. Ray *or* S. *and* K. Rays, Calcutta.
BhC	Bhojarāja's Cārucaryā. Malayamārutaḥ II ; pp. 79-95.
BhG	Bhagavad-Gītā, (see MBh). Ed. and transl. by F. Edgerton. HOS 38–39.
BhKā	See Bhaṭṭikāvya.
BhL	A list of the Inscriptions of Northern India by D. R. Bhandārkar, EI 20, Appendix.
Bhāmaha	See Kāvyālaṁkāra of Bhāmaha.
Bhāvadeva Sūri	See Pārśvanātha caritra.
Bhojacaritra (*or* °carita) of Rājavallabha	Ed. by B. Ch. Chhabra *and* S. Sankara Narayanan, Bhāratīya Jñānapeeṭha, Varanasi 1964.
BhP	Bhojaprabandhīyaḥ. (MS BORI 248 of Viśrāmbag).
BhPañ	Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sāhitya Sadana, Bangalore–Mysore 1956.
BhPṇ	Bhāgavata-purāṇa.
BhPṇ (B)	Le Bhāgavata Purāṇa traduit et publié par M. E. Burnouf (Vol. I-III) and by M. Hauvette-Besnault and P. Roussel (Vol. IV–V). Imprimene Nationale, Paris 1884–1898.
BhPṇ (NSP)	Edited in MS form, NSP 1950. (Translated by J. M. Sanyal, Calcutta).
BhPr	Bhojaprabandha of Ballāla.

BhPr (B) — BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidass, Patna 1955.

BhPr (NSP) — BhPr. NSP 1932.

The Narrative of Bhoja by Ballāla of Banares, translated by Louis H. Gray. AOS 34.

Bhramarāṣṭaka — As included in KSH ; p. 240 ff.

BhŚ — Śatakatrayādi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrama attributed to Bhartṛhari......Ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B. S. Miller, New York-London 1967.

The Nītiśataka, Śṛṅgāraśataka and Vairāgyaśataka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śrī Veṅkateśvara Press, Bombay 1896.

BhV — Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay.

BhV Journal — Bhāratīya Vidyā, Bhavan's Journal (Fortnightly), Bombay.

Bhv *or* BhV — Bhāminī-Vilāsa of Paṇḍitarāja-Jagannātha.

BhV (C) — Bhāminīvilāsam. Ed. by Pt. A. B. Vidyābhūṣaṇa *and* Pt. N. B. Vidyāratna. Vāchaspatya Press. Calcutta 1936.

BhV (H) — Trente stances du Bhāmini-Vilāsa par V. Henry. Paris 1885.

BhV (PJKS) — See Pandit Rāj Kāvya-Saṁgraha Ed. by Dr. Aryendra Sharma. Osmanica University Pub., the Sanskrit University, Hydarabad, Deccan, 1958.

BhV (POS) — Bhāminī-vilāsa. Ed. and transl. by H. D. Sharma. POS 50.

BI — Bibliotheca Indica.

Bibl. Ind. — See BI.

Bilhaṇa Kāvya of Bilhaṇa — See Caur (KM).

Bloomfield M.	See BPC.
Böhtlingk O.	See IS *and* KāD.
BORI	Bhandarkar Oriental Research Institute, Poona.
BORS *or* JBORS	Bihar and Orissa Research Society, Journal of.
Botto O.	See CRC.
BP	Brahmavaivarta-Purāṇam. Ed. by J. Vidyāsāgara, Calcutta, 1888.
BPC	Śrī Bhāvadevasūri's Pārśvanātha-caritra. Ed. by Pt. Becaradāsa. Vārāṇasī VS. 2048 (=A. D. 1912); transl. in The Life and Stories of the jaina Savior Pārśvanātha by M. Bloomfield, Baltimore 1919.
BPS	Bhojaprabandhaśloka, MS BORI, Viśrambag I 248, as quoted in BhŚ (as BPS) and in SkV (as Bps).
Brahmadharma	In Pratna Kamranandinī. Benares.
Br. Dh.	See Brahmadharma.
Brahmavaivarta-purāṇa	See BP.
Brough J.	See SCSL.
BSOAS	Bulletin of the School of the Oriental (and African) Studies, London.
BSOS	See BSOAS.
BSS	Bombay Sanskrit Series. (Bombay Sanskrit and Prakrit Series). Bombay.

Buddhacarita of Aśvaghoṣa. Bombay, 1912.

Bühler G.	See Āp, B, G *and* Mn.
Burnouf ME.	*And* M. Hauvette-Besnault *and* P. Roussel. See BhPṇ (B).
C	Cāṇakya's apporisms.
Caṇḍ	Caṇḍakauśika-nāṭaka of Kṣemīśvara, Varanasi 1965. *Also :* Ed. with English transl. by S. D. Gupta. BI, Calcutta 1962.

Capeller C. — See Kir.

Cār — Cārudattam of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 65. *Also :* transl. by A. C. Woolner and L. Sarup in PAB.

Cāruc(aryā) of Kṣemendra — KM II; pp. 128-138. *Also :* in Kṣ (RP) 135-44.

Caturvarga-saṁgraha of Kṣemendra — KM V; pp. 85-100.

Caur — Caurapañcāśikā of Bilhaṇa Kavi.

Caur (A) — Tchorapantchaśat, publié, traduit et commenté par M. Ariel. JA XI of 1848; pp. 469-534.

Caur (B) — Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833; (pp. 1-20 and 77-83).

Caur (KM) — Bilhaṇakāvya. KM XIII; pp. 145-169.

Caur (POS) — Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS. 86. The Secret Delights of Love by the Pandit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966.

CC — Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I-III).

Chaudhuri J. B. — See SkṛP. JS. and PV.

Choudhari J. S. — See Sūktisāgara MS quoted in SSKrp.

CHLT — The Collection of Hindu Law Texts. Ed. by J. R Gharpure, Bombay.

ChSS — Chowkhamba Sanskrit Series, Banaras.

Cit(ramīmāṁsā) of Appaya-dīkṣita *and* Cit(ramīmāṁ)s(ākhaṇḍana) by Paṇḍitarāja Jagannātha. KM 38.

Cit (V) — Citramīmāṁsā with the *Vṛtti* (Commentary) of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965.

CKl — J. Klatt. De trecentis Cāṇakyae poetac Indici sententiis. Dissertatio Halis Saxonum. Berolini 1873.

CKr — Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammbung in mehreren Recensionen utersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig 1907.

CL — Laghu-Cāṇakya Version. See Cr. I. 2.

CLA — CL ; Rājaniti. Cāṇakyamuniviracitam. Agrā 1920.

CLB — E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3-4 ; pp. 151-66 (first *adhyāya*) ; *also* : E. Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4 ; pp. 129-33 and V. 3-4 ; pp. 115-19 (second to eighth *adhyāya*-s).

CLH — CL ; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part).

CLI — CL ; MS 2411 in the Library of IO.

CLL I — CL ; MS A. 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLL II — CL ; MS A. 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLLd — CL ; MS Cod. 8859 ; UB/123 in the University Library, Leiden.

CLP II — CL ; MS 17072-2 (C) in UPICI.

CLP IV — CL ; MS 17072-4 (D) in UPICI.

CLP V — CL ; MS 17072-5 (E) in UPICI.

CLṢ — CL ; Ṣoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lal. Jñāna Sāgara Press, Bombay Saṁvat 1932.

CLT — CL ; Laghucāṇakyam. Sentenze...di Cianaco il Furbo publucate e trad. E. Teza. In Annali delle Università Toscane XVI ; pp. 352-404 ; Pisa 1878.

CTLb — CL ; MS *or* fol. 1037 id the Universitätsbibliothek in Tübingen.

CM — Cāṇakya. Recension de cinq receuils de stances morales ... par E. Monseur, Paris 1887.

CN — Cāṇakya-nīti-śāstra Version. See Cr. I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.

CNB — CN ; Bṛhat-Cāṇakya-ślokāḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārānaṅka. Utkal Press, Calcutta 1919.

CNF — CN ; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.

CNG — CN ; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορων ποιητων by G. B. Bolling. In Studies in Honor of M. Bloomfield, New Haven 1920.

CNHU — CN ; MS H. 250 in the Harvard University Library, Cambridge, Mass.

CNI I — CN ; MS 1518a (Eggeling 3990) in the Library of IO.

CNI II — CN ; MS Keith 7204 (Tagore 40 b) in the Library of IO.

CNL — CN ; MB A. 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig.

CNM — CN ; Rājanītau Cāṇakyamuni-viracitam. No place ; no date.

CNMN — CN ; Cāṇakyamuni-kṛta nīti-sāra. Allahabad 1880.

CNN — CN ; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB ; first part).

CNNM — CN ; Cāṇakya-nīti-mālā. Ed. by Śrī U. M. Caudhurī. Bengal Printing Press. Calcutta 1324 (1977).

CNNSS — CN ; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C. C. Kaviratna. Midnapore 1318 (1911-12),

CNP I	CN; MS 17072–3 (A) in UPICI.
CNP II	CN; MS 17072–1 (B) in UPICI.
CNPh	CN; MS 1566 in the University of Pennsylvania Library, Philadelphia, U. S. A.
CNPN	CN; MS Sanskrit 684 (Cabaton 684) in the Bibliothéque Nationale de Paris.
CNS	CN; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G. S. Sardesai. POS 71.
CNŚ	CN; Cāṇakya-ślokāḥ. Ed. by Śrī R. S. Bhaṭṭācaryya. Ghose Press, Calcutta 1319 (1912–13).
CNSap	CN; Cāṇakya-saptati. Ed. by K. V. Sarma, Vishveshvaranand Vedic Research Institute. Hoshiarpur 1965.
CNŚC	CN; Cāṇakya-śloka-saṁgrahaḥ, Publ. by T. Mṛtyunjaya, 1st edn. Calcutta 1915.
CNŚK	CN; Cāṇakya-ślokāḥ New Sanskrit Press. Calcutta 1887.
CNŚL	CN; Aṣṭottaraśata-Cāṇakya-ślokāḥ. Ed. G. A. Datta with a Beṅgalī transl. Lakṣmī Printing works. Calcutta 1322 (1915).
CNŚl	CN; Cāṇakya-śloka-saṁgrahaḥ. Compiled and transl. into Hindi by Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918.
CNŚIV	CN; Cāṇakya-ślokāḥ. Ed. by. Vijayakṛṣṇanātha, 2nd edn. Girīśa Printing Works. Calcutta 1320 (1914).
CNŚPK	CN; Cāṇakya-śataka, with Beṅgāli transl. by P. Ś. Bhaṭṭācāryya. Shastra-prachar Press. Calcutta 1316 (1909).
CNŚT	CN; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca - Calcutta 1319 (1912).
CnT	Etc. See below.

CNT IV	CN ; MS No. 5119, as quoted in CKr as TjD.
CNW	CN ; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem jahre 1864. Berlin 1865 ; pp. 400-31.
CnT	Note-book MSs.
CnT I	CnT ; MS No. 5031, as quoted in CKr as TjA.
CnT II	CnT ; MS No. 5117, as quoted in CKr as TjB.
CnT III	CnT ; MS No. 5118, as quoted in CKr as TjC.
CNT IV	CNT ; MS No. 5119
CnT V	CnT ; MS No. 5120, as quoted in CKr as TjE.
CnT VI	CnT ; MS No. 5121, as quoted in CKr as TjF.
CnT VII	CnT ; MS No. 5122, as quoted in CKr as TjG.
Cowell E. B.	See Vikram.
Cowell E. B. *and* F. W. Thomas.	See Harṣa.
CPS	Vṛddha-Caṇakya, Cāṇakya-praṇīta. Ed. by Pt. Śrī Rāma Śāstrī. Calcutta 1332 (1925).
Cr	L. Sternbach. Cāṇakya-Nīti-Text-Tradition (Cāṇakya-Nīti - Śākhā - Saṁpradāyaḥ). Vol. I-II, in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Vedic Indological Series 27-29. (The numbers refer to Vol. II).
CR	Cāṇakya-rāja-śāstra Version. See Cr I. 2.
CRB	CR ; MS Sansk. fo. 15 in the Bodleian Library in Oxford.
CRBh I	CR ; MS 347 of 1892-95 in BORI.
CRBh II	CR ; MS 348 of 1892-95 in BORI.

CRC	CRC ; Cāṇakya - rāja - nīti - śāstram. Ed. by Pt. Īśvara Chandra Śāstrī. Calcutta 1912. Calcutta Or. Ser. No. 2. *Adhyāya*-s IV and V translated by O. Botto in Dal. trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950.
Crca	L. Sternbach. A new Abridged Version of Bṛhaspati-Saṁhitā of the Garuḍa-Purāṇa. Vārāṇasī 1966.
CRCa I	CR ; MS. Add. 2525 in the University Library in Cambridge.
CRCa II	CR ; MS. Add. 1040 in the University Library in Cambridge. See Crca.
CRP	CR ; MS 1959 in the Library of the Pennsylvania University in Philadephila, Pa. See L. Sternbach. A new Cāṇakya - rāja-nīti - śāstra Manuscript. Bhāratīya Vidyā Bhavan. Bombay 1958.
CRT	CR ; Cāṇaky-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S. Śāntiniketan 1958.
Crn	L. Sternbach. Cāṇakya-rāja-nīti. Adyar Library Series No. 92. Madras 1963.
CS	Caṇakya-sāra-saṁgraha Version. See Cr I. 1.
CSB I	CS ; MS Or. fol. 598 in the Universitätsbibliothek in Tübingen.
CSB II	CS; MS Or. fol. 599 in the Universitātsbibliothek in Tübingen.
CSBD	CS ; Bodhī Cāṇakyam *or* Cāṇakya-sāra-saṁgraha. Ed. and transl. by B. C. Dutt. Calcutta 1888.
CSC I	CS; MS Add. 1539 in the University Library in Cambridge.
CSC II	CS ; MS Add. 1346 in the University Library in Cambridge.

CSJ CS ; MS belonging to Australian National University Canberra ; previously to Prof. J. W. de Jong. Leiden.

CSLD CS ; MS Cod. Or. 8857 ; Lud/D 122 in the University Library, Leiden.

CV Vṛddha-Cāṇakya, *textus ornatior* Version. See Cr I. 1. Translated into English by K. Raghunathji : Vriddha-Cāṇakya *or* Maxims of Cāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr).

CVAh CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Haribhāī Dalpatrām. Ahmedabad 1969 (1913).

CVM CV ; Vṛddha - Cāṇakya, NSP. Bombay 1874.

CVND CV ; Cāṇakya - nīti - darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5.

CVNS CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Ahmedabad 1969 (1913). See CVAh

Cv Vṛddha-Cāṇakya, *textus simplicitor* Version. See Cr I. 1. Selected Verses translated by D. H. H. Ingalls in JAOS 86 1 ; pp. 1–4.

CvA Cv ; Rāja-nīti, Cāṇakya-muni-viracita, Agra 1920.

CvGt Cv ; MS Cod. MS Sanscr. 64 in the Niedersächsische Staats und Universitätsbibliothek in Gȏttingen.

CvH Cv ; MS H 250 in the Harvard Univesity Library, Cambridge, Mass.

CvI Cv ; MS 2411 in the Library of IO.

CvL I Cv ; MS A 445 in the Universitatsbibliothek in Leipzig.

CvL II Cv ; MS A 446 in the Universitatsbibliothek in Leipzig.

CvP IV Cv ; MS 17072–4 (D) in UPICI.

CvP V Cv ; MS 17072–5 (E) in UPICI.

CvṢ — Cv ; Ṣoḍaśa-Cāṇakya. Ep. Ś. Ś. Lāl. Jñāna Sāgara Press. Bombay. Saṁvat 1932 (1875).

CvTb — Cv ; MS Or. fol. 1037 in the Universitätsbibliothek in Tübingen.

CvW — Cv; MS Walker 205c in the Bodleian Library in Oxford.

Da — Daśarūpāvaloka. Daś with Commentary on it. Ed. by K. P. Parab, NSP 1941.

Dakṣa — Dakṣa-Smṛti in Smṛtīnāṁ samuccaya. ĀnSS 48; (pp. 72-84). *Also :* in Smṛti-sandarbhāḥ. Gurumandal Series 9, Vol I ; (pp 569–590). *Also :* in Aṣṭādaśa-smṛtayaḥ, Vikrama 1998 (1941); (pp 53–63). *Also :* Dakṣa-Saṁhitā in the Dharmaśāstra Texts by M. N. Dutt. Vol. I Calcutta 1908. This tezt was translated in the same edition, Vol. I, Calcutta 1906 ; (pp. 433–458) ; by M. N. Dutt.

Dar — Darpadalana of Kṣemendra.

Dar (KM) — Darpadalana of Kṣemendra in KM VI ; pp. 66–118.

Dar (RP) — Darpadalana in Kṣ (RP) ; pp. 145–206. Translated into German by R. Schmidt in ZDMG 69. 1–51.

Daś(arūpaka) — Daśarūpaka. A Treatise on Hindu Dramaturgy by Dhanañjaya. Ed. and Transl. by G. C. O. Hass. Columbia University Indo Iranian Series 7, New York 1912. *Also :* Hindī : Daśarūpakam, Vidyābhavana Saṁskṛ-Granthamālā 7. Vārāṇasī 1952.

Daśak — Daśakumāra-carita of Daṇḍin. Ed. by Nārāyaṇa Bālakṛṣṇa Godbole. NSP. Bombay 1925.

Daśāvatāra-Khaṇḍa-praśasti. — See Khaṇḍapraśati.

Dasgupta S. N. — See De (*or* De S. K.).

David K. N — See Veṇī.

DCA	A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions by L. Sternbach in 2 Volumes. Otto Harrassowitz. Weisbaden 1978-80.
De (*or* De S. K.)	A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta *and* S. K. De Calcutta 1947.
Deś	Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M. K. Shāstrī in Kashmir Series of Texts and Studies, No. 40. *Also :* in Kṣ (RP); pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.
Devadhar C. R	See Amar *and* Dramas of Kālidāsa.
Deshapande R. R.	See Veṇī.
Devī-māhātmya	As included in the Markaṇḍeya-purāṇa. Edited and translated by Vasudeva S. Agrawala, All-India Kashiraj Trust, Ramnagar, Varanasi 1963.
Devīśataka	of Anandavardhana. KM IX; pp, 1-31 Bombay 1916.
Dhanañjaya-vijaya of Kāñcanācārya	Ed. by Paṇḍit Śivadatta and Kāśināth Pāṇḍurang Parab, KM 54, third edition, Bombay 1939. *Also :* Ed. with a full Sanskrit Commentary by Pandit Jibananda Vidyasagara, third edition, Calcutta 1889.
Dhaśa	Dhanadarāja's Śatakatraya. KM XIII; pp. 33-80 (Śṛṅgāra°).
DhD	See Daśak.
DhN (P)	The Dhammanīti (Pāli). In PMB.
Dhv	Dhvanyāloka of Ānandavardhana in HSS 66. *Also :* KM 25.
Dik Any	Anyāpadeśaśataka of Nīlakaṇṭha Dīkṣita. KM VI; pp. 143-158.
Dillon M.	See Nāṭyalakṣa.
Dixit S. V.	See Kir (D) *and* Naiṣ (D).
DK	See Kuṭṭ.

Dṛṣṭāntaśataka of Kusumadeva	In KSH; pp. 217–226. *Also :* With Hindi Commentary by Nandalala Shastri, Published by Gangavishnu Shri Krishna Das, Bombay Saṁvat 1985.
Dutt B. C.	See CSBD.
Dutt M. N.	See Dakṣa, KN *and* R.
Dutt P. C.	See Mahābhārata (MBh).
Dūtavākyam of Bhāsa	Chowkhamba. Varanasi 1960.
Dvi	Nītidviṣaṣṭika of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928.
Dvivedi R. C.	See Kpr.
Ed. *or* edn.	editor *or* edition.
Edgerton F.	See BhG, MBh, Megh, Skm, Paṇca *and* VC.
Edn. *or* ed.	edition.
EI	Epigraphia Indica.
Ek	Ekāvalī of Vidyādhara. Ed. by K. P. Trivedi. BSS 63.
Emeneau M. B.	See Śak.
Fauche H.	See Śiś *and* Śṛṅg.
Filliozat P.-S.	See Āry.
Fritze L.	See Pts.
G	The Institute of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Būhler in SBE 2.
G (in Introduction)	Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI. Compiled by P. K. Gode, Vol. XIII. Kāvya. Poona 1940-42.
GDH	L. Sternbach. Subhāṣita : Gnomic and Didactic Literature in A History of Indian Literature, ed. by J. Gonda, Vol. IV. Otto Harrassowitz. Weisbaden 1974.
GG (NSP)	Gītagovinda of Jayadeva. NSP 9th edn. Bombay 1949.

GG (RS) — Gītagovinda of Jayadeva. Ed. and transl. by S. Lakṣmīnarasiṁha Śastrī. Publ. by V. Ramaswamy Sāstrulu. Madras 1956. *Also :* translated by E. Arnold in Indian Poetry. Trübner and Co. London 1881.

Gharpure J. R. — See Y *and* CHLT.

Ghaṭakarpara — Vivek Publishers. Aligarh 1975. *Also :* see GhN.

GhN — Ghaṭakarpara-Nītisāra in KSG I. 374 and KSH 120–24.

Ghosh J. — See Uttararāmacaritam.

Ghosh M. — See Nāṭyaśāstra.

GIL — Geschichte der Indischen Literature by M. Winternitz.

Gore N. A. — See Āry.

Gorresia G. — See K(G).

Goswami B. Bh. — See Ratnāvalī.

GP — Garuḍa-purāṇam. Ed. by J. Vidyāsāgara Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.

GPy (*or* GPY) — Garuḍa-purāṇam. Vaṅgavāsī Press. Calcutta 1890. *Also :* in Kāshī Sanskrit Series 165.

GR — Guṇaratna of Bhavabhūti. KSG I. 299 and KSH 523–25.

Gray L. H. — See BhPr *and* Dūt, and Vidhaśālbhañjikā.

GSAI — Giornale della Societa Asiatica Italiana.

GSL — Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vidvān E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959.

Gupta A. K. — See Vikram.

Gupta S. D. — See Caṇḍ.

GVS	Gaṇikā-Vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishveshvaranand Indological Series No. 4. Hoshiarpur 1953.
H	Hitopadeśa.
Haas G. C. O.	See Daśarūpaka.
Haṁs	Haṁsasandeśa of Śrīmad Vedānta Deśika. Ed. by S. Nārāyaṇa Śāstrī. Transl. by M. C. N. Acharya. Publ. V. Ramaswamy Sāstrulu. Madras 1937.
Han (*or* Hanu *or* Hanum)	Hanumannāṭaka. HSS 271.
Handiqui K. K.	See Naiṣ.
Hanu Hanum }	See Han.
Haravijaya	Haravijaya-kāvya. Ed. by Goparaju Rama, Prayag, Ganganatha Jha Kendriya Sanskrit Vidyapeeth, Khaṇḍa I—1982, Khaṇḍa II—1983.
Hariv.	Harivaṁśa Purāṇa. Publ by the Asiatic Society of Bengal. Calcutta 1839.
Harivaṁśapurāṇa	As quoted in Purāṇa (Journal) 3. 1.
Harṣ	Harṣacarita of Bāṇabhaṭṭa.
Harṣ (BSS)	Harṣacarita - mahākāvyam. Ed. by A. A. Führer. BSS 66.
Harṣ (NSP)	Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Transl. by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund. New Series 2' London 1897.
Hauvette-Besnault	See BhPṇ.
HC	Hitopadeśa...Daśa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke. Serampōre 1804.
HC (in Introduction)	Haraprasāda Śāstrī's A Descriptive Catalogue of the Sanskrit Manuscripts in the collections of the ASB, Vol. VII. Calcutt 1934.

HemCvc — Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72, Vol. I.

Hertel J. — See PT.

HH — The Hitopadeśa in Sanskrit language. Library East-India House. London 1810.

HIL — History of Indian Literature.

HJ — Hitopadeśa. The Sanskrit Text ed. and transl. by F. Johnson. 2nd edn. Hartford-London 1864.

HK — he Hitopadeśa of Nārayaṇa. Ed. with Commentary and Notes by M. R. Kale. 5th edn. Bombay 1924.

HM — The First Book of Hitopadeśa. Ed. by M. Müller. London 1865. The Second, Third and Fourth Books of the same also ed. by M. Müller. London 1865.

HN — Nārayaṇa, Hitopadeśa. nach der nepalischen Handshrift N neu herausgegeben von H. Blatt. Berlin 1930.

HP — Hitopadeśa of Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887.

HPañ — Pañcatantra translated into Hebrew.

HS — Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis et. annotationes criticas...... A, G. a Schlegel et Ch. Lassen. Parts I-II. Bonnae ad Rhenum 1831.

HOS — Harvard Oriental Series. Cambridge, Mass.

HSL — A. B. Keith. A History of Sanskrit Literature. London 1953 (reprint edn.).

HSS — Haridās Sanskrit Series. Banaras.

Hu[1] } Hu[2] } — See Vet.

Indische Studien of Weber.

Ingalls D. H. H. — See SkV, Cv and Bālarāmāyaṇ.

IO	India Office. London.
IS	Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbessert Ausgabe. I—III. St. Petersburg 1870-73. *Also :* Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l'Académie des Sciences de St. Pétersbourg. XXI. 401-09 and XXIII. 401-432. *Also :* Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l'Academie des Sciences de St. Pétersbourg. XXI. 93-132 ; 202-242 and 370-409. *Also :* August Blau. Index zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4. Leipzig 1893. *Also :* Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also :* Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1. Wiesbaden 1965. *Also :* Revised Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach, Part I, Verses 1-500. Instituto di Indologia. Torino 1974. *Also :* See Pr.
JA	Journal Asiatique, Paris.
Jacobi H.	See AR.
Jainarājataraṅgiṇī	See RT (VVRI).
Jāna(kī) *or* Jānakī	Jānakīharaṇam of Kumāradāsa. Ed. and transl. by G. R. Nandargikar. Bombay 1907.
Jānakī (C)	Jānakīharaṇam of Kumāradāsa. Ceylonese Version. Government Press, Ceylon 1974.
Janśṛṅg	Śṛṅgāraśataka of Janārdana. KM XI ; pp. 157-72.
JAOS	Journal of the American Oriental Society. Baltimore, Maryland.
JBORS	See BORS.
Johnso F.	See HJ.
Jhā G.	Gaṅgānātha Jhā. See Kpr ; Bāl Rāmāyaṇa Kāp, KPK and Kāva.

JM	Jalhaṇa's Mugdhopadeṣa. KM VIII; pp. 125-135.
John	Johannus de Capus's Lation version of Pañcatantra.
Joleshou E. S.	See Budhacarita.
Jolly J.	See Bṛh, N *and* Vi.
JOR	Journal of the Oriental Institute. Madras.
Joshi C. N.	See Uttara.
JS	The Sūktimuktāvalī of Bhagadatta Jalhana. Ed. by Embar Krishṇamācārya. GOS 82. Baroda 1938.
JSAIL	L. Sternbach. Juridical Studies in Ancient Indian Law. Vols. I-II. Motilal Banarsidass 1965-67. The Numbers of the Studies refer to the original studies, as listed at pp. 24-28 of Vol I.
JSu	Subhāṣitāvalī MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as JS).
JSub	Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and (as Jsv).
JSV *and* Jsv	See JSub.
K *or* KA	Kauṭilya's Arthaśāstra.
K (G)	The Arthaśāstra of Kauṭilya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 79, 80 and 82.
K (J)	Arthaśātra of Kauṭilya. Ed. by J. Jolly. PSS 4.
K (K)	The Kauṭilya Arthaśāstra. A Critical edn. by R. P. Kangle. University of Bombay; Studies Sanskrit, Prakrit and Pali. No. 1. Translated by R. P. Kangle in the University of Bomby Studies .. .. No. 2.
K (P)	Kauṭilīyam Arthaṣāstram. Ed. by Pāradeya Rāmateja Śāstrī. Vārāṇasī.
K (S)	Kaūṭilīyam Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No. 37/64 and Part 2. *Also :* Index verborum. OLPSS No. 65, 66 and 68.

K (V)	Kauṭilīyārthaśāstram. Ed. by V. N. S. Veṅkaṭanāthāchārya. Oriental Research Institute Sanskrit Series No. 103. University of Mysore. Mysore 1960.
K (VG)	Kauṭilyārthaśāstra Ed. and Translated by Shri Vachaspati Gairola. Chokhamba Vidhya Bhawan, Varanasi.
Kauṭilya	See Kouṭlyārthaśāstra.
KāBh	Kāvyālaṅkāra of Bhāmaha. Bihar-Rāṣṭrabhāṣā-Pariṣad, Patna 1932.
KāD	Kāvyādarśa of Daṇḍin.
KāD (B)	Daṇḍin's Poetik (Kāvyādarśa). Sanskrit und Deutsch herausg. von O. Böhtlingk: Leipzig 1890.
KāD (Bh)	Kāvyādarśa of Daṇḍin. Ed. by Vidvān Pt. Rangacharya Reddi Shastri. Government Oriental Series, Class A, No. 4, BORI. Poona 1938.
KāD (P)	Kāvyādarśa of Daṇḍin. Ed. by Yogeshvar Datta Sharma (Parāśār), Part I-IV, Nāga Pabliśarasa, Delhi 1999.
KāD (M)	Kāvyādarśa in Mangolian. Cf. Sh. Bira in Indological Studies in the Mangolian People's Republic; pp. 03-17. Ulan Bator 1979.
KāD (R)	Daṇḍin's Kāvyādarśa. Ed. and transl. by K. R. Ray. Calcutta 1961.
KāD (T)	Kāvyādarśa, Sanskrit and Tibetan Text. Ed. by A. C. Banerjee. University of Calcutta. Calcutta 1939.
Kal	Kalāvilāsa of Kṣemendra.
Kal (KM)	Kalāvilāsa. KM I ; pp. 34-79. Translated by R. Schmidt in Zum 70 Geburtstage des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914 ; pp. 1-33 (parts 1-4); WZKM 28. 406-35 (parts 5—10).
Kal (RP)	Kalāvilāsa. In Kṣ (RP) ; pp. 219-272.
Kālā	Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.
Kale M. R.	See Ragh, Ritu, Pra. *and* BhŚ.
Kalee Krishen Bahadur	See NS, CN *and* Moh.

Kalivi(ḍambana) of Nīlakaṇṭha-Dīkṣita	KM V; pp. 132–142.
Kāmasūtra of Vātsyāyana	NSP. Bombay 1900.
Kāne P. V.	History of Sanskrit Poetics. Bombay 1951.
Kangle R. P.	See K (K).
KāDK	Kādambarī Kathāsāra of Abhinanda. Ed. by Pandit Durgā Prasāda and Kāśīnāthā Pāṇdurang Parab Pup. Pāṇdurang Jāwaji Nirnaya-Sagar Press, Bombay 1925.
KāP	The Kāvya-Pradīpa of Mm. Govinda. Ed. by Pt. Durgāprasāda and W. L. Ś. Paṇśīkar. KM 24.
Kapph(iṇābhyudaya) of Bhaṭṭa Śivasvāmin	Ed. by Gauri Shankar. Lahore 1937.
Kar	Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98.
Karmarkar R. D.	See Māl, Mālatī, Mṛcch, Kum *and* Ragh.
KāRU	Kāvyālaṁkāra Rudraṭa-praṇīta. Ed. by Satyadeva Chaudharī, Vāsudeva Prakāshan. Dillī (Delhi) 1960.
KāRu	See RK.
Kav	Kavīndravacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV).
KāVā *or* KāVa	Kāvyālaṁkārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Parab, KM. 15.
Kāva	See KāvR.
Kavi(kaṇṭhābharaṇa) of Kṣemendra.	
Kavi (KM)	Kavikaṇṭhābharaṇa. KM IV; pp. 149-169. Translated by Dr. Sūryakānta in KṣS.
Kavi (RP)	Kavikaṇṭhābharaṇa in Kṣ (RP) 63–84.
Kavik	Kavikaumudī of Kalya Lakṣmīnarasiṁha. Ed. by Dr. K. Krishnamoorty. Dharwar 1965.
KāvR	Kāvyamīmāṁsā of Rājaśekhara. GOS 1.

Kāvyālaṅkāra	See Kālā.
Kāvyālaṁkārasūtrāṇi	See KāVā.
Kāvyān	Kāvyānuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta *and* K. P. Parab. KM 43.
Keith A. B.	A History of Sanskrit Literature (HSL) Oxford University Press. Reprint, 1953. *Also :* The Sānskrit Drama. Oxford University Press, 1959.
KH	Kāvyānuśāsana of Hemacandra. KM 71.
Khaṇḍapraśasti	Also known as Daśāvatāra-Khaṇḍapraśasti. A Kāvya on the ten incarnations of Viṣṇu ascribed to one Hanumān *or* Hanumat-kavi. Rājasthānau Purātana Granthamālā No. 124, Jodhpur 1975.
Khaṇḍapraśasti-prārambha	See Khaṇḍapraśasti.
Khopakar	See Prasannarāghava.
KHpk (*or* KHpK)	Kāvyānuśāsana of Ācārya Hemacandra. 2nd edn. by R. S. Parikh and V. M Kulkarni, Śrī Mahāvīra Jaina Vidyālaya. Bombay 1964.
Kir	Kirātārjunīyam of Bhāravi.
Kir (D)	Kirātārjunīyam. Ed. and transl. by S. V. Dixit. (Cantos I-III) Thalakwadi—Belgaum 1954.
Kir (NSP)	Kirātārjunīyam. 4th edn. NSP. 1954.
Kir (R)	Kirātārjunīyam. Ed. and transl. by K. Ray *or* S. Ray *and* K. Ray. Calcutta.
Kir (V)	Kirātārjunīyam. Ed. by Pt. Jīvānand Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15.
KK	Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS.
Kk	See Kt.
Klatt J.	See CKl.

KM — Kāvyamālā Series. NSP. Roman numbers refer to the fourteen Gucchaka-s. Arabic numbers refer to the 95 Kāvyamālā booklet Series.

KN — Kāmandakīya-Nītisāraḥ.

KN (BI) — Kāmandakīya-Nītisāraḥ. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālaṅkāra *and* Kāmākhyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta 1896.

KN (ĀnSS) — Kāmandakīya-Nītisāraḥ in ĀnSS 136 (two volumes).

KN (TSS) — Kāmandakīya-Nītisāraḥ in TSS 14.

Kpr — Kāvyaprakāśa of Mammaṭa. Ed. by R. D. Karmarkar. BORI, 1950. *Also* : in ĀnSS 89. Translated by Gaṅgānātha Jhā (Reprint from the Pant. D. I. Benaras 1898) *and* by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsa-s I-VI). Motilal Banarsidass. Delhi 1966.

KPr (B) — Kāvyaprakāṣa of Mammaṭa Ed. by Ācharya Babulal Śukla, Nag Publishers, Delhi-110 007.

KR — Kathāratnākara of Hemavijaya. Pt. Ś. Hīrālāl Haṁśarāj. Jāmnagar 1911.

Kr — M. Krishnamachariar. History of Classical Sanskrit Literature. Reprinted. Motilal Banarsidass. Delhi etc. 1970.

Kressler O. — See CV.

Krishnamacharya V. — See Lau.

Krishnamoorthy K. — See Kavik.

Kṛkā — Kṛṣṇavallabha Bhaṭṭa's Kāvyabhūṣaṇaśataka. KM VI; pp. 31-46.

Kṛṣṇa (karāmṛta) of Līlāśuka — Ed. and translated by M. K. Acharya. Madras 1958. *Also* : Ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938.

Kṛṣṇabhāvaśataka (Kṛ)	See Brahmavidyā XXXIII.
KṣB	The Bṛhatkathāmañjarī of Kṣemendra. Ed. by Pt. Śivadatta and K. P. Parab. KM 69.
KSH	Kāvya-saṁgraha. A Sanskrit Anthology..... Ed. by Pr. J. Haeberlin. Calcutta 1847.
Kṣ (RP)	Kṣemendra-laghu-kāvya - saṁgrahaḥ. Ed. by Dr. A. Sharma. Sanskrit Academy Series No. 7. The Sanskrit Academy, Osmania University. Hyderabad 1961.
KṣS	Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharaṇa, Aucitya-vicāracarcā *and* Suvṛttatilaka by Dr. Sūryakānta. POS 91.
KSS	Kathā Sarit-Sāgara of Somadeva-bhaṭṭa.
KSS (AKM)	Kathā-Sarit-Sāgara. Ed. by H. Brockhaus. AKM 2. 5 *and* 4. 5. Translated by C. H. Tawney. Calcutta 1880 *and* 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser. London 1924—1928 (10 Volumes). *Also :* Reprinted by Motilal Banarsidass, Delhi.
KSS (NSP)	Kāthā-Sarit-Sāgara. Ed. by Pt. Durgāprasāda *and* K. P. Parab. 4th edition. NSP. 1930.
KSSKP	See SSK *or* SSKR.
Kt.	Kavitāmṛtakūpa with a translation in Beṅgālī. School Book Society Press. Calcutta 1828.
KtR	Kavitāmṛtakūpam in Malayamāruta ; pp. 34-46,
KU	Kāvyālaṅkārasaṁgraha of Udbhaṭa. GOS 55.
Kum	Kumārasambhava of Kālidāsa.
Kum (K)	Kumārasambhava. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd edn. Poona 1951.
Kum (NSP)	Kumārasambhava. 14th edn. Re-edited ... by Nārāyaṇa Rāma Ācarya Kāvyātīrtha. NSP 1955.

Kum (R)	Kumārasambhava. Ed. with transl. by Pt. Rangachar, (6 Sagra-s). Saṁskrita Sāhitya Sadana. Mysore 1962.
Kum (SA)	Kumārasambhava. Critically ed. by Sūryakānta. Sāhitya Akademi. Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trübner and Co., 1879 *and* by H. H. Wilson. Varanasi 1966.
Kuṭṭ	Kuṭṭanīmatam of Dāmodaragupta.
Kuṭṭ (BI)	Kuṭṭanīmataṁ Kāvyam. Ed. by M. Kaul. Bibl. Ind. 1551.
Kuṭṭ (KM)	Kuṭṭanīmatam. KM III ; pp, 32–110. Translated by J. J. Meyer in Altindische Schelmenbücher 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in Eastern Love, Vol. I. John Rodker. London 1927. In French by L. de Langle in Le livre de l'amour de l'orient. Paris 1920.
Kuv	The Kuvalayānanda of Appaya Dīkṣita, NSP 1947. *Also* : Vidyā Bhavana Saṁskṛta Granthamālā No. 24. ChSS, 1956.
KV	See Kāvyān.
Laṭakamelaka of Śaṅkhadhara	Laṭakamelaka of Śaṅkhadhara Ed. by Paṇḍit Durgāpraśād and Kāśhīnātha Pāṇḍuranga Parab. Published by Nirṇaya Sāgara Press, Bombay 1889.
Lakṣmīnarasiṁha Śāstrī S.	See GG.
L. Sarup	See Avimārak.
Langle de L.	See Kuṭṭ *and* Sam.
Lau	Laukikanyāyaślokāḥ. Ed. and transl. by Krishnamacharya. The Adyar Library and Research Centre. Adyar Library Pamphlet Series 34.
Lāu	Initial List of Lāu Proverbs. Appendix D to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini, JSS I.

LN (P)	The Lokanīti (Pāli) in PMB. Also in JASB 47. 239.
Madana	The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ind. 114.
Madhyamavyāyoga of Bhāsa.	Chowkhamba. Vārāṇasī 1960.
Mandāra	Mandāra-maranda-campū. KM 52.
Mahān	Mahānāṭaka of Dāmodara Miśra, also known as Hanumannāṭaka. Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. *Also :* Veṅkaṭeśvara Press. Bombay Saṁvat 1966 (1909).
Mahāvīra	Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar *and* S. Rangachariar. 4th edn. NSP 1926. Translated by John Pickford. Trübner and Co. London 1871.
Māl	Mālavikāgnimitra of Kālidāsa.
Māl (K)	Mālavikāgnimitra. Ed. and transl. by R. D. Karmarkar, 4th edn. Poona 1950.
Māl (NSP)	Mālavikāgnimitra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 9th edn. NSP. Translated by C.H. Tawney. 2nd edn. Calcutta 1891.
Mālatī	Mālatīmādhava of Bhavabhūti.
Mālatī (K)	Mālatīmādhava. Ed. and transl. by R. D. Karmarkar. Poona 1935.
Mālatī (NSP)	Mālatīmādhava. Ed. by M. R. Telang. 6th edn. NSP. 1936.
Malaya	Malayamārutaḥ, Part 1, 2 and 3. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966, 1971 and New Delhi 1973.
Mānasollāsa of Someśvara,	Pt. I—Baroda Central Library, 1925. Part II—Oriental Institute. Baroda 1939.
Mārk-p (ur)	The Mārkaṇḍeya-purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl.

Ind. 125. *Also :* by M. N. Dutt in Wealth of India. Calcutta 1896.

Mathers Powys E. — See Kuṭṭ and Sam.

Matsya-p — Matsya-purāṇam in ĀnSS 54. Chapters 1-128. Translated by Taluqdar of Oudh in Oudh. SBH 17.

May — The Sanskrit Poems of Mayūra. Ed. with a translation ...... together with the text and translation of Bāṇa's Caṇḍīśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917.

MBh — Mahābhārata.

MBh (Bh) — Mahābhārata. BORI edition. Poona 1927-66.

MBh (C) — Mahābhārata. Asiatic Society of Bengal. Calcutta 1834-39.

MBh (Cit) — Mahābhārata. (Anuśāsana-parvan). Citraśālā Press. Poona 1933.

MBh (R) — Mahābhārata. Ed. by P. C. Roy, Calcutta 1886-88. Translated by P. C. Roy. Oriental Publishing Company. Calcutta. *Also :* Mahābhārata, Vidura-nīti. (In MBh [Bh] 5. 33 sqq.). Ed. and transl. by V. P. N. Menon. The Scholar Press, Palghat 1955. *Also :* Translated by M. N. Dutt, Calcutta 1897-1901.

MBh (Ju) — Mahābhārata in Old Javanese, Udyogaparvan. (In MBh [Bh] Udyogaparvan, App. II). Published by H. H. Juynboll.

Megh — Meghadūta of Kālidāsa.

Megh (D) — Meghadūta. Ed. by S. K. De. Sāhitya Akademi. New Delhi 1957.

Megh (E) — Meghadūta. Ed. and transl. by Franklin *and* Eleanor Edgerton. Ann Arbor. Paperback Original 2 A.

Megh (ES) — Meghadūta. Ed. and transl. into French by R. H. Assier de Pompignan. Collection Emile Senart. Paris 1938.

Megh (G)	Kalidasae Meghadūta ex recensione J. Gildemeisterii. Bonnae 1841.
Megh (K)	Meghadūta. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th edn.
Megh (W)	Meghadūta. Transl. into English verse, with Notes and illustration by H. H. Wilson. Second Edn. East-India College. London 1843.
Mehtā M. P.	See SMa.
Menon V. P. N. (*or* P.N.)	See MBh.
Meras, W. S.	See KUV.
Meyer J. J.	See Kuṭṭ *and* Sam.
MhN (P)	The Mahārahanīti (Pāli) in Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma von H. Braun. Göttingen 1975.
Miller B. S.	See BhŚ.
Mit	See Y (ChSS) *and* Y (NSP).
MK	Mādhavānala-Kathā.
MK (C)	Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh. Uttam Chand Kapur, Delhi, no date.
MK (D)	Mādhavānala – Kathā of Damodara. GOS 93 ; (pp. 443 509).
MK (G)	Mādhavānalakāmakandalā-Kathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908.
MK (GOS)	Mādhavānalakāmakandalā-prabandhaḥ. Ed. by M. R. Majumdar. Pariśiṣṭha I. (Mādhavānalākhyānam). GOS 93 ; (pp. 342-379).
MK (K)	Mādhavānala - Kāmakandalā - Caupāi, GOS 93; (pp. 381–442).

MK (P) — Mādhavānala-Kathā. Published from three London and three Florentine MSS with a translation of Prakrit passages by P. E. Pavolini, XI. International Congress of Orientalists, London, I ; (pp. 430–53).

MK (S) — H. Schöhl, Die Strophen der Mādhavānala-Kathā. Halle a. d. S. 1914.

Mn — Mānava-dharmaśāstra.

Mn (J) — Mānava-dharmaśāstra. Ed. by J. Jolly. Trübner and Co. London 1887. Translated by G. Bühler in SBE 25.

Mn (Jh) — Mānava-dharmaśāstra. Ed. and transl. by Mm. Gaṅganātha Jhā. Bibl. Ind. 256.

Mitākṣarā — See Mit.

Monier–Williams, Sir M. — See Śak.

Monseur E. — See CM.

Monsaieff Monsson J. — See Rāmāyaṇa *and* VS.

MP — See Mark-p(ur).

Mṛcch — Mṛcchakaṭika of Śūdraka.

Mṛcch (K) — Mṛcchakaṭika. Ed. and transl. by R. D. Karmarkar. 2nd edn. Poona 1950

Mṛcch (NSP) — Mṛcchakaṭika. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9 ; by R. P. Oliver, University of Illinois Press, Urbana 1938 ; and by J. A. B. van Buitenen, Delhi 1971.

MŚ (*or* Śiś) — Māgha's Śiśupālavadha. See Śiś.

MS (MSS *or* MSs) — Manuscript(s).

Mudr — Mudrārākṣasa by Viśākhadatta.

Mudr (BSS) — Mudrārākṣasa. Ed. by K. T. Telang. BSS 27.

Mudr (K) — Mudrārākṣasa. Ed. and transl. by M. R. Kale. 4th edn. Bombay 1927.

Mudr (W) — Mudrārākṣasa. Ed. and transl. by R. S. Walimbe, The Royal Book Stall, Poona—2 ; by M. R. Kale, 5th edn. Delhi 1965 ; and by J. A. B. van Buitenen, Delhi. 1971.

Mugdhopadeśa of Jalhaṇa. — A *kavya*-work of 66 verses dealing with prostitutes. KM VIII ; pp. 125-35.

Merarin W. S — See Rāmāyaṇa.

N — The Institute of Nārada......Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33.

Nāg — Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd edn. Poona 1953. *Also :* Ed. and Transl. by C. S. R. Sastri in Śrī Bālamanoramā Series No. 18. 5th edn. *Also :* See ŚHP.

Naiṣ — Naiṣadha of Śrīharṣa.

Naiṣ (D) — Naiṣadha. Ed. with transl. by S. V. Dixit. (I–III *Sarga*-s). Belgaum 1954.

Naiṣ (NSP) — Naiṣadhīyacaritam. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. NSP 9tk edn. Translated by K. K. Handiqui in Naiṣadhacarita of Śrīharṣa, Deccan College Building Centenary and Silver Jubilee Series 33. Poona 1965.

Nalacampū of Trivikrama. Bhaṭṭa. — Chowkhamba Sanskrit Series. Banaras 1932.

Nambiar S. K. — See Prab.

Namisādhu — *Ad* Kāvyālaṅkāra of Rudraṭa. *Also :* See RK.

Nānāsaṁhitā — As quoted in ŚP.

Nandargikar G. R. — See Jānakī. *and* Ragh.

Nārada-smṛti — Attributed to Śrī-Nārada *or* Puruṣottamadeva. Quoted in PV *and* other sources. *Also :* See N.

Nāradīya-pur — Nāradīya-purāṇa in Purāṇasubhāṣitāni. Purāṇa (Journal) Vol. I ; pp. 61–63.

Nariman G. K. etc. See Priy.

Nāṭaka-candrikā By Rūpa-Gosvāmin.

Nath P. G. See BhŚ.

Nāṭ. The Nāṭyaśāstra attributed to Bharata-Muni. Ed. and transl. by M. Ghosh. Bibl. Ind. 272 (Vols. I-II). *Also :* Chapters XV and XVI ed. by P. Regnaud. Paris 1880.

Nārāyaṇa Bālakṛiṣṇa See Daśakumāra caritam of Daṇḍin.

Navaratnaya (C) Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952.

Navasāha (sāṅka-carita) of Padmagupta *alias* Parimala, Part I. Ed. Pt. V. Ś. Islāmpurkar. BSS 53.

NBh Narābharaṇam in Malayamāruta, Part I; pp. 47-83.

NCC New Catalogus Catalogorum by V. Raghavan *and* others. Madras...... (incomplete).

Nerurkar V. R. See Ṛtu.

NIA New Indian Antiquary (Journal).

Nirṇaya-Sindhu of Kamalakar Bhaṭṭa Nirnaya-Sindu Ed. by Nārāyaṇa Rāma Achārya, Nirṇaya Sāgar Press, Bombay, 1949.

Nīsam Nītisaṁgrahaḥ. Veṅkaṭeśvara Press. Bombay Saṁvat 1994 (1937).

Nīt. Ghaṭa Nītisāram of Ghaṭakarpara in KSH ; pp. 504-06.

Nītidviṣaṣṭikā of Sundara-pāṇḍya. As quoted in *subhāṣita-saṁgrahas.* See SMS Vol. I; p. 370.

Nītiratna attributed to Vararuci. As included in KSH.

Nītisāra. As included in KSH.

Nītisāra of Kāmandaki See KN.

Nītisāra of Ghaṭakarpara See Nīt. Ghaṭa.

NKy (B)	Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, a Code of Ethics in Pāli (Burmese). JRAS 17. 252.
NM (T)	Nītiśāstra of Masūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhārati Annals X. 1961.
NPR	The Nārada-Pañca-Rātra. Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865.
NPr	Nīti-Prakāśika ed. by G. Oppert Madras-London 1882.
NSP	Nirṇaya Sāgara Press. Bombay.
NT	Nītiśāstra in Telugu, as quoted in IS.
OH	Our Heritage (Journal), Calcutta.
Old Arabic	See Arabic.
Old Syriac	Pañcatantra in Old Syriac Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vols. I-II). Berlin 1911.
Oliver R. P.	See Mṛcchakatika.
OLPSS	Oriental Library Publications. Sanskrit Series. Mysore.
P	Pañcatantra.
PAB	Thirteen Trivandrum Plays attributed to Bhāsa. Translated into English by A. C. Woolner and L. Sarup. Panjab University Oriental Publications No. 13. Oxford University Press. London 1930.
Pad	The Padyaracanā of Lakṣamaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha *and* W. L. Ś. Paṇśikar. KM 89.
Padmaśri	See Nāgarasarvasva.
Padyasaṁgraha	In KSH; pp. 529-532.
Pañcākhyāna-vārttika	A Commentary on *Pañcākhyāna* Recension of Pañcatantra.

Pañcaratna	As included in KSG.
Pañcarātra of Bhāsa	Ed. by S. Rangacharya. Saṁskṛta Sāhitya Sadana. Mysore 1958.
Pañcarātra of Narada.	See NPR.
Pañcārtha bhāṣya of Kauṇḍinya	A Commentary on Paśupata-sūtra, TSS, Trivandrum 1940. *Also :* Cf. Brahmavidya (Journal), Vols. 31-32 ; p. 397.
Pañcastavī of unknown authorship	KM III ; pp. 9-31.
Pandit R. S.	See Ṛtu.
Pādatāḍitaka of Śyāmalak	See Śyāmalaka.
Parab K. P.	See Da.
Pargiter F. E	See Mārk-p.
Pārśv	See BPC.
Pathak S.	NM (T).
Pavanadūta of Dhoyī	Ed. by Umesh Chandra Sharma *and* Girish Chandra Sharma. Vivek Publications. Aligarh 1978.
PC	Prabhāvakacarita of Prabhā Candrācārya Ed. by J. Vijayamuni SJS 13.
PD	The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In Zeitschrift für Indologle und Iranistik 6, 255.
PdP	Padma-Purāṇa. Ed. by V. N. Maṇḍalika. 4 Vols. ĀnSS extra-I.
PdT	Payāmṛta-Taraṅgiṇī of Haribhāskara. Ed. by J. B. Chaudhuri. Śaṁskṛta-kośa-kāvya-saṁgraha 4. Calcutta 1941.
PG	The Padyāvalī of Rūpa Gosvāmin. Ed. by S. K. De. Dacca University Oriental Publication Series No. 3. Dacca 1934.
P. G Nath	See BbŚ.

Peterson P.	See VS.
Pickford J.	See Mahāvīra.
PJKS	Paṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University. Hyderabad.
PKS	J. Hertel. über einige HSs von Kathāsaṁgraha-stropen. ZDMG 64. 58.
PM	J. Hertel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67. 639.
PN	Pañcatantra, Nepāli text, as quoted in PS XXXIX and 100-26 ; PT I, pp. 117-35 ; and PRE 2. 192-258.
PO	Poona Orientalist (Journal). Poona.
POS	The Poona Oriental Series *or* Punjab Oriental Series, as the case may be.
Powys Mathers F.	See Kuṭṭ and Sam.
PP	The Pañcatantra, a Callection of Ancient Hindu Tales in the Recension called Pañcākhyānaka...... The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-12. Translated by A. W. Ryder in the Pañchatantra. The University of Chicago Press. Chicago 1925.
Pr	Pt. Durgā Prasāda. Böhtlingk's Indische Sprüche In Journal of the Bombay Branch of the Royal Asiatic Society 16. 361.
Pra (*or* Prana)	See Pranā.
Prab	Prabodha-candrodaya of Kṛṣṇamiśra.
Prab (B)	Prabodha-candrodaya. Sanscrite et latine edidit H. Brockhaus. Lipsiae 1835.
Prab (NSP)	Prabodha-candrodaya. Ed. by V. L. Ś. Paṇśīkar. 6th edn, NSP. 1935.
Prab (TSS)	Prabodha-candrodaya. Ed. by K. Sambaśiva Śāstrī. TSS 72. Trivandrum 1936.
Prab (V)	Prabodha-candrodaya. Ed. by Pt. Rāmacandra Miśra. Vidyābhavana-Saṁskṛta-Granthamālā 14. ChSS. Vārāṇasī 1955.

Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971 ; and into German by K. Rosenkrantz, Königsberg 1842.

Prabhā — See PC.

Pranā — Pratimānāṭaka of Bhāsa. Edn. and translation. Saṁskṛta Sāhitya Sadana, Bangalore 1950. *Also* : Pratimā of Bhāsa. Ed. and transl. by M. R. Kale.

Pras — Prasaṅgābharaṇam of Śrimatkavikulatilaka. Gopal Nārāyaṇ and Co. Bombay. (No date).

Prasanna (Prasan) — Prasanna-sāhitya-ratnākara of Nandana, as quoted in SkV.

Prasannarāghava of Jayadeva. — NSP. Bombay 1922.

Pratāparudrayaśobhūṣaṇa of Vidyānātha — BSS 65. *Also* : See Ratnāpaṇa of Kumārasvāmin.

Prati — Pratijñāyaugandharāyaṇam ascribed to Bhāsa. Ed. and transl. by C. R. Devadhar. POS 61. *Also* : Transl. in PAB.

PrC — Prabandha-cintāmaṇi of Merutuṅgācārya. Ed. by Jinavijaya Muni SJS 1. Translated by C. H. Tawney. Bibl. Ind. 141.

PRE — The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2–3. 1924.

Priy — Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson *and* Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. *Also* : Ed. and transl by N. G. Suru. Poona 1928. *Also* : See ŚHP.

PrK — Prabandhakośa of Rājaśekhara Sūri. SJS 6.

PrŚ, PrŚ (C) — Pratyaya-Śataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon. Candy 1941. Translated by A. V. Perera. Candy 1942. *Also* : See L. Sternbach. Adyar Library Bulletin 33. 88–116.

PS	Das Südliche Pañcatantra. Sanskrittext der Recension β mit den Lesearten der besten HSs der Recension *a*; herausg. von J. Hertel. Abh. d. phil.-hist. Klassed. kön. sächs. Ges. d. Wiss XXIV. 5. Leipzig 1906.
PSb	Das südliche Pañcatantra. Sanskrittext der Recension a mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. Otto Harrassowitz. Wiesbaden 1930.
PSh	M. Herberland. Zur Geschichte des Pañcatantra. Text der südlichen Recension. SWA. 107. 397-476 (1884).
PSS	Punjab Sanskrit Series.
PT } PTem }	The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmīrian entitled Tantrākhyāyikā······Ed. by J. Hertel. HOS 14., 1915 (PT); Tantrākhyāyika······die älteste Fassung des Pañcatantra aus dem Sanskrit übersetzt······von J. Hertel I-II. Leipzig *und* Berlin 1909. *Also* : Über das Tantrākhyāyikā, die Kaśmīrische Recension des P. Mit dem Text der HS, Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der kön. sächs. Ges. der Wiss. V. Leipzig 1904. (PTem).
Pts	Pañcatantra *(textus simplicior)*. Ed. by E. Kielhorn (I) *and* G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-96 Translated by L. Fritze. Otto Schulze Leipzig 1884.
PtsK	Pantchatantrum······Ed. I. O. Godofr. Ludov. Kosegarten. Bonnae ad Rhenum 1848. Translated in Pantschatantra : fünf Bücher indischer Fabeln . ...aus dom Sanskrit übersetzt .....von Th. Benfey. 2 Vols. Leipzig 1859 ; in French by E. Lancereaux. Paris 1871 (*and* 1965).
PTu	Tantropākhyānam. Ed. by K. Sāmbaśiva Śāstrī. TSS 132.
PT_2	J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59. 1-30.

PuPra — Purātana-Prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.

Purāṇa — Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshirāj Trust. Fort Ramnagar. Varanasi.

Purāṇārtha(saṁgraha) — Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2; pp. 370-89.

Pūrva-cātakāṣṭaka — See Cātakāṣṭaka. *Also* : See Uttara-cātakāṣṭaka.

PV — The Padyaveṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 1. Calcutta. 1944.

PX — J. Hertel. Über einen Südlichen *textus amplior* des Pañcatantra. ZDMG 60 769-81 and 61. 18-72.

Quackenbos G. P. — See Sūryaśataka.

R — Rāmāyaṇa.

R (B) — Rāmāyaṇa. Bombay edition. Reprinted in MS form. Bombay. No date.

R (Bar) — The Vālmīki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960-75.

R (G) — Rāmāyaṇa. Poema indico di Valmici .....della Scuola Gauḍana per G. Gorresio. (Text and Italian translation) 1843-50.

R (Kumbh) — Rāmāyaṇa. Kumbhakonam edition. (Southern Recension).

R (L) — Rāmāyaṇa. North-Western Recension. D. A. V. College Sanskrit Series. Lahore.

R (R) — Rāmāyaṇa. Published by N. Ramaratnam. 2nd edn. M. L. J. Press. Mylapore, Madras 1958.

Translation by M. L. Sen. Oriental Publishing Co. Calcutta. *Also* : by M. N. Dutt, Calcutta 1892 *and* Hari Prasad Shastri, London 1959. *Also* : Gems from Rāmāyaṇa by T. Śrīnivāsa Rāghavāchārya. Bhavan's Book University 119.

RA — Rasaratnapradīpikā of Allarāja. Ed. by R. N. Dandekar, Bhāratīya Vidyā Series 8.

Ragh	Raghuvaṁśa of Kālidāsa.
Ragh (C)	Raghuvaṁśa. Ed. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832.
Ragh (K)	Raghuvaṁśa. Ed and transl. by R. D. Karmarkar. Poona 1925–54.
Ragh (S)	Raghuvaṁśa. Sanscrite et latine edn. A. F. Stenzler. Oriental Translation Fund. London 1832.
	Translated by P. de Lacy Johnstone. London 1902. *Also* : by G. R. Nandargikar. Delhi 1971. *Also* : by L. Renou in Les Joyaux de l'Orient 6 Paris 1928.
Raghavacharya T. S.	See R.
Raghunathji	See CV.
Raghuvira	See SS (OJ), MBh, SRHt and KH.
Rāj	See RT.
Rājendrakarṇapūra of Śambhu	Ed with Hindi translation by Veda Kumari Ghai *and* Ram Partap, Jammu Tawi 1973. *Also* : KM 1 ; pp. 22–34.

Rāma-Kṛṣṇa-vilomakāvyam of Daivata - Śrī - Sūrya-Kavi *or* Daivajña - Śrī - Sūrya-Paṇḍita with an auto-commentary. KM XI ; pp. 172-91, Bombay, 1933. *Also* : ed. with the Marmaprakāśikā Hindi commentary and Introduction by Dr. Kāmeśvara Natha Miśra, Chowkhamba Sanskrit Series, Varanasi 1970.

Rangachar(iar) S.	See Kum *and* Bh Pañ.
RAS	Royal Asiatic Society.
Ras	Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. *Also* : KM IV ; pp. 96-149.
Rasa	See Rasamañjarī of Bhānukara *or* Bhānudatta.
Rasagaṅgā(dhara) of Jagannātha-Paṇḍita	Sixth edn. KM 12.

Rasamañjarī of Bhānukara *or* Bhānudatta	Harikṛṣṇa - nibandha-maṇimālā No. 4. Second edn. Banaras 1951.
Rasaratnahāra of Śivarāma Tripathi.	As mentioned by P. V. Kane in his History of Sanskrit Poetics, p. 410 and included in CC_2 (116).
Rasārṇava-sudhākara of Śiṅgabhūpāla	Ed. by Reva Prasad Dvivedi Saṁskṛta Pariṣad, Sagar University, Sagar 1969.
Ratirahasya of Kokkoka	Srī - Kāñcināthakṛtayā dīpikākhyayā tīkayā sanātham. Śrī-Devīdattaśarmaṇā viracitayā ṭippaṇikayā viśadīkṛtya śodhitam. (No place ; no date). Translated by A. Comfort in the Koka Shāsta. London 1964.
Ratnāpaṇa of Kumāra-svāmin	The Pratāparudra-yaśobhūṣaṇa of Vidyānātha with the Commentary Ratnāpaṇa of Kumārasvāmin and......an Appendix containing the Kāvyālaṅkāra of Bhāmaha. Ed. by K. P. Trivedī. BSS 65.
Rat(nāvalī of Śrī-Harṣa)	*Also* : See ŚHP.
Rat (D)	Ratnāvalī. Ed. and transl. by C. R. Devadhar *and* N. G. Suru. Poona Oriental Book House. 2nd edn. 1954.
Rat (ES)	Ratnāvalī texte traduit par M. Lehot. Collection Emil Senart. Paris 1933.
Rat (G)	Ratnāvalī. Ed. and tranl. by B. Bh. Goswami. Calcutta. (No date).
Rat (NSP)	The Ratnāvalī-nāṭikā. 4th edn. NSP. 1938.
Rav (T)	Ravigupta's Āryākośa in the Tanjur (Tibetan).
Ray K, *and* Ray S and K	See KāD, Kir, Uttara *and* Bhaṭṭikāvya.
Ray P. C.	See MBh.
Regnaud I, II, VI	P. Regnaud. Stances sanskrites inédités, Bibliothéque de la Faculté des Lettres de Lyon, Vol. I. 2 ; pp. 1–22 (I) ; II. 2 ; pp. 193–212 (II) ; Vol. VI ; pp. 1-85 (VI). (Subhāṣita Savaskṛta (?)-śloka).

Regnaud P.	See RJ *and* Nāṭyaśāstra.
Renou L.	See Ragh.
RJ	The Rasika-jīvana of Gadādhara Bhaṭṭa. Ed. by J. B. Chaudhari. Prācyavāṇī – Mandira – Saṁskṛta – Granthamālā 2. Calcutta 1944. *Also* : Rasikajīvana of Gadādhara. Stances Sanskrites inédités par P. Regnaud. Annuaire de la Faculté des Lettres de Lyon. Paris 1884.
RK *or* KāRu	The Kāvyālaṅkāra of Rudrāṭa. Ed. by Mm. Pt. Durgāprasāda *and* W. L. Ś. Paṇśīkar. KM 2. *Also* : See KāRu (Delhi 1960).
RN (P)	The Rājanīti (Pāli) in PMB.
RO	Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk. Warszawa.
Roy P. C.	See MBh.
RP	See KṢ (RP).
Rākśasa Kāvyam of Śrī Kālidāsa	Rākśasa Kāvyam of Kālidāsa Ed. by Yāska Śrī Nava Kishorakar a Śastrī, Chawkhamba Sanskrit Series Office Varansi, 1965.
RS : RŚ	Rudraṭa's Śṛṅgāratilaka (RŚ) with Ruyyaka's Sahṛdayalīlā (RS). Ed. by R. Pischel, Kiel 1886.
RT (*or* Rāj)	Rāja–Taraṅgiṇī of Kalhaṇa.
RT (BSS)	Rāja-Taraṅgiṇī. Ed. by Durgāprasāda. BSS 45, 51 and 54.
RT (C)	Rāja-Taraṅgiṇī-s of Kalhaṇa, Jonarāja, Śrīvara *and* Prājña-bhaṭṭa. Ed. by the Paṇḍits of the Royal Asiatic Society of Bengal. Calcutta 1835.
RT (S)	Rāja - Taraṅgiṇī. Ed. by M. A. Stein, Vol. I. Text. Bombay *and* Leipzig 1892. Translated by M. A. Stein. Westminster Azchi bald Constable 1900.
RT (T)	Rāja-Taraṅgiṇī. Ed. and translated into French by A. Troyer. (*Taraṅga*-s I-VI only). Paris 1852.

RT (VVRI) *or* — Rāja-Taraṅgiṇī. Critically ed., in two Parts, by Vishva Bandhu, Bhima Dev, K. S. Ramaswami Sastri *and* S. Bhaskaran Nair. Woolner Indological Series 5-6 Vishveshvaranand Vedic Research Institute Publication Nos. 273, 357. Hoshiarpur 1963-65.

Ṛtu — Ṛtusaṁhāra of Kālidāsa.

Ṛtu (ES) — Ṛtusaṁhāra. Ed. and translated by Assier de Pompignan Collection Émile Senart. Paris 1938.

Ṛtu (NSP) — Ṛtusaṁhāra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. 1952.

Translated by R. S. Pandit in Ritusaṁhāra *or* the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. *Also* : By M. R. Kale, Delhi 1967 ; H. H. Wilson, Vārāṇasī 1965 ; *and* V. R. Nerurkar, Bombay 1916.

Ṛtu (S) — Ṛtusaṁhāra Ed. by Prof. S. R. Sehgal, M. A., Navayug Publication, New Delhi 2000.

Ru — W. Ruben. Das Pañcatantra und seine Morallehre. Berlin 1959.

Rudraṭa-Kāvyālaṅkāra — See RK.

Ryder A. W. — See PP, Mṛcch and Śakuntala.

Śa } Sa } — Śaṅkha-smṛti, as quoted in the *nibandha*-s. Subhāṣitārṇava, attributed to Śubhacandra. MS BORI 1486 of 1886 ; 1156 of 1884-88 ; 1965 of 1875-76, as quoted in BhŚ as SA and in SkV as Sa *or* SA.

Sab — See SG.

Sabh — Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab=SG). *Also* : See SG.

Sabhā(rañjanaśataka) of Nīlakaṇṭha-Dīkṣita. KM IV ; pp. 189-98.

Sadācā (*or* Saśā) — Sadācāra-śāstra. Compiled and edited with Hindi translation by Deva Datta Shastri. V. V. Research Institute Publication No. 246. Hoshiarpur 1963.

Sādhanapañcaka of Śaṅkarācāry.	As included in KSH 485.
Ṣaḍratna	As included in KSG 1. 280. *Also :* See KSG.
Śā-gṛh	Śāṅkhāyana-gṛhyasūtra. Ed, by S. R. Sehgal. Delhi 1960.
	Translated by H. Oldenberg in SBE 29.
Sāh (*or* SāhD)	Sāhitya-Darpaṇa of Viśvanātha-Kavirāja.
Sāh (BI)	Sāhitya-Darpaṇa. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. *Also :* The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāhitya-Darpaṇa by Pramadādāsā Mitra. Bibl. Ind. 9.
Sāh (C)	Sāhitya-Darpaṇa. Ed. by Yuktaharidāsa ...... Calcutta Śaka 1875 (1953 A. D.).
Sāh (D)	Sāhitya-Darpaṇa. Ed. by Shri Durgā Prasād Dvivedi, Delhi 2004.
SāhD	See Sāh.
Sāhitya-ratna-kośa	Com. by K. A. S. Iyer, Sahitya Akademi, Delhi 1971.
Śāk	Abhijñāna-Śākuntala of Kālidāsa.
Śāk (Beng)	Kālidāsa's Śākuntala. Edn......of the Bengali Recension by R. Pischel. 2nd edn. HOS 16.
	Translated by M. B. Emeneau. University of California Press, 1962.
Śāk (D)	Abhijñāna-Śākuntala. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House, Poona 1951.
	Translated by Sir Monier Monier-Williams in Śakoontala *or* the Lost Ring. George Roufledge and Sons. London.
Sam	Samaya-mātṛkā of Kṣemendra.
Sam (KM)	Samaya-mātṛkā. Ed. by Durgāprasāda and K. P. Parab. KM 10.

Sam (RP) — Samaya-mātṛkā in Kṣ (RP); pp. 349-416.
Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. *Also :* By E. Powys Mathers in Eastern Love, Vol. 2. John Rodker, London 1927. *Also :* By L. de Langle in Les Maitres de l'amour. Paris 1920.

Sama — Samayocita-padya-ratna-mālikā 1. Compiled by P. T. Mātriprasāda Pāṇḍeya. HSS 165. *Also :* Samayocita-padya-ratna-mālikā 2. Ed. by Gaṅgādhara Kṛṣṇa Draviḍa Bombay 1957.

Śānt (*or* Śāntiś) — Śānti-śataka.
Śānt (KSH) — Sānti-śataka in KSH ; pp. 410-29.
Śānt (Sch) — Das Śānti-śataka. mit Einleitung, kritischem Apparat, Übrsetzung und Anmerkungen von K. Schönfeld. Leipzig 1910.

Śantiv(ilāsa) of Nīlakaṇṭha-Dīkṣita. KM VI ; pp. 12-20

Śāntiś — See Śānt.

Sanyal J. M. — See BhPṇ.

Sar — Sarasvatī-kaṇṭhābharaṇa of Dhāreśvara Bhojdeva. Ed. by Pt. K. Śarmā and W. L. Ś. Paṇśikar. KM 94.

Sāmudrikatilaka — (MS) a quoted in JS.

Sarup L. — See Car *and* PAB.

Saśā — See Sadācā.

Śastrī — See Shastri.

Satyavrata-rukmāṅgada-nāṭaka. — MS No. 13200, Oriental Institute, Baroda.

ŚB — The Budhabhūṣaṇa of King Śambhu Ed. by H. D. Velankar. Govt. O. S. ; C. 2. BORI. Poona 1926.

ŚbB (*or* ŚBh) — Śṛṅgāraprakāśa of Bhoja, as quoted in SkV.

Ṣb — Subhāṣita-s as quoted in SkV (as Sb). MS BORI 91 of 1883-84 in Śāradā script.

ŚBh	See ŚbB.
ŚBS	Śrī Bālamanoramā Series.
SC	Smṛticandrikā of Devannabhaṭṭa. Ed. by J. Gharpure, CHLT 11.
Scharpé	A. Scharpé. Kālidāsa Lexicon Vol. I. 1 (Śāk); Vol. I. 2 (Māl, *and* Vik); Vol. I. 3. (Kum, Megh, Ṛtu *and* Incerta); Vol. I. 4 (Ragh). Rijksuniversiteit te Gent. Werken uitgegeven door de Faculteit van de Wijsbegeerte en Letteren. 117., 120., 22., and 134. Aflevering. Brugge 1954-64.
SCSL	Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London 1951.
SG (*or* Sabh)	Sabhyālaṅkaraṇa of Govindajit. Saṁskṛta-koṣa-kāvya-saṁgraha, Vol. V. Calcutta 1947.
SGD	See GDH.
SH	Subāṣitahārāvalī of Harikavi. MS BORI 92 of 1883–84. *Also :* See Journal of the Gaṅgānātha Jhā Sanskrit Vidyāpeeṭha 28.
Sharma A	See ŚP *and* MBh.
Shama Sastry	See K (S).
Sharma H. D	See BhV *and* Rasagaṅgā.
Shastri A	See GSL.
Shastri C. S.	See Āś.
Shastri C. S. R.	See Nāg. *and* Veṇi.
Shastri S. R.	See Veṇi.
Shastri H. P.	See R.
Shastri J.	See BhŚ.
Schokker G. H.	See Pādatāḍitaka of Śyāmalaka.
ShD (T)	She-rab Dong-bu *or* Prajnya Danda (Tibeten) of Li Thub (Nāgārjuna). Ed. and transl. by Maj. W. L. Campbell. Calcutta 1919.

ŚHP — Śrī-Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarśikā). Ed. and transl. by B. K. Bae. Asia Publishing House, Bombay 1964.

Shankar G. — See VS.

Śiś (*or* MŚ) — Śiśupālavadha of Māgha.

Śiś (GN) — Śiśupālavadha. Cantos I–IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.

Śiś (NSP) — Śiśupālavadha. Ed. by Mm. Pt. Durgāprasāda and Pt. Śivadatta. 11th edn. NSP. Bombay 1940.

Translated into French by H. Fauche in Une tédrade ou drame, hymne, roman et poème Vol. III. Paris 1865. *Also* : Partly translated into German by C. Capeller in Bālamāgha. Māgha's Śiśupālavadha in Auszuge. Stuttgart 1915.

Śiś (T) — Śiśupālavadha Ed. and Transl. by Rāma Partāpa Tripāṭhi Hindi Sāhitya Sammelana, Prayāga. Sambat–2009.

Śiva-purāṇa — Dehātī Pustaka Bhaṇḍāra, Delhi 1964.

SJ (*or* SM) — See SMJ.

SK — Subhāṣita-ratna-Koṣa of Bhaṭṭa-Śrīkṛṣṇa, (MS BORI 93 of 1883–84), as quoted in BhŚ.

ŚKDr — Śabda-Kalpa-Druma. ChSS 93.

SKG — Subhāṣita-Khaṇḍa of Gaṇeśa-bhaṭṭa. Rājāpur, as quoted BhŚ.

Skm — Sadukti-karṇāmṛta of Śrīdharadāsa.

Skm (B) — Sadukti-karṇāmṛta. Ed. by S. C. Banerji. Firma K. L. Mukhopadhyay, Calcutta 1965.

Skm (Bl) — Sadukti-karṇāmṛta. Ed. by Rāmāvatāra Śarmā, Bibl. Ind. 217 (up to 2. 51. 1).

Skm (POS) — Sadukti-karṇāmṛta. Ed. by Mm. Pt. Rāmāvatāra Śarmā. Punjab Oriental Series 15. Lahore 1933.

SkP (Māheśvara Kh. Kaumārī Kh) — Skanda-Purāṇa. Veṅkaṭeśvara Press. Bombay 1808–09.

Skr̥P	Sanskrit Poetesses. J. B. Chaudhuri. Calcutta 1941 (Part B).
SkV	Subhāṣita-ratna-koṣa of Vidyākara. Ed. by D. D. Kosambi *and* V. V. Gokhale. HOS 42. 1957. Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44. 1965.
Sl	Subhāṣitaślokāḥ. MS BORI 324 of 1881–82, as quoted in BhŚ *or* in SkV (as Sl).
SLP	Śr̥ṅgārālāpa. MS BORI 92 of 1883–84, as quoted in BhŚ *or* in SkV (as Slp). *Also* : See SMŚr̥.
SLPr	Saṁskr̥ta - Lokokti - Prayoga. Śaktiprakaraṇa. No place; no date.
ŚM	See Mr̥cch.
SM (*or* SJ)	See SMJ.
SMa	Subhāṣita-Mañjarī. A poetical Anthology by S Veṅkaṭarāma Śāstrī. Kumbakonam 1921.
SMH	Sūkti-Muktāvalī *or* Śrī-Harihara-Subhāṣita of Harihara. Ed. by R. Jha, Patna 1949. *Also* ; Harihara-Subhāṣita of Śrī-Harihara in KM 86.
SMJ	Jain Anthology. MS BORI 1396 of 1884–87, as quoted in BhŚ (as SM).
SMR	See SRM.
SMS	Mahā - Subhāṣita - Saṁgraha being published by VVRI, Hoshiarpur.
Smr̥ticandrikā of Devaṇṇabhatta	a Dharmaśāstra-digest of P. V. Kane History of Dharmaśāstra, Vol. I ; pp. 343–47.
SMŚr̥	MS Subhāsita-Muktāvali ; Śr̥ṅgāralāpa. MS BORI 1423 of 1887–91.
SN	Jain Anthology. MS BORI 1423 of 1487–31, as quoted in BhŚ (os SN).
SN (P)	The Suttavaḍḍhaṇanītī (Pali) in PMB.

SNi (*or* SNī) — Subhāṣita-Nīvī of Śrīman Vedānta Deśika. Ed. by M. T. Narasiṁha Aiyangār. Śrīraṅgam 1908. *Also* I KM VIII; pp. 151-164.

ŚP — The Paddhati of Śārṅgadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37. Bombay 1888.

SR — Subhāṣita-Ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP 1952.

SRB (*or* SSB) — See SSB.

SRHt — Sūkti-Ratna-Hāra of Sūrya-Kaliṅgarāja. Ed. by K. Sāmbaśiva Śāstrī. TSS 141. Trivandrum 1938.

Srikaṇṭha(caritam) of Maṅkhaka. Ed. Mm. Pt. Durgāprasāda *and* K. P. Parab. 2nd edn. KM 3, 1900.

SRK — Subhāṣita-Ratnākara. Ed. by K. Ś. Bhāṭavaḍekar. Bombay 1872.

SRM (*or* SMR) — Subhāṣita-Ratna-Mālā by K. G. Chiplonkar. 4th edn. Poona 1923 *and* 1912.

Śārṅgdhara — See ŚP.

Śṛṅgāra-tilaka of Rudraṭa. — Ed. by P. Pischel. Kiel 1886.

SRN (T) — Sa-skya legs-bcas. Subhāṣita-Ratna-Nidhi. W. L. Campbell. In Ost-Asiatische Zeitung. Neue Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). *Also* : Ed. by J. E. Bossom, University Microfilms, Ann Arbor 1967.

SRRU — Saṁskṛtasūkti-Ratnākara. Ed. by Rāmaji Upādhyāya. 1959.

SRS — Subhāṣita-Ratna-Samuccayaḥ by K. R. Joglekar *and* V. G. Sant. 5th edn. Ahmedabad 1922.

ŚŚ — See Śukr.

SSap (*or* SSSap) — Subhāṣita-Saptaśati. Ed. by M. Śāstrī. Delhi 1960.

SSB (*or* SRB)	Subhāṣita - Sudhāratna - Bhāṇḍāgāra. Compiled and annotated by Pt. Ś. Kaviratna. Śrī Veṅkaṭeśvara Steam Press. Bombay *Saṁvat* 1985 (1928 A. D.).
SSD	Subhāṣita-Sura-Druma of Keḷaḍī Basavappa Nāyaka. MS BORI 228 of the later additions as quoted in BhŚ (as SSD).
SSg	Subhāṣita-Saṁgraha with Gujarāti translation. Ed. by P. M. Paṇḍya. Bombay 1885.
SSH	Sūkti - Śatakam I-II. Ed. by H. Jhā. HSS 263.
SSJ	Subhāṣita-Sāgara. MS BORI 424 of 1899-1915 as quoted in BhŚ (as SS).
SSK / SSKR	Sūkti-Saṁgraha of Kavi Rākṣasa. Ed. by Śrī Ś. Śāstrī. HSS 134, 1941.
SSkṛ	Saṁskṛta-pāṭhopakāraka. Calcutta *Śaka* 1761 (1840 A. D.).
SSkṛP	See SkṛP.
SSM / ŚSM	Śloka-Saṁgraha of Manirāma Dīkṣita. MS BORI 361 of 1884-86 and 527 of 1887-91, as quoted in SkV (as Ssm = SU).
SSMā	Śrīmātuḥ Sūkti-Sudhā. Śrī Aravindāśrama. Pondicherry. 1953.
SSNL	Subhāṣita-Sudhānanda-Laharī. In Malayamārutaḥ III; pp. 92-115.
SS (OJ)	Sāra-Samuccaya, (Old Javanese). Ed. and transl. by Dr. Raghuvira. Śatapiṭaka Series 24. New Delhi.
SSpr	Sūkti-Sudhā. Ed. by R. Ś. Pālīvala. Svādhyāya-maṇḍala. Pāraḍī 1953.
SSR (*or* SSB)	See SSB.
SSS	Sūkti-Sundara of Sundaradeva. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha No. 4. Calcutta 1943.

SSSap (*or* SSap)	See SSap.
SSSN	Sayaṅa's Subhāṣita-Sudhā-Nidhi. Ed. by K. Krishnamoorthy. Dharwar 1968.
SSTC / SSTCS } (*or* STC)	See STC.
SSV	Sāra-Sūktāvalī of Srī-Municandragaṇī. MS BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and in SkV (as Ssv).
ST *and* St	Sabhā-Taraṅga of Jagannātha-Miśra. MS BORI 416 of 1884-87, as quoted in BhŚ (as ST) and in SkV (as St).
STC (*or* SSTC *or* SSTCS)	L. Sternbach. The Subhāṣita-saṁgraha-s as Treasuries of Cāṇakya's Sayings. Vishveshvaranand Indological Series 36. VVRI Publication No. 378. Hoshiarpur 1966.
Stein M. A.	See RT (S).
Sternbach L.	See JSAIL, SuM, GVS, Cr *and* Crn.
ŚtM (*or* ŚtsM)	Die Marāṭhī Übersetzung der Śukasaptati. Marāṭhī und Deutsch von R. Schmidt. SKM 10. 4. (1897).
Śto	Der *textus ornatior* der Śukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212. (1898-90). Translated by R. Schmidt in Die Śukasaptati *(Textus ornatior)*. Stuttgart 1899.
Śts	Die Śukasaptati, *textus simplicior*, herausgegeben von R. Schmidt. AKM 10. 1. (1893). *Also :* Published by Motilal Banarsidass. Delhi 1959. Translated by R. Schmidt in Śukasaptati *(Textus simplicior)*, Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.
StsA	Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54. 515-547 and 55. 1-44.

ŚtsAn — Anmerkungen zu dem *textus simplicior* der Śukasaptati by R. Schmidt. ZDMG 48. 580-628.

ŚtsM (*or* ŚtM) — See ŚtM.

SU *or* Su — Subhāṣita-saṁgraha (MS) BORI 527 or 1887-91, as quoted in BhŚ *or* in SkV (as Ssm).

SuB — Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli, Napoli 1911. (Selected stanzas were translated by E. Bartoli).

Subh — Subhāṣitārṇava (MS), as quoted in IS.

Śukr (*or* ŚŚ) — Śukranīti. Śukranītisāraḥ, Śrīmat-Śukrācāryyaviracitaḥ. Ed. by Jīvānanda Vidyāsāgara. 2nd end. Calcutta 1890. *Also* : Ed. by Kh. Śrīkṛṣṇadāsa. Veṅkaṭeśvara Steam Press. Bombay *Śaka* 1877 (1955 A. D.).

Translated by H. K. Sarkar. SBH 13. Allahabad 1914.

Śuktisāgara — (MS quoted in SSkṛp) for 46 SSkṛp 39 (a Lakṣmi Ṭhakurāṇi).

Sūktiratnāvalī of Vaidyanātha — [MS, India Office (IO), London, 1203b; Eggeling 4032].

SuM — Subhāṣita-Muktāvalī. Ed. by R. N. Dandekar. University of Poona. 1962. *Also* : See L. Sternbach. On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Section No. 19 ; pp. 37-65.

SuMañ (*or* SuMuñ) — Sūkti-Mañjarī. Compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Saṁskṛta Granthamālā 142.

Sumu / Sūmu — Sūktimuktāvalī of Somaprabha-Sūri. KM VII ; pp. 35-51.

SuMuñ (*or* SuMañ) — See SuMañ.

Sūryakānta Dr. — See KṣS *and* Auc.

Sūryanātha — See Caturvargasaṁgraha.

Sūryaśataka of Mayūrakavi	with Commentary by Tribhuvanapāla. NSP. 4th edn. Bombay 1954.
SuSS	Subhāṣita-Sāra-Samuccaya. MS of the Asiatic Society of Bengal No. 105666-130-07, as quoted in PY, SSS, etc. (as SSS).
Suvṛ	Suvṛttatilaka of Kṣemendra. KM II ; pp. 29–54. *Also* : In Kṣ (KP) 85–116. Translated by Dr. Sūryakānta in KṣS.
Sv	Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd edn. Booksellers Publishing Co. Bombay. *Also* : Ed. and transl. by C. R. Devadhar. POS 27.
Swāmi Mādhavānanda	See Vivekacūḍāmaṇi.
Tadpatrikar S. N.	See Caur (POS).
Taluqdar of Oudh	See Matsya-p.
Tantr(ākhyāna)	A Collection of Indian Tales.. ..... described and partly edited and translated by C. Bandall. JRAS 20. 4 ; pp. 465–501.
Tarala	The Ekāvalī of Vidyādhara with Mallinātha's Commentary called Tarala. Ed. by K. P. Trivedi. BSS 63. Bombay 1903.
Tawney C. H.	See Māl, KSS and PrC
Taylor J.	See Prab and MBh.
Thomas F. W.	See Harṣ.
Tilakamañjari of Dhanapāla.	NSP. Bombay 1938.
TK (OJ)	Tantrī-Kāmandaka, (Old Javanese). Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas. Bibliotheca Javanica 2. Bandoeng 1931.
TP	Telugu Proverbs. A Collection of Telugu Proverbs. Translated, illustrated and explained, together with some Sanskrit Proverbs by M. W. Carr. (Madras 1868), as quoted in IS.

tr.	Transposition.
TSS	Trivandrum Sanskrit Series.
Udbhaṭa	See Kālā.
Uhle H.	See Vet.
Uj	Ujjvalanīlamaṇi of Rūpa-Gosvāmin. KM 95.
Ujjvala	Ujjvaladatta's Commentary on the Uṇādisūtras. Ed. by Th. Aufrecht. Bonn 1859.
Upadeśaśataka of Gumāni-Kavi.	KM H ; pp. 20–28.
Ūr	Ūrubhaṅga of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 72.
Uttara	Uttara-rāma-carita of Bhavabhūti. Ed by P. V. Kane and transl. by C. N. Joshi. Motilal Banarsidass. 4th edn. Delhi 1962. *Also* : In Collection Émile Sênart. traduit par N. Stchoupak. Paris 1935. *Also* : Ed. with translation by Saradaranjan Ray. 6th edh. Calcutta.
Uttara-cātakāṣṭaka	A short *kavya* (8 verses) of anonymous authorship on *cātaka*. Published in KSH *and* KSG. Translated by E. B. Cowell in JRAS of 1891 ; p. 603.
v., *v*	verse, *vide*.
Vāgbhaṭālaṅkāra of Vāgbhaṭa.	
VĀh	See Vīra 3.
Vai	Vairāgya-śataka of Gosvāmi-Janārdanabhaṭṭa. KM XIII ; pp. 131–44.
Vaidi	Vairāgya-śataka of Appaya-Dīkṣita. KM I ; pp. 91–99.
Vaidyakīya-Subhāṣitāvalī	of Pranajivan Manek Chand, Chowkhamba Vidyabhavan. Banaras 1955.
Vakrokti-jīvita	See VJK.
var. *or* v. *l.*	*Varia(e) iectio(nes).*

Vās }
Vas }
The Vāsiṣṭha-dharmaśāstram. Ed. by A. A. Führer BSS 23. Poona 1930.
Translated by G. Bühler in SBE 14.

Vās (ĀnSS) — Vasiṣṭha-smṛti in Smṛtīnāṁ Samuccayaḥ. ĀnSS 48; pp. 187–231.

Vāsav — Vāsavadattā of Subandhu. Ed. and translated by L. H. Gray. Columbia University Indo-Iranian Series 8. New York 1913.

Vasiṣṭharāmāyaṇa — See Yogavāsiṣṭha.

VBh — Vivāda-Bhaṅgārṇava of J. Tarkapañcānana. OLPSS.

VC — Vikrama's Adventures *or* The Thirty-two Tales of the Throne. Ed. in four... ......recensions Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr). *Also :* Sections from Vararuci's (VCvar) recension........ and transl.........by F. Edgerton.........2 vols. HOS 26–27. Cambridge, Mass. 1926.

VCbr; VCjr; VCmr; VCsr; VCvar — See VC.

Veṇī — Veṇīsaṁhāra of Bhaṭṭa-Nārāyaṇa. Ed. and transl. by K. N. David. Poona 1922. *Also :* Ed. by K. P. Parab. 9th edn. NSP. 1940. *Also :* Ed. by S. Viśwanāthan and transl. by C. S. R. Śāstrī. Śrī Bālamanoramā Series No. 37. Madrass 1961.

Vet — Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten.........herausg. von H. Uhle. AKM 8. 1. Leipzig 1881. Translated by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. *Also :* Die Vetālapañcaviṁśatikā des Śivadāsa nach einer H. S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wissen. Philol.-hist. Klasse; 66 Bd; 1 Heft, 1914. (Hu[1] and Hu[2]).

Vi	Viṣṇu-smṛti.
Vi (BI)	The Institutes of Viṣṇu.........Ed. by J. Jolly. Bible. Ind. 91. Calcutta 1881. *Also* : In ChSS 95. Vārāṇasī 1962.
	Translated by J. Jolly in SBE 7.
Vi (J) } Vi (K) }	Viṣṇu-smṛti with the Commentary called Keśavavaijayantī.........Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.
Vid	Vidura-nīti from Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No 3 Palghat (Kerala).
Viddhaś	Viddhaśāla-bhañjikā of Rājaśekhara. Ed. by Bh. R. Arte. Ārya Bhūṣaṇa Press. Poona 1886. *Also* : In Vidyābhavana Saṁskṛta Granthamālā 125. ChSS Vārāṇasī 1965.
	Translated by L. H. Gray in JAOS 27. 1–71.
Vidy(ākara-sahasraka) of Vidyākara-Miśra.	Ed. by U. Mishra. Allahabad University Publications. Sanskrit Series Vol. II Allahabad 1942.
Vidyārṇava S. C	See Y (T).
VIJ	Vishvesvaranand Indological Journal. Hoshiarpur.
Vijñ	See Y (ChSS) *and* Y (NSP).
Vijñana-śataka attributed	to Bhartṛhari, as included in BhŚ under Group IV; Apocrypha-2; pp. 212–25.
Vik	Vikramorvaśīya of Kālidāsa.
Vik (BSS)	Vikramorvaśīya Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Arte. 3rd edn. BSS 16. Bombay 1901.
Vik (SA)	Vikramorvaśīya. Ed. by H. D. Velankar. Sāhitya Akademi. New Delhi 1961.
	Translated by E. B. Cowell. Hertfort–London 1851.

Vikram — Vikramāṅkadeva-caritam. A *mahākāvya* of Bilhaṇa. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sāhitya Research Committee of the Banaras Hindu University. Banaras 1958-64.

Translated by S. C. Banerji (I-XIII) and A. K. Gupta (XIV-XVIII). Sambodhi Publications Private Limited. Calcutta 1965.

Vīr — See Y (and Vīra).

Vīra — Vīramitrodaya by Mm. Pt. Mitra Miśra. 1–2 Paribhāṣā-s and Saṁskāra-s; 3. Āhnika-s; 4. Pūjā-s; 5. Lakṣaṇa-s; 6. Rājanīti-s; 7. Tīrtha-s; 8. Vyavahāra-s; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarma. ChSS 30 Vārāṇasī.

VīrA — See Vīra 3.

Vīrat — The Vīra-taraṅgiṇī by Mm. Citradhara of Mithilā. Darbhanga 1965.

VīrR — See Vīra 6.

VīrVyav — See Vīra 8.

VIS / VI Series — Vishveshvaranand Indological Series. VVRI. Hoshiarpur.

Viṣṇudharmottara-purāṇa. Ed. by Ashok Chattopadhyaya, Vārāṇaseya Sanskrit Vishvavidyālaya, Vārāṇasī 1971.

Viṣṇu-p / Viṣṇu-pur — Viṣṇu-purāṇa. Ed. by F. Hall. Trübner & Co. London 1864–77.

Translated by H. H. Wilson *and* John Murray. London 1840.

Viṣṇu-purā. — Viṣṇu-Purāṇa Ed. by Pt. Thaneshachandra Upreti, Parimal Publications, Delhi 2003.

Viṭa-vṛtta attributed to Bhartṛhari, as included in BhŚ under Apocrypha-1; pp. 206–11.

Vivāda-ratnākara — A *dharmaśāstra* text. See VR.

Viveka-cūḍāmaṇi of Śaṅkarācārya.	Advaita Ashram. Almora 1932.
VJK	The Vakrokti-Jīvita of Rājānaka Kuntaka. Ed. by S. K. De, Calcutta 1961. *Also :* Publ. by Chowkhamba. Vārāṇasī 1967.
Vjv	Vidagdha-jana-vallabhā as quoted by V. Raghavan in The Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental Manuscripts Library, 12.1-2 ; pp. 133–154. Trivandrum 1963.
VMR (*or* Mudr)	Viśākhadatta's Mudrā-rākṣasa. See Mudr.
VN	Vararuci's Nīti–ratna in KSH ; pp. 502–03. *Also :* In KSG 1. 305.
VP	Padya–taraṅgiṇī of Vrajanātha Paṇḍita, as quoted by N. R. Gore in PO, 11. 46-56.
VPar	See Vīra 1.
VR	Vivāda-ratnākara of Cāṇdeśvara Thakkura Ed. by Mm. K. Smṛtitīratha. Bibl. Ind. 103. Calcutta 1931 Partly Translated by G. S. Śāstrī and D. Chattopādhyāya Calcutta 1909.
Vṛddha-cāṇakya-nīti	See CV.
VRR	See Vīra 6.
Vṛtta	Vṛtta-ratnāvalī of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series No. 27. Adyar 1952.
VRV	See Vīra 8.
VS	The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach. De l'origine des vers cités dans le nīti-paddhati du VS. In Mélanges L. Renou ; pp. 683–714.
VSaṁ	See Vīra 2.
VŚ (T)	Vararuci's Śatagāta in the Tanjur (Tibetan).
vv.	verses.

VVy — Vivāda-Vyavahāraḥ (MS), as quoted in Dh.

Vyakti — The Vyaktiviveka of Rājānaka Mahimabhaṭṭa……Ed. by **T.** Gaṇapati Śāstrī. TSS **5.** *Also :* See VyVi.

Vyās — Vyāsasubhāṣita-saṁgraha. Ed. by I. Sternbach Kāśī Sanskrit Series 193. ChSS. Vārāṇasī 1969.

Vyās (C) — Vyāsakāraya. In Sanskrit texte aus Ceylon. Herausg. von H. Bechert. München 1962.

Vyās (S) — Siamese Vyās (Vyākāraśataka); B. E. 2464=A.D. 1920 Ludwik Sternbach. Adyar Library Bulletin 35; pp. 258–69. *Also : Le Vyāsa - subhāṣita - saṁgraha, anthologie Sanskrite unique commune à Ceylon et à la Thailande,* in Journal Asiatique (1979); pp. 219–282 (Annexe I). Correspondence texuelle (col. 3).

Vyavahārapradīpa. — As quoted in ŚKDr *ad 'Bhāṇḍārin'.*

VyC — Vyavahāra-Cintāmaṇi of Vācaspati-Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragan, 1. Gent 1956.

VyK — Vyavahāra-Kalpataruḥ (MS), as quoted in Dh.

VyMā — Vyavahāra-Mātṛkā of Jīmūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3.

VyN — Vyavahāra-Nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar *and* A. N. Krishna Aiyangar. The Adyar Library Series No. 29.

VyP — Vyavahāra-Prakāśaḥ (MS), as quoted in Dh.

VyS — Vyavahārārtha-Samuccaya (MS), as quoted in Dh.

VySau — Vyavahāra-Saukhyam (MS), as quoted in Dh.

VyVi — Vyakti-Viveka of Rājānaka Śrī-Mahimabhaṭṭa, Kāśī Sanskrit Series No. 121. Vārāṇasī 1964. *Also :* See Vyakti.

Walimbe R. S. — See Mudr.

Weber — Indische Studien.

Wilson H. H. — See Viṣṇu-p(ur.), Ṛtu, Kum, Megh, *and* Avi.

Winternitz M. — Geschichte der indischen Literature I–III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn. University of Calcutta. Calcutta 1933—59 *and* Vol. III, by S. Jhā. Motilal Banarsidass. Delhi 1963.

Woolner A. C. — See PAB, Cār *and* Prati.

Y — Yājñavalkya-smṛti.

Y (ĀnSS) — Yājñavalkya - smṛti Aparārkaparābhidhānaparāditya-viracita-ṭīkā-sameta (Apar). Ed. by the Paṇḍits of the Ānandāśarama (2 vols.). ĀnSS 46.

Y (ChSS) — Yājñavalkya-smṛti with Vīramitrodaya (Vīr), the Commentary of Mitra Miśra; and Mitākṣarā (Mit), the Commentary of Vijñāneśvara (Vijñ), Ed. by Pt. N. Ś. Khiste *and* Pt. J. Ś. Hosiṅga. ChSS 62. Vārāṇasī 1930.

Y (NSP) — Yājñavalkya-smṛti of Yājñavalkya with the Commentary Mit. of Vijñ. Ed. by W. L. Ś. Paṇśikar. 4th end. NSP. 1936.

Y (S) — Yājñavalkya's Gesetzbuch. Sanskrit und Dentsch. Herausg. von A. F. Stenzler. Berlin–London 1849.

Y (T) — Yājñavalkya-smṛti with the Commentary Bālakrīḍā of Viśvarūpācārya Ed. by Mm. T. Gaṇapati Śāstrī. TSS 74.

Translated by J. R. Gharpure in CHLT 2. *Also :* Translated by Pt. M. L. Sandal; S. C. Vidyārṇava; S. N. Naraharayya in SBH and Sacred Books of the the Aryas.

Yogavāsiṣṭha — Vāsiṣṭharāmāyaṇa, NSP, with Commentary. 1918.

ZDMG — Zeitschrift der Deutschen Morgenländischen Gesellschaft.

APPENDIX II

INDEX OF AUTHORS AND SOURCES OF INDIVIDUAL VERSES

Note :—In the following pages, the authors and sources of the individual verses included in this Volume VIII are recorded. The minimum necessary information about the authors and sources are also given. Where, however, such information has already been given in earlier volumes, only references thereto, if necessary, are provided in this Volume. To this is added a reference from *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions* (DCA), 2 Vols., by Ludwik Sternbach, (Otto Harrassowitz, Wiesbaden 1978–80), where details of anthological and inscriptional poets have been fully recorded; and are also added references from *Catalogus Catalogorum* (CC), 3 parts, by Th. Aufrecht (reprint edn. Wiebaden 1962) and *New Catalogus Catalogorum* (NCC), 9 parts (still incomplete), V. Raghavan, K. K. Raja *and* others (Madras). For references to the texts used, see "Abbreviations-cum-Bibliography" given in the preceding pages (4317-78) of the present volume (VIII) as Appendix I.

At the end of each source are given the serial numbers of the verses appeared in the present Volume being Nos. 13019-14653. The abbreviations used for the several texts are given within brackets, following the relevant sources. While verse-numbers given as such refer to the sources from which the verses are directly extracted, verse-numbers given within brackets refer to the authors and sources which are known indirectly.

AKBARĪ(YA) - KĀLIDĀSA on it, see SMS Vol. I, p. 319; SMS Vol. III, p. 1993, See also DCA Vol. I, No. 2.

Nos. (13677), (13836), (13973).

Agni-Purāṇa-(*Agni-Pur.*). On it, see SMS Vol. II, p. 929; SMS Vol. III, p. 1993.

Nos. 13347, 14634.

ACAL (=ACALSIṀHA or ACALADĀSA) No information. Budhist name. Must have lived in the beginning of 12th Century or earlier, For the Verses attributed to the author are included in Skm, SkV. For further details, see DCA Vol. I, no. 6, NCC_1 68, CC_1 5 and 348.

No. (13785 Skm), (14287 SkV).

Anargharāghava-nāṭaka of Murāri (*Anar*) on it and its author, see Murāri.

Nos. 13083, 13481, 13565, 13666.

Anyokti-taraṅgiṇī of Mathura Prasad Dīkṣita (*AnyT*). (Modern).

Nos. 13019, 13031, 13243, 13304, 13969, 14139, 14214.

Anyokti-muktāvali of Haṁsavijaya-Gaṇi (*Any*). On it and its author, see Haṁsavijaya-Gaṇi.

Nos. 13069, 13140, 13169, 13185, 13290, 13343, 13555, 13589, 13610, 13658, 13670, 13675, 13698, 13756, 13761, 13845, 13967, 14046, 14065, 14178, 14182, 14185, 14247, 14291, 14298, 14311, 14320, 14327, 14332, 14346, 14440, 14457, 14458, 14504, 14580, 14589, 14592, 14595, 14601, 14606, 14612, 14616, 14629.

Anyokti-śataka of Bhaṭṭa – Vīreśvara (*Anyśat* or *ASS*). On it and its author, see Vīreśvara.

Nos. 13816, 13830, 13848, 14043.

Anyokti-Stabaka of Vaṁśidhara Miśra (*AnyS*). (Modern).

Nos. 13308, 14460, 14516.

Anyoktyaṣṭaka-Saṁgraha as Comp. by P. D. Trivedi (*AAS* or *ASS*). (Modern).

Nos. 13290, 13698, 14065, 14332.

APPAYA-DĪKṢITA. On him, see SMS Vol. I, p. 320 and Vol. VII, p. 3712. For his illustrative and own verses, see *Kuvalayānanda* and *Citramīmāṁsā* [Cit and Cit (V)].

Appendix, For Verses, see Rāmāyaṇa and Mahābhārata.

Nos. 13301 (R), 13321 (MBh), 13332 (Adi MBh), 13625 (MBh), 14236 (MBh), 14636 (MBh).

ABHINANDA (ABHINANDIN). on him, see SMS. Vol. VI, p. 3096. DCA Vol. I, no. 24. NCC_1, 297, NCC_6 221. No. (13802). For his verses, see *Kādambari Kathā Sāra*.

AMARU (–Ū) *or* AMARUKA. On him, see SMS Vol. I, p. 320; Vol. III, p. 1495; DCA I, no. 37.

Amaru-śataka of Amaru *or* Amaruka (*Amar*). On it and its author, see Amaru *or* Amaruka.

Nos. 13603, 13789, 13853, 14051, 14070, 14071, 14127, 14348, 14394, 14454.

AMITAGATI. On him, see SMS Vol. I, p. 321. For his verses see *Subhāṣita-saṁdoha*.

AMṚTĀNAND-YOGI. On him, see SMS Vol. I, p. 321. For his verses see *Alaṅkāra-saṁgraha*.

AMBAṢṬHA. No information. Must have lived in the first of the 17th Century

or earlier, for the verses attributed to author are quoted in Pad. For further details, see DCA Vol. I, no. 43; NCC_1, 360.

No. (13665).

ARGAṬA (*or* ARGAṬHA). On him, see SMS Vol. II, p. 931.

No. (13167).

AMṚTĀNANDA-YOGIN. On him, see SMS Vol. I, p. 321; Vol. VII, p. 3713. For his illustrative verses, see *Alaṅkāra-saṁgraha*.

Arabic. See *Ar*.

Nos. 13090, 13117.

Alaṅkāra-Kaustubha of Viśveśvara-Paṇḍita *(Alk)*. On it and its author, see Viśveśvara-Paṇḍita.

Nos. 13305, 13481, 13621, 13745, 13747, 13769, 13869, 13999, 14017, 14166, 14184, 14288, 14404, 14525.

Alṅkāra-mahodadhi of Narendraprabha-Sūri. On it and its author, see Narendra-prabha-Sūri *(Amd)*.

Nos. 13035, 13242, 13246, 13392, 13406, 13574, 13585, 13621, 13706, 13742, 13746, 13769, 13774, 13824, 13895, 13945, 13966, 13971, 14082, 14150, 14210, 14283, 14313, 14394, 14542.

Alaṁkāra-muktāvalī of Viśveśvara-Paṇḍita *(Almu)*. On it and its author, see Viśveśvara-Pāṇḍita.

No. 13896.

Alaṅkāra-Ratnākara of Śobhākara-Mitra *(AlR)*. On it and its author, see Śobhākara-Mitra.

Nos. 13140, 13377, 13554, 13585, 13667, 13697, 13757, 13784, 13808, 13820, 13822, 13874, 13966, 14001, 14018, 14064, 14210, 14365, 14451, 14478, 14487.

Alaṅkāra-śekhara of Keśavamiśra (Alkeś). On it and its author, see Keśavamiśra. Also see SMS Vol. II, p. 931; Vol. VII, p. 3713.

No. 13621.

Alaṅkāra-saṁgraha of Amṛtānanda-Yogin *(AA)*. On it and its author, see Amṛtānanda-Yogin

Nos. 13406, 13908, 13945, 13971, 14174, 14218, 14305, 14472.

Alaṅkāra-sarvasva of Rājānaka-Ruyyaka *(AR* and *ARJ)*. On it and its author, see Ruyyaka.

Nos. 13246, 13442, 13757, 13769, 13983, 14283, 14451, 14525.

Alaṅkāra-Sūtra of Śricandrakānta Tarkālaṁkāra *(AlS)*. (Modern).

Nos. 13205, 13403, 13442, 13757, 13774, 13804, 13945, 13950,

13971, 14150, 14184, 14210, 14283, 14542.

Alaṅkṛti-maṇi-mālā as com. by G. V. Devasthali *(Al* or *Alm* or *Almm)*. (Modern).

Nos. 13239, 13266, 13395, 13417, 13481, 13491, 13535, 13539, 13621, 13907, 13945, 13971, 14064, 14074, 14159, 14229, 14246, 14384, 14422, 14452, 14454, 14564, 14648.

Avaśiṣṭānyokti of Paṇḍita Rāja *(Av)* on it and its author, see Paṇḍita Rāja.

Nos. 13074, 13136, 13207, 13209, 13303, 13639, 13727, 13975, 14181, 14187, 14279, 14375, 14593, 14594, 14595, 14603, 14626, 14633, 14653.

Avimāraka of Bhāṣa. On it and its author, see Bhāsa.

Nos. 13534, 14563.

Aśvacikitsā. On it and its author see Nakula.

No 14121.

Ātmavṛtta of Kṣemendra, on it and its author, see Kṣemendra.

No. 13120.

ĀNANDAVARDHANA. Son of Nonopādhyāya of Nona (*or* Jona). Second half of the 9th century. For other details see DCA Vol. I, no. 80; NCC$_{1}$ 114. For his illustrative verses, see *Dhvanyāloka*.

Ānanda sāgara-stava of Nīlakaṇṭha-Dīkṣita *(Ānas)* on it and its author, see Nīlakaṇṭha-Dīkṣita.

No. 14343.

Āpastambīya-dharmasūtram (Āp. or *AP)*.

Nos. 13315, 13387, 13589, 13670, 14161, 14545, 14629.

Āryā-Śataka of Appaya Dīkṣita *(Āry)*. On it and its author, see Appaya-dīkṣita.

No. 13107.

Āryā-Saptaśati of Govardhana *(ĀrS)*. On it and its author, see Govardhana.

Nos. 13038, 13060, 13062, 13064, 13100, 13241, 13267, 13280, 13303, 13304, 13372, 13399, 13456, 13457, 13458, 13477, 13563, 13575, 13627, 13651, 13652, 13704, 13871, 13872, 13983, 14047, 14049, 14052, 14080, 14122, 14245, 14380, 14385, 14425, 14426, 14582, 14600.

Āścaryacūḍāmaṇi of Śaktibhadra. On it and its author, see Śaktibhadra.

No. 14069.

ICCHAṬA (*or* ICCHĀLA). No information. If *Icchāla* is identical with *Icchaṭa* then he must have lived in the first half of the 13th century or earlier, as the verse attributed to *Icchāt* is quoted in VS. For other

details, see DCA Vol. I. No. 97 ; NCC_2 245.

Nos. (14557).

Indiśesprukha. Sanskritised name for Indische Sprūche *(IS)* often quoted as a Source of some verses in SRK. (Modern).

Nos. (13158), (13270), (13332), (14109).

Indische Sprüche. Sanskrit and Deutsch herausg. von O. Böhtlingk. Zweite vermehrte Ausgabe.

Nos. 13048, 13049, 13051, 13053, 13054, 13056, 13059, 13068, 13073, 13077, 13082, 13086, 13087, 13094, 13098, 13099, 13103, 13108, 18109, 13114, 13115, 13119, 13124, 13128, 13137, 13138, 13140, 13146, 13149, 13151, 13154, 13157, 13158, 13162, 13166, 13167, 13170, 13171, 13177, 13178, 13180, 13182, 13 87, 13188, 13189, 13192, 13194, 13197, 13201, 13202, 15208, 13211, 13215, 13216, 13218, 12221, 13233, 13234, 13251, 13278, 13281, 13282, 13287, 13293, 13297, 13298, 13300, 13310, 13311, 13329, 13330, 13336, 13351, 13358, 13359, 13366, 13368, 13370, 13377, 13383, 13389, 13397, 13419, 13421, 13427, 13434, 13475, 13497, 13515, 13516–19, 13521, 13530, 13534, 13543, 13548, 13549, 13550, 13569, 13604, 13612, 13613, 13629, 13631, 13643, 13651, 13685, 13693, 13708, 13713, 13714, 13715, 13740, 13766, 13798, 13803, 13850, 13865, 13869, 13883, 13884, 13888, 13898, 13906, 13927, 13935, 13938, 13947–48, 13949, 13952, 13959, 13963, 13964, 13965, 13977, 13990, 13999, 14007, 14016, 14028, 14031, 14048, 14050, 14051, 14056, 14057, 14063, 14092, 14116, 14119, 14123, 14124, 14133, 14146, 14149, 14151, 14152, 14153, 14154, 14160, 14167, 14176, 14184, 14191-92, 14193, 14195, 14216, 14239, 14251, 14253, 14257, 14263, 14265, 14268, 14273, 14293, 14298, 14307, 14309, 14339, 14348, 14353, 14360, 14364, 14367, 14368, 14394, 14400, 14419, 14431, 14456, 15491, 14572, 14575, 14595, 14611, 14612, 14616, 14621, 14636, 14643.

Indian linguistics No. (14545).

INDU BHAṬṬA (*or* INDURĀJA). No information, must have lived in 15th Century or earlier, for the only verse attributed to the author is quoted in

VS, see DCA Vol. I, no. 98 ; NCC_2 248-49.

No. (13856).

INDRA-KAVI. On him, see SMS Vol. III, p. 1497-98 ; Vol. VI, p. 3699. For other details, see DCA I, No 101 ; NCC_2 250.

Nos. (14126), (14456).

INDRAJYOTIS. No information. Must have lived in the first years of the 13th century or earlier, for the only verse attributed to the author is included in Skm. For further details, see DCA Vol. I, No. 102; NCC_2 251.

No (14513).

ĪŚĀNADEVA. No information. Must have lived in the 15th Century or earlier, for the only verse attributed to the author is quoted in VS, see details DCA Vol. I, No. 110; NCC_2 265.

No. (13797).

ĪŚVARAKṚṢṆA. No information. Must have lived in the 15th Century or earlier, for the only verse attributed to the author is quotded in VS. Forother details, see DCA Vol. I, No. 111 ; NCC_2 273.

No. (14376).

ĪSVARABHADRA. No information. Must have lived in the first years of the 13th Century or earlier, for the single verse attributed to the author is quoted in Skm. See DCA, Vol. I, No. 113 ; NCC_2 277.

No. (14599).

UJJVALA-DATTA. On him, see SMS Vol. I, p. 322 ; Vol. II, p. 923.

No. (13774).

Ujjvalanīlamaṇi On it and its author, see SMS Vol. I, p. 322, NCC_2 287.

No. 13405.

Uṇādi-Sūtra. On it and its author see *Ujjvalanīlamaṇi*.

Uttararāma-Carita of Bhavabhūti *(Uttra)*. On it and its author, see SMS Vol. I, p. 345 ; Vol. III, p. 1522 ; Vol. VII, p. 3740 ; DCA Vol. II, no. 964 ; CC_1 398 ; CC_2 90.

Nos. 13023, 13111, 13360, 13417, 14370, 14405, 14444, 14452.

UDBHAṬA. On him, see SMS Vol. I, p. 323 ; Vol. IV, p. 2053. See also DCA Vol. I, no. 131.

No. (13177).

Upadeśa-śataka. On it, see SMS Vol. II, p. 934 ; SMS Vol. VII, p. 3716.

No. 14396.

UMĀPATI-DHARA. On him, see SMS Vol. II, p. 934; Vol. III, pp. 1498-99 ; also see DCA Vol. I, no. 135.

Nos. (13079), (13394), (13607), (13740), (14602), (14628).

Ṛtuvarṇana in Brahmavidyā XXXIII.

No. 13437.

Ṛtusaṁhāra of Kālidāsa *(Ṛtu)*. On it and its author, see Kālidāsa.

Nos. 13319, 13339, 13411, 13839.

Ekāvali of Vidhyādhara *(EK)*. On it and its author, see Vidhyādhara.

Nos. 13621, 14628.

Epigraphic Ind *(EI)*.

No. (13394).

Old Arabic or *Arabic* (*Pañcatantra* translated into Arabic). On it see SMS Vol. I, p. 323.

Nos. 13090, 13117.

Old Syriac (*Pañcatantra* translated into Syriac).

Nos. 13090, 13094, 13117, 13963.

Aucitya-vicāra-carcā of Kṣemendra *(Auc)*. On it and its author, see Kṣemendra.

Nos. 13624, 14250, 14424, 14523.

Katha-ratnākara of Hemavijaya *(KR)*, on it and its author, see Hemavijaya.

Nos. 13977, 14031, 14366.

Kathārṇava on zeitschrift der deutschen morgenländischen Geseleschaft (*ZDMG*).

No. (13270).

Kathā-Sarit-Sāgara of Somadeva-Bhaṭṭa *(KSS)*. On it and its author, see Somadeva-Bhaṭṭa.

Nos. 13158, 13178, 13366, 14204.

Kapphiṇābhyudaya of Bhaṭṭa-Śivasvāmin *(Kapph* or *Kapp)*. On it and its author, see Bhaṭṭa-Śivasvāmin.

No. (13063).

Kala-vilāsa of Kṣemendra *(Kal)*, on it and its author, see Kṣemendra.

Nos. 13294, 13980, 14055, 14302, 14303.

Kali-viḍambana of Nilakaṇṭha-Dikṣitā *(Kalivi)*. On it and its author, see Nilakaṇthā-Dikṣitā.

Nos. 13400, 13404, 13468, 13645, 14219, 14386.

Kalpataru. On it, see SMS, Vol. I, p. 324.

Nos. (13258), (13425), (13498).

KALHAṆA (=KAHLAṆA). On him, see SMS Vol. I, p. 324; Vol. VII, p. 3718; DCA Vol. I, no. 195; NCC_3 263–64.

For his verses, see *Rāja-Taraṅgiṇī*.

Kavi kaumudi of Kalya Lakṣmīnarasiṁha *(Kavik)*. On it and its author, see Lakṣminarasiṁha.

Nos. 13637, 14026, 14386.

Kavitāmṛta-kūpa of Gaura-Mohana *(Kt* and *KtR)*. On it and its author, see Gaura-Mohan.

No. 13103.

KAVI - RĀKṢASA (= RĀKṢASA - PANDITA). On him, see SMS, Vol. IV, p. 2080; Vol. VII, p. 3718; DCA Vol. II, no. 1221.

Kavīndra-vacana-samuccaya (Kav). On it, see SMS, Vol. I, p. 325.

Nos. 13063, 13251, 13256, 13481, 13565, 13604, 13638, 13680, 13687, 13725, 13741, 13772, 13785, 13813, 13821, 13829, 13831, 13849, 13951, 13972, 13983, 14023, 14034, 14250, 14260, 14309, 14315, 14408, 14432, 14447, 13501, 14503, 14509, 14542, 14567, 14609, 14639.

Kādambarī of Bāṇa. On it and its author, see Bāṇa.

No. (14482).

Kādamabarī-Kathāmukha. On it and its author, see Bāṇa.

No. (13162).

Kādmabarī-Kathāśara of Abinanda. On it and its author, see Abhinanda.

Nos. 13036.

KĀMANDAKA. See Kāmandaki and *Kāmandakīya-nīti-sāra.*

KĀMANDAKĪ (°KA). On him, see SMS, Vol. I, p. 325 ; Vol. III, p 1501 ; Vol. VII, p. 3719. DCA Vol I, no. 227.

Kāmandakīya-nītisāra (KN). On it and its author, see *Kāmandakī.*

Nos. 13143, 13211, 13297, 13307, 13316, 13347, 13355, 13629, 13750, 13890, 13918, 14102, 14215, 14552, 14583, 14584, 14621, 14634.

Kāmasūtra of Vātsyāyana. On it and its author, see Vātsyāyana.

No. 13159.

KĀLIDĀSA. On him, see SMS, Vol. I, pp. 325–26 ; SMS Vol. VII, p. 3719. For other details see DCA, Vol. I, 230, NCC_4 58–65. For his other verses. See his various works.

Nos. (13319), (13403), (13449), (13621), (13999), (14150), (14313), (14429), (14544), (14545), (14548).

Kāvya-Prakāśa of Mammaṭa *(Kpr).* On it and its author, see Mammaṭa.

Nos. 13140, 13246, 13305, 14328, 13403, 13406, 13585, 13621, 13744, 13746, 13774, 13945, 13971, 14210, 14283, 14295, 14381.

Kāvya-Pradipa of Govinda *(KāP).* On it and its author, see Govind.

Nos. 13140, 13246, 13403, 13406, 13585, 13621, 13744, 13746, 13755, 13772, 13945, 14210, 14283, 14295, 14328, 14381.

Kāvya-mīmāṁsā of Rājaśekhara *(Kāva* and *KāvR).* On it and its author, see Rājaśekhara.

Nos. 13125, 13142, 13156, 13299, 13354, 13451, 13462, 13479, 13603, 13634, 13640, 13742,

13745, 13751, 13987, 14125, 14198, 14349, 14519, 14520, 14542.

Kāvyasaṁgraha. a Sanskrit Anthology Ed. by Haeberlin, Pr. J. (KSH).

Nos. 13054, 13137, 13201, 13216, 13234, 14339, 14360.

Kāvyādarśa of Daṇḍin *(KaD)*. On it and its author, see Daṇḍin.

Nos. 13051, 13242, 13392, 13569, 13804, 13952, 13965, 13971, 13990, 14041, 14056, 14082, 14301.

Kāvyānuśāsana of Vāgbhaṭa *(Kāvyān)*. On it and its author, see Vāgbhaṭa.

Nos. 13403, 13621, 14616.

Kāvyānuśāsana of Hemacandra. *(KH* and *KHpK* or *KHpk)*. On it and its author, see Hemacandra.

Nos. 13140, 13142, 13242, 13342, 13354, 13392, 13403, (13406), 13451, 13462, 13479, 13520, 13621, 13634, 13640, 13742, 13745, 13751, 13774, 13835, 13895, 13966, 13971, 14060, 14125, 14150, 14198, 14210, 14229, 13270, 14283, 14381, 14519, 14520, 14542, 14545, 14596.

Kāvyalaṅkāra of Bhāmaha *(KaBh)*. On it and its author, see Bhāmaha.

Nos. 13327, 14173, 14606.

Kāvyalaṅkara of Rudraṭa *(KaRu* or *RK)*. On it and its author. See Rudraṭa.

Nos. 13585, 14016, 14060.

Kāvyalaṅkāraśarasaṁgraha of Udbhaṭa *(Kāla* or *Kāvyālaṅkāra)*. On it and its author, see Udbhaṭa.

Nos. 13140, 13744, 13867, 13966

Kirātārjunīyam of Bhāravi *(Kir)*. On it and its author, see Bhāravi.

Nos. 13148, 13324, 13660, 13679, 13843, 14266, 14384, 14389.

Kīcaka-Vadha of Nītivarman. (Modern)

No. 13349.

Kuṭṭanīmata of Dāmodara-Gupta *(Kuṭṭ)*. On it and its author, see Dāmodara Gupta.

Nos. 13271, 13380, 13515, 13770, 14168, 14502.

Kumāra-sambhava of Kālidāsa *(Kum)*. On it and its author, see Kālidāsa.

Nos. 13239, 13346, 13416, 13657, 13684, 13706, 13930, 13971, 13986, 14430, 14463.

KUNTAKA (=RĀJĀNAKA-KU°). On him, see SMS Vol. VI, p. 3103; SMS Vol. VII, p. 3721 his illustrative verses, see *Vakrokti-Jīvita*.

KUSUMADEVA. On him, see SMS, Vol. VII, p. 3721. For his other verses, see *Dṛṣṭanta-śataka*.

Nos. (13099), (13137), (13187).

KRIṢNA. On him, see SMS Vol. VI, p. 3104 ; Vol. VII, p. 3721 ; DCA Vol. I, no. 265 ; NCC_4 291.

No. (13?51).

Krisna-karṇāmṛta of Līlāśuka *(Kṛṣṇa)* On it and its author, see Līlāśuka.

Nos. 13486, 13731, 14225, 14226, 14241, 14286.

KṚṢṆACAITNYADEVA (BHAGAVAT SRĪ°). Son of Jagannātha must have been composed in the 15th century. For the verses attributed to him are included in PG. for other details, see DCA Vol. II, no. 933 ; NCC_7 75.

No. (14497).

KṚṢṆADĀSA (=KṚṆADĀSAKAVIRĀJA) On him, see SMS Vol. I, p 327. For his verses, see *Caitanya-caritamritam.*

Kṛṣṇabhāva-śatak . On Brahmavidyā (XXXIII).

Nos. 13027, 13028, 13030, 13614, 14068, (14242).

KṚṢṆARĀMA. On him, see SMS Vol. I, p. 327.

Nos. (13333), (13485), (14025).

KEŚAṬA (=KEŚAVA). On him, see SMS Vol. VII, p. 3722. DCA Vol. I, no. 283. NCC_5 52-3.

Nos. (13489), (13520), (13767).

KEŚAVAMIŚRA. On him, see SMS, Vol. II, p. 939, also see DCA, Vol. I, no. 290, 293. NCC_5 58. For his verses, see *Alaṅkāra-Śekhara.*

Kuvalayānanda of Appaya-Dīkṣita *(Kuv).* On it and its author, see Appaya-Dīkṣita.

Nos. 13056, 13085, (13442), 13494, 13769. 14056, 14188, 14244, 14283, 14288, 14451, 14610, 14611.

KOṄKA (=KAṄKA). No information. Must have lived in the first years of the 13th Century or earlier, for the singal verse attributed to the author is quoted in SKM. For other details, see DCA Vol. I, no. 298 (No. 151). NCC_5 88.

No. (14408).

KAUṬILYA (*or* KAUṬALYA). On him, see SMS Vol. I, p. 328 ; For further details, see DCA Vol. I, No. 302. NCC_1 387-389, NCC_5 100-3.

Kautīlya's Arthaśāstra (K). On it, and its author, see *Kautīlya.*

Nos 13917, 13918.

KRIḌĀCANDRA. No information. Must have lived in the middle of the 14th Century or earlier. For verses attributed to the author are included in ŚP, For other details see DCA Vol. I, no. 303. NCC_5 141.

No. (14545).

KṢEMĪSVARA. On him, see SMS Vol. III, p. 1534 ; SMS Vol. VII, p. 3722.

DCA Vol. I, no. 308. For his verses see *Caṇḍa-kauśika.*

KṢEMENDRA. On him, see SMS, Vol. I, p. 328; Vol. IV, p. 2058; DCA Vol. I, no. 309; NCC_5 165–69.

Nos. (13188), (13333), (13622), (13623), (13636), (14546). For his other verses, see his various works.

Khaṇḍa-Praśasti or *Daśavatāra Khaṇḍa-Praśasti* of Hanumān. On it, see SMS Vol. III, p. 1505; SMS Vol. VII, p. 3722.

Nos. 13480, 13815, 13849, 14010, 14022, 14030, 14334, 14630.

GAṄGEŚVAROPĀDHYĀYA. No information. Must have lived in the 17th century or earlier, for the single verse attributed to the author is quoted in SH. For further details see DCA Vol. I, no. 325. NCC_6 (See p. 226).

No. (13123).

Gaṇikā-Vṛtta-Saṁgraha (GVS). On it, see SMS Vol. II, p. 939.

Nos. 13075, 13173, 13362, 13380, 13415, 13708, 13713, 13714, 13770, 13888, 14100, 14146, 14166, 14302–03, 14485, 14491, 14502, 14506, 14561.

GADĀDHARA-BHAṬṬA. On him see SMS, Vol. III, p. 1505; Vol. VII, p. 3723, DCA Vol. I, no 336 and 337; NCC_6 295.

No. (14136).

For his other verses, see *Rasika-Jīvana.*

GAMBHĪRASIMHA. No information. Must have lived in the middle of 17th century or earlier. For the single verse attributed to the author is quoted in Pv. For other details, See DCA Vol. I, no. 344. NCC_6 311.

No. (13097).

Garuḍa-Purāṇa (*GP*). On it, See SMS Vol. I, p. 329; Vol. VII, p. 3723.

Nos. 13086, 13424, 13699, (13766), 14133, 14205, 14273, 14355, 14450

Guṇaratna of Bhavabhūti *(GR).* On it and its author, see SMS Vol. I, p. 329.

Nos. 13119, 13154, 13182, 13187.

GUṆĀKARA. No infoimation. Must have lived in the middle of the 14th century or earlier, for two verses attributed to author are quoted in ŚP. for other details, see DCA Vol. I, no. 356. NCC_6 58.

Nos. (14141), (14416).

GUṆEŚVARA. No information. Must have lived in the beginning of the 12th century or earlier, for the verses attributed to the author are quoted in SKV. Prasanna. For other details, see DCA Vol. I, no. 357; NCC_6 287.

No. (14156).

Gems from Sanskrit Literature (GSL). (Modern). On it see SMS Vol. VII, p. 3723. Also see Appendix I, p. 4335.

Nos. 13188, 14325, 14612, 14651.

GOKULANĀTHOPĀDHYĀYA. Son of Pitāmbropādhyāya and Umā, younger brother of Trilocana and Dhananjaya and elder brother of Jagddhara of Phaṇadahe family of Mithilā Brāhmiṇs residing at Maṅgalavani. For further details, see DCA Vol. I. no. 364; NCC_6 112–4.

Nos. (13529), (13985).

GOTRĀNANDA (GNA *or* GONANDA). On him, see SMS Vol. VII, p. 3723. For other details, see DCA Vol. I, no. 366 and 367; NCC_6 122, 127.

No. (14481).

GOPĀLA. No information. Must have lived in the 15th century or earlier, for the single verse attributed to the author is included in SRHt. For further details, see DCA Vol. I, no. 370; NCC_6 131.

No. (13206).

GOVARDHANA. On him, see SMS Vol. I, p. 330; Vol. IV, p. 2059, DCA Vol. I, No. 379; NCC_6 183, 187. For his verses, see *Ārya-Saptaśati.*

GOVINDA. On him, see SMS, Vol V, p. 2577; SMS, Vol. VII, p. 3723. For his illustrative verses, see *Kāvya-Pradipa.*

GOVINDAJIT. On him, see SMS Vol. II, p. 940; SMS Vol. VII, p. 3723, DCA Vol. I, No. 390. For his verses, see *Sabhyālaṅkaraṇa*

GOVINDARĀJA. On him, see SMS Vol. VII, p. 2724. For further details, see DCA Vol. I, no 392, NCC_6 204.

Nos. (14232), (14296).

GOSOKA (GUSOKA). No information. Must have lived in the first of the 13th century or earlier. For the single verse attributed to him is quoted in SKM. For further details, see DCA Vol. I, no. 398, NCC_6 216.

No. (14015).

GAUḌIYA (GAUḌA). No information. This is not the proper name of the author. Must have lived at the end of the 15th beginning of the 16th century, for the verse is included in PG. For other details, see DCA Vol. I, no. 403 (399), NCC_6 218.

No. (13523).

GAURA-MOHANA. On him, see SMS, Vol. I, p. 331; SMS Vol. VII, p. 2724. NCC_5 234.

For his verses, see *Kavitāmṛta-kūpa.*

GOURI. A Poetess. No information. Must have lived in the middle of the 17th century or earlier, for verses

attributed to the authoress are quoted in Pv. For further details, see DCA Vol. I, no. 404 ; NCC_6 236.

No. (14013)

GHAṬAKARPARA. On him and his work, see SMS Vol. I, p. 339 ; Vol. VII, p. 2724. For further details, see DCA Vol I, no. 407; NCC_6 266-67.

For his verses, see *Nīti-sāra* of Ghaṭakarpara.

Caṇḍa-kauśika of Kṣemīśvara *(Cand* or *Caṇḍ)*. On it and its author, see Kṣemeśvara.

Nos. 13084, 14138, 14249, 14258, 14553.

Caturvarga Cintāmaṇi of Hemādri (Hemcve) On it and its author, see *Hemādri.*

No. 13515.

Caturvargasaṁgrha. On it and its author, see Kṣemendra.

No. 14260.

CANDAKA (=CANDRAKA). Dramaturgist and Poet who flourished during the reign of King Tuñjīna (*or* Rāṇāditya) of Kaśmir. 2nd century. His Dramas are not extent. For further details, see DCA Vol. I, no. 428 ; NCC_6 315.

No. (14545).

CANDRACŪḌA. On him, see SMS Vol. VII, p. 2724. For further details, see DCA Vol. I, no. 434 ; NCC_6 351-52.

Nos. (14002), (14011), (14312), (14448).

CĀKAṢUṢI (=OṢA *or* ṢIYA). On him, see SMS Vol. I, p. 331. For other detail, see DCA Vol. II, Index, p. 676 ; NCC_7 I

No. (13358).

CĀṆAKYA. On him, see SMS Vol. I, pp. 331-32; Vol. VII, p. 3725. Also see DCA Vol. I, no. 448 ; NCC_7 3 ; NCC_8 4-8. For his verses, see next 3 entries.

Cāṇakya-nīti-text-tradition (Cr). On it and its author, see *Caṇakya.*

Nos. 13073, 13086, 13089, 13096, 13108, 13109, 13110, 13114, 13115, 13119, 13126, 13135, 13146, 13151, 13154, 13171, 13180, 13188, 13191, 13199, 13200, 13202, 13208, 13214, 13221, 13233, 13249, 13269, 13278, 13300, 13302, 13315, 13330, 13337, 13351, 13354, 13393, 13397, 13419, 13424, 13429, 13436, 13474, 13476, 13487, 13489, 13506, 13514, 13515, 13531, 13538, 13547, 13548, 13699, 13710, 13713, 13716, 13868, 13883, 13953,

14040, 14097, 14098, 14110, 14117, 14119, 14133, 14152, 14154, 14170, 14172, 14176, 14202, 14205, 14206, 14229, 14251, 14273, 14298, 14329, 14339, 14356, 14450, 14521–22, 14535, 14537, 14572, 14595, 14643, 14644.

Caṇakya-rāja-nīti (Crn). L. Starnbach.

Nos. (13126), (13302), (13351), (13489), (13699), (14205).

Cāṇkya's Apharisms (C).

No (14339).

Cāru-caryā of Kṣemendra *(Caruc).* On it and its author, see Kṣemendra.

Nos. 13105, 13198, 13277.

Citramīmāṁsā of Appaya-Dīkṣita *(Cit).* On it and its author, see Appaya-Dīkṣita.

Nos. 13564, 14403, 14525.

Citramīmāṁsā of Appaya-Dīksta *(Cit)* with *Vṛtti* (commentary) of Dharānanda *[Cit (V)* or *CitV].*

Nos. 13869, 13952.

CINTĀMAṆI DĪKṢITA. No information. Must have lived in the middle of 17th century or earlier. For verse of this poet are included in PV. For further detail, see DCA Vol. I, no. 460 ; NCC_7 59.

No. (13806).

Caitanya-Caritāmṛtam. On it and its author, see *Kṛṣṇadāsa.*

No. 14497.

Caurapañcāśikā of Bilhaṇa Kavi *(Caur).* On it and its author, see Bilhaṇa.

Nos. 13989, 14330.

CHĀTRA. No information. Must have lived in the 15th century or earlier. For the singal verse attributed to him quoted in VS. For other details, see DCA Vol. I, no. 471 ; NCC_7 110.

No. (13852).

JAGAJJIVANA. Son of Nīlkaṇtha and father of Veṇidatta (author others of PV) middle of the 17th century. For other details, see DCA Vol. I, no. 472; NCC_7 123.

Nos. (13499), (13508).

JAGADDHARA (JA°-PAṆḌITA). Son of Ratnadhara and grand son of Gauraddhara ; father of Yaśodhara. Second half of the 14th century. For further details, see DCA Vol. I, No. 475 ; NCC_7 131.

No. (13345).

For his other verses, see *Padya-taraṅgiṇi.*

JAGANNĀTHA (=PAṆḌITARĀJA-JA°) Son of Peru (Perana) Bhaṭṭa and Lakṣmī. 17th century, also see SMS Vol. I, pp. 332–33, Vol. VII, p. 3725.

For further details, see DCA Vol. I, no. 477 ; NCC_7 137-38. his verses, see *Bhāminī-Vilāsa*, *Rasagaṅgādhara*, etc.

JAGANNĀTHA MIŚRĀ. On him, see SMS Vol. III, p. 1545 ; Vol. VII, p. 3725, his verses, see *Sabhā-taraṅga*.

JANĀRDANA (BHAṬṬA°). No information. Must have lived in the 15th century or earlier. For other details, see DCA Vol. I, no. 487 ; NCC_7 150. For his verses, see *Śṛṅgāraśataka*.

JAYADATTA. On him, see SMS Vol. I, p. 333 ; Vol. III, p. 1509. Also see DCA Vol. I, no. 1493-94 ; NCC_7 175.

No. (14121).

JAYADEVA. On him, see SMS Vol. I, p. 333 ; Vol. VII, p. 2726.

No. (13022).

For his other verses, see *Prasanna-rāghava*.

JAYAMĀDHAVA. No information. Must have lived in the First years of the 13th century or earlier. For verses attributed to the author are quoted in VS and *Sumañ*. For further details, see DCA, Vol. I, no. 505 ; NCC_7 185.

No. (13238).

JAYAVARDHANA. No information. Kaśmīrian Poet. Must have lived in the First year of the 13th century or earlier. For verse attributed to him is quoted in VS.

For further details, see DCA, Vol. I, no. 506 ; NCC_7 191.

No. (13743).

JALACANDRA. On him, see SMS, Vol. I, p. 334 ; Vol. VII, p. 3726.

Nos. (14211), (14113), (14392).

JALHAṆA (=BHAGADATTA-JAL°). On him, see SMS, Vol. I, p. 334 ; Vol. VII, p. 3726.

For his verses, see *Mugdhopadeśa* and *Sūkti-Muktāvalī* of Bhagadatta Jalhana.

Jānakipariṇaya. On it and its author, see SMS, Vol. I, p. 334.

No. (14611).

Jinadharma-viveka. An unknown work quoted in SRK.

No. (14277).

JIVADĀSAVĀHINIPATI. No information. Must have lived at the end of the 15th, beginning of the 16th century or earlier. For the singal verse attributed to the author is included in PG. Also see DCA Vol. I, No. 533 ; NCC_7 288.

No. (14445).

Juridical Studies in Ancient Indian Law (JSAIL) by L. Sternbach.

Nos. (13053), (13119), (13278), (13329), (13370), (13713), (13918), (14133), (14257).

Jain anthology, MS BORI 1423/1887–91 *(SN)*.

No. 13082.

Zeitschrift der Deutschen Morgenländischen Gesellschaft (ZDMG).

Nos. (13158), (13270), (13643), (14629).

Jñānārṇava (Modern).

No. 13121.

Tantropākhyāna (PTU). On it, see Pañcatantra in SMS Vol. I, p. 340. Vol. VII, p. 3727.

No. 13960.

TUṄGA (=TUṄGOKA). No information, must have lived in the beginning of the 12nd century or earlier. For a verse attributed to him is quoted in Skm. For further details, see DCA Vol I, no. 564 ; NCC_8 194.

No. (14106).

Telugu Proverbs, A Collection *(TP)* By M. W. Carr (Modern).

Nos. 13056, 13177, 13182, 13521, 14116, 14572.

THOĀKA (=CĪĀKA). No information, must have lived in the 15th century or earlier. For verse attributed to him are quoted in VS.

For other details, see DCA, Vol. I, no. 463 (CĪĀKA). NCC_7 65.

No. (14614).

Dakṣa-Smṛti (Dakṣa). On it, see SMS Vol. I, p. 335.

Nos. 13381–82.

DAṆḌIN. On him, see SMS Vol. I, p. 335 ; Vol. III, p. 1511. Vol. VII, p. 3728 ; NCC_8 305–06.

For his verses, see *Kāvyādarśa*.

Damapatī-śikṣaṇām of Nīlaratna Śarma *(Dampātīś)* (Modern). On it, see SMS Vol. I, p. 335.

No. 13693.

Darpa-dalana of Kṣemendra *(Dar)*. On it and its outher, see Kṣemendra.

Nos. 13076, 13172, 13193, 13285, 13379, 13401, 13426, 14484, 13509, 13623, 13729, 13854, 14261, 14397, 14484.

Daśa-rūpaka of Dhanañjaya *(Daś)*. On it and its author, see Dhanañjaya.

Nos. 13801, 13835, 14169, 14305, 14393, 14561.

Daśāvatara-Khaṇḍa-praśasti, see *Khaṇḍa-Praśasti*.

DĀKṢIṆĀTYA. Not the proper name of the author but the designation given to an author from the South. Must have lived end of the 15th, beginning of the 16th century. For further

details, see DCA Vol. I, no. 598; NCC_1 248.

No. (14135).

DĀMODARA. On him, see SMS Vol. VII, p. 3728; also see DCA Vol. I, no. 607; CC_1 250.

No. (13681).

DĀMODARA GUPTĀ. On him, see SMS Vol. I, p. 336; Vol. VII, p. 3728.

No. (13772).

For his verses, see *Kuṭṭanīmata*.

DURLABHARĀJA. On him, see SMS Vol. I, p. 336.

For further details, see DCA Vol. I, no. 626; CC_1 257, 710.

No. (14045).

Dṛṣṭāntāśataka of Kusumadev. On it and its author, see Kusumadev.

Nos. 13054, 13099, 13128, 13137, 13187, 14360, 13201, 13216, 13234.

DEVAṆṆABHAṬṬA. On him, see SMS Vol. II, p. 979, see *Smṛti Candrikā* Vol. III, p. 1556.

For his verses, see *Smṛti Candrikā*.

DEVABODHI. On him, see SMS Vol. VII, p. 3729. For further details, see DCA Vol. I, no. 644; CC_1 259.

No. (14021).

Devī-Māhātmya (Devī) included in the *Mārkaṇḍeya Purāṇa* ed. by Vasudeva. Nos. 13042, 13088, 13177, 14221, 14382, 14383.

Deśopadeśa of Kṣemendra *(Deś)*. On it and its author, see Kṣemendra.

No. 14562.

DHANAÑJAYA. On him, see SMS Vol. I, p. 336; Vol. VII, p. 3729, CC_1 266; NCC_9 217.

Nos. (13469), (13740).

For his other verses, see *Daśarūpaka*.

DHANYA (=VAIDYADHANYA). No information, must have lived in the beginning of the 12th century or earlier, for on verse attributed to the author is quoted in PG. For other details, see DCA Vol. II, no. 1551.

No. (13469) CC_1 64.

Dhammanīti [DhN (P)]. On it, see SMS Vol. I, p. 337; Vol. VII, p. 3730.

Nos. 13108, 13202, 13953, 14643.

DHARMA-YOGEŚVARA. No information. From Bengal. Must have lived in the first year of the 13th century or earlier. For further details, see DCA Vol. I, no. 685; CC_1 269.

No. (14339), (14639).

DHOYIKA- (=DHOYĪ). On him, see SMS Vol. I, pp. 337-38; Vol. III, p. 1513; Vol. VII, p. 3730. DCA Vol. I, no. 704; CC_1 273; NCC_8 175; NCC_7 317.

No. (14629).

Dhvanyāloka of Ānandavardhana *(DhV)*. On it and its author, see Ānandavardhana.
Nos. 13035, 13769, 13835, 13966, 14071, 14150.

NAḌBHUVAKA (=NAṬUPAKA). No information, must have lined in the 15th century or earlier, for the singal verse attributed to the author is included in VS. For further details, see DCA Vol. II, no. 1938; CC_1 275.
No. (14618).

NANDANA. No information. Must have lived in the middle of the 13th century or earlier. For one verse attributed to the author is included in JS. For other details, see DCA Vol. II, no 1939 ; CC_1 38.
No. (13972).
For his another verses see Prasanna-Sāhitya-Ratnākar.

NARASIṀHA. On him, see SMS Vol. III, p. 1514 ; VII, p. 3731.
Also see DCA Vol. 2, no. 715 ; CC_1 277 ; NCC_9 357.
No. (13725).

Narābharaṇam (NBH). On it, see SMS, Vol. I, p. 338 ; Vol. VII, p. 3731. NCC_9 370.
Nos. 13072, 13108, 13177, 13414, 13467, 13511, 13579, 13752, 13894, 13977, 14006, 14350, 14354, 14531, 14593.

NARENDRAPRABHA-SŪRI. On him, see SMS Vol. I, p. 338 ; Vol. VII, p. 3731.
For his illustrative verses, see *Alaṅkāra-mahodadhi*.

Nava-sāhasāṅka-carita of Padma-Gupta *(Navasāha)*. On it and its author, see Padmagupta (=Parimala).
No. 13808, 14305.

NĀKOKA. No information. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in Skm. For other details, see DCA Vol. II, no. 721 ; NCC_1 282.
No. (14585).

Nāgara-sarvasva of Padmśri. On it and its author, see SMS Vol. VII, p. 3731. Also see DCA Vol. II ; no. 783 CC_1 323.
No. 14637.

Nāgananda of Harṣa *(Nāgā)*. On it and its author, see Harṣa (King Harṣavardhana).
No. 13814.

Nāṭakalakṣaṇa-ratna-kośa Sāgranandin. On it and its author, see Sāgaranandin.
Nos. 14434–35.

Nāṭyaśastra of Bharata *(Nāṭ)*. On it and its author, see Bharata.
Nos. 14093, 14316, 14466.

Nānāśastra. No information several verses are quoted in ŚP.
No. (14319).

NĀRADA. On him, see SMS Vol. I, p. 338.
No. 13371.

NĀRĀYAṆA (=°Bhaṭṭa). On him, see SMS Vol. I, pp. 338-39; Vol. IV, p. 2067; Vol VII, p. 3731.
No. (13835).
For his other verses, see *Hitopadeśa*.

Nāladiyāra (°liyara). An anthology of quartarians in Tamil dealing with rebirth.
For details, see SMS Vol. II, p. 946.
No. 13209.

Nirṇaya-Sindhu of Kamalākara Bhaṭṭa. On it and its author, see Kamalākar Bhaṭṭa.
No. 13336.

Nīti-ratna of Vararuci (*VN*). On it and its author, see Vararuci.
No. 14651.

Nīti-śastra of Masūrākṣa *[NM(T)]*. On it and its author, see Masūrāskṣa.
Nos. 13351, 13695, 14492.

Nīti-śāstra in Telugu *(NT)*. On it, see SMS Vol. I, p. 339; Vol. VII, p. 3732.
Nos. 13515, 13521, 14251, 14572.

Nīti-saṁgraha (Nīsaṁ). On it, see SMS Vol I, p. 339; Vol. VII, p. 3732.
Nos. 13070, 13105, 13145, 13198, 13277, 14276

Nīti-sāra of Ghaṭakarpara *(NhN)*. On it, see SMS Vol. I, p. 339; Vol. VII, p. 3732. Also see DCA Vol. I, no. 407; NCC_6 266-7.
No. 14577.

Nīti-sāra as included *KSH* and *SR*.
Nos. 14116 *(KSH)*, 14651 *(SR)*.

NĪLAKAṆTHA-DĪKṢITA. On him, see SMS Vol. I, pp. 339-40; Vol. VII, p. 3732.
For his verses, see *Anyopadeśa-Śataka; Kali - Viḍambana*, *Sabhā-rañjana-śataka* and *Ānanda-śagara-stava*.

NĪLAṄGA. No information, must have lived in the first years of the 13th century or earlier. For the single verse attributed to the author is quoted in Skm. For further details, see DCA Vol. 2, no. 768; CC_1 302.
No. (14107).

Naiṣadhīya-carita of Shri Harṣa *(Naiṣ)*. On it and its author, see Shri Harṣa.
Nos. 13020, 13139, 13161, 13255, 13331, 13564, 13568, 13611, 13619, 13683, 13702, 13717, 13749, 13764, 13781, 13870, 13881, 14012, 14114, 14148, 14244, 14275, 14300, 14371, 14420, 14422, 14427, 14428, 14433, 14437-38, 14496, 14635, 14646, 14648.

Pañcatantra (*P*, *PT*, *PRE*, *Pts*, *Pt'sK*, *PtEM*, *PRE* etc.). On it, see SMS Vol. I, p. 340; SMS Vol. VII, p. 3733.

Nos. (13036), 13050, (13077), 13082, 13090, 13094, 13096, (13109), 13115, 13117, 13119, 13162, 13177, (13192), 13196, (13206), 13278, 13281, (13296), 13298, (13311), 13329, (13332), 13359, 13363, 13370, 13377, 13421, 13434, 13497, 13534, 13612, 13631, 13696, 13850, 13891, 13906, 13907, 13945, 13959, 13963, 14028, 14104, 14133, (14158), 14216, 14307, 14366, 14368, (14410), 14512, 14569, 14612, 14616.

Pañcatantra (Meghavijaya) (PM) Jaina Reconsion of *Pañcatantra.*

No. 13701.

(Das) Pañcatantra und Seine Morallehre by W. Rcben *(Ru).*

Nos. (13090), (13095), (13117), (13119), (13196), (14569), (13585), (13959), (14307).

Pañcatantra Sūdlice (PSb).

No. 13891.

Pañca-rātra of Bhāsa (*BhPañ*). On it and its author, see Bhāsa.

No. 13332.

Pañcastavī. On it, see SMS Vol. III, p. 1516. Also see CC_1 317.

No. 13826.

Pañcākhyānaka Reconsion of *Pañcatantra (PP).* See Appendix I, p. 4354.

Nos. 13090, 13192, 13298, 13332, 13370, (13421), 13850, 13959, 14307.

Pañcākhyāna Vārttika. A commentary on *Pañcākhyānaka* Reconsion of *Pañcatantra.*

Nos. 13777, 14337.

PAṬṬUBHAṬṬA. On him, see SMS Vol. VI, p. 3114; Vol. VII, p. 3733. For his verses, see *Prasaṅga-ratnāvalī.*

PAṆDITARĀJA (=PAṆDITARĀJA-JAGANNĀTHA). See Jagannātha

Nos. (13340), (13345), (13979).

For his other verses, see his various works.

PADMAGUPTA (=PARIMALA). On him, see SMS Vol. I, p. 340; Vol. VII, p. 3731. For other details, see DCA Vol II, no. 792; CC_1 321,330. For his verses, see *Nava-Sāhasāṅka-Carita.*

Padma-Purāṇa (PdP).

Nos. 13341, 13374, 13386, 13537, 13551, 13713, 13724, 13885, 14351, 14436, 14555.

PADMAŚRI. On him, see SMS Vol. III, p. 1516; Vol. VII, p. 3734, DCA Vol. II, no. 783; CC_1 3231. For his verses, see *Nāgara-Sarvasva.*

Padya-taraṅgiṇī of Vrajanātha Paṇḍita *(VP).* On it and its author, see Vrajanātha (°Paṇḍita).

Nos. 13021, 13036, 13056, 13060, 13085, 13037, 13108, 13109, 13114, 13115, 13119, 13162,

13166, 13177, 13188, 13190, 13195, 13208, 13218, 13280, 13332, 13549, 13555, 13612, 13963, 14097, 14175, 14182, 14368.

Padya-racana of Lakṣmaṇa-Bhaṭṭa *(Pad)*. On it and its author, see Lakṣmaṇa.

Nos. 13132, 13210, 13460, 13664, 13665, 13686, 13689, 13740, 13835, 13988. 14039, 14059, 14084, 14117, 14136, 14318, 14369, 14402, 14429, 14440, 14453, 14504, 14509, 14526, 14528.

Padyaveṇi of Veṇīdatta *(PV)*. On it and its author, see Veṇidatta.

Nos. 13097, 13254, 13508, 13664, 13677, 13681, 13779, 13806, 13835, 13836, 13973, 13974, 14000, 14004, 14013, 14024, 14029, 14163, 14164, 14278, 14312, 14317, 14453, 14486, 13499, 14607, 14642.

Padyāmṛata-taraṅgiṇi of Haribhāskara *(PdT)*. On it and its author, see Hari-bhāskara.

Nos. 13019, 13339, 13464, 13613, 13621, 13973, 14111, 14178, 14295, 14436, 14493, 14507.

Padyāvali of Rūpa Gosvāmin *(PG)*. On it and its author, see Rūpa-Gosvāmin.

Nos. 13244, 13405, 13469, 13500, 13505, 13523, 13527, 13900, 14309, 14318, 14445, 14464, 14497, 14590.

Pavana-dūta of Dhoyi (oka). On it, see SMS Vol. VI, p. 3112; also see *Dhoyika*.

No. 14629.

PĀJAKA (=PAṆḌITA-PĀJAKA). No information. Must have lived in the 15th century or earlier, for verses attributed to the author are quoted in VS. For further details, see DCA Vol. II, no. 798 ; CC_1 332.

Nos. (13340), (13979).

Pādatāḍitaka of Syāmalaka. On it and its author, see Śyāmalaka.

No. 14424.

PĀṆINI. On him, see SMS Vol. VII, p. 3735. Also see DCA Vol. II, no. 799 ; CC_1 333.

No. (13829).

Parśvanātha-caritra of Bhāvadeva-Sūri *(BPC* or *Parśv)*. On it and its author, see Bhāvadeva Sūri.

Nos. 13203, 13260, 14532.

PUṆḌRAKA. No information. Must have lived in the 15th century or earlier. For verses attributed to the author are quoted in VS. For other details, see DCA Vol. II, no. 817 ; CC_1 339.

No. (14070).

Purāṇārtha-Saṁgraha, Rajanīti Section of *Purāṇārtha (Purāṇārtha).*
Nos, 13240, 13328, 13503.

Purātana-Prabandha Saṁgraha (PuPra). On it, see SMS Vol. II, p. 948 ; Vol. VII, p. 3735.
No. 13761.

PURUṢOTTAMA (°DEVA). On him, see SMS Vol. VII, p. 3735. For verse attributed to him is quoted on FG.
For other details, see DCA Vol. II, no. 824 ; CC_1 341.
No. (13500).

Pūrva-Cātakāṣṭaka of anonymous authorship; See Appendix I, p. 4357.
No. 14184.

PRAKĀŚAVARṢA. On him, see SMS Vol. I, p. 440 ; Vol. III, p. 1518 ; Vol VII, p. 3736. DCA Vol. II, no. 847 ; CC_1 347.
No. (13095).

Pratijñā-yaugandharāyaṇa of Bhāsa *(Prati).* on it and its author, see Bhāsa.
No. 13395.

Pratimānāṭaka of Bhāsa. On it and its author, see Bhāsa.
Nos. 13491, 14418.

Pratyaya-Śataka [PrŚ or *PrŚ (c)].* On it, see SMS Vol. I, p. 342; Vol. VII, p. 3736
No, 14031.

Prabandhakaśa of Rājaśekhara Sūri *(PRK).* (Modern).
No. 13525.

Prabandha-cintāmaṇi of Merutuṅgācārya *(PrC).* On it and its author, see SMS Vol. II, p. 956 ; Vol. VII, p. 3736, CC_1 467.
Nos. 13761, 14334, 14503, 14632.

Prabodha-Candrodaya of Kriṣṇa-Miśra *(Prab).* On it and its author, see Kriṣṇa-miśra.
Nos. 13332, 13539, 13610.

Prabhāvaka-carita of Prabhācandrācārya *[Prabha (°ha)* or *PC].* On it, see Śrīpāla in SMS Vol. II, p 968 ; Vol. VII, p. 3736.
No. 13208.

Prasaṅga-ratnāvalī of Paṭṭubhaṭṭa *or* Poṭaryārya. On it and its author, see Paṭṭubhaṭṭa.
Nos. (13087), (13108), (13115), (13188), (13202), (13612), (13613) (14044), (14644).

Prasaṅgābharaṇa of Śrīmat-Kavikulatilaka *(Pras).* On it, see SMS Vol. I, p. 342; Vol. VII, p. 3736.
Nos. 13073, 13483, 13618, 14203, 14253, 14575.

Prasanna-rāghava of Jayadeva. On it and its author, see Jayadeva *(Pīyūṣa-varṣa).*
Nos. 13935, 14196, 14495.

Prasanna-Sahitya-ratnākara of Nandana *(Prasanna)*. On it and its author, see Nandana.

Nos. 13044, 13251, 13256, 13284, 13488, 13876, 13972, 14156, 14481, 14545, 14616, 14620.

PRĀÑCAḤ quoted in *ŚKDr.*

No. (14251).

PRĀṆANĀRĀYAṆA (°NṚPA). From Mithilā. Related to the Rāja family of Mithilā. Otherwise, no information. Must have lived in the 19th century or eariler.

For verses attributed to the author are quoted in vidy. See DCA Vol. II, no. 879.

No. (13896).

PRIYAMUKHYA (=PRIYAMUKH). No information. Must have lived in the 15th century or earlier.

For the single verse attributed to the author is quoted in VS.

No (14598).

BAṄKALĀVARTA. No information. Must have lived in the middle of the 13th century or earlier, for verses attributed to Baṅkalāvarta are in JS.

For other details, see DCA Vol. II, no. 888.

No. (14431).

BALDEV OPĀDHYĀYA (Modern)

For his verses, see *Sukti-mañjri.*

BALABHADRA. No information. Must have lived in the First years of the 13th century or earlier. For verses attributed to auther are quoted in SkM. For other details, see DCA. Vol. II, no. 896 ; CC_1 367.

No. (13594).

BALLĀLA (*or* BALLĀLA DEVA *or* BALLĀLAMIŚRĀ). On him, see SMS Vol I, p. 343 ; Vol. VII, p. 3737. For his verses, see *Bhoja-Prabandha*.

Bahu-darśana (Bahud). (Modern), on it, see SMS Vol I, p 343 ; Vol. VII, p 3737.

Nos. 13053, 13182, 13427, 14116.

BĀṆA (=BĀṆA-BHAṬṬA). On him, see SMS Vol. I, p. 343; Vol. III, p. 1519 ; Vol. VII, p. 3737. Also see DCA Vol. II, no. 900 ; CC_1 368.

Nos. (13638), (13741), (14309), (14482).

For his other verses, see his various works.

Bala rāmāyaṇa of Rājaśekhara. On it and its author, see Rājaśekhara.

Nos 13757, 13851, 14210, 14294, 14443, 14501.

BĀLĀJI BHAṬṬA. No information. Must have lived in middle of the 17th century or earlier. For verses attributed to the author are quoted in PV. For other details, see DCA Vol. II, no. 908.

No. (14607).

BILHAṆA. On him, see SMS Vol. I, p. 344; Vol. VII, p. 3737; DCA Vol. II, no. 914; CC_1 373-74, 659; CC_2 29; CC_3 41.

Nos. (13151), (13405), (13410), (13442), (13566), (13589), (13691), (14030), (14038), (14077).

For his other verses, see *Vikramaṅka-deva-carita*.

Budha-carita of Aśvaghoṣa. On it and its author, see Aśvaghoṣa in SMS Vol. II, p. 932.
No. 13320.

Budha-bhūṣaṇa of Śambhu *(ŚB)*. On it, see SMS Vol. I, p. 344; Vol. VII, p. 3737.

Nos. 13022, 13488, 13603, 13972, 14150, 14545.

BÜHLER. In Indian Antiquary (1. 114).
No. 13235.

Bṛhat Katha (?).

No. (13913), (14095).

Bohtlingk's Indische Spruche by Pt Durga Prasad *(Pr)*.

Nos. 13162, 13167, 13368, 14109.

(Das) Baudhāyana-dramsūtra (B). On it, see SMS Vol. I, p. 344; Vol. IV, p. 2072; also see CC_1 380, CC_2 85.

Nos. (13413), 14167.

Brahma Vaivarta-Purāṇa (BP).

Nos. 14335, 14378.

Brahma-Dharma (BrDh). On it, see SMS Vol. I, p. 344; also see Appendix I, p. 4324.

No. 13310.

BHAGADATTA JALHAṆA. See Jalahaṇa.

BHAGAVATA-VYĀSA (°MUNI). See VYASA (VYĀSAMUNI).

Nos. (13109), (13110), (14103), (14161), (14543).

Bhagavad-Gitā (BhG).

No. (13844).

BHAṬṬA-GOVINDARĀJA (=DEVA). See Govind Rāja, SMS, Vol. VIII, p. 4390.

BHAṬṬA-NĀRĀYAṆA. See Nārāyaṇa-bhaṭṭa or Nārāyaṇa.

BHAṬṬA-BĀṆA (BĀṆA BHAṬṬA). See Bāṇa.

BHAṬṬA-BHALLAṬA. See Bhallaṭa.

BHAṬṬA-LAṬṬANA. See LAṬṬANA, °BHAṬṬA.

BHAṬṬA-VĀMANA. See Vāmana.

BHAṬṬA-SVĀMIN. See Bhaṭṭi.

BHAṬṬA-VṚDHI (VṚDDHI-BHAṬṬA). No information. Must have lived in the middle of the 13th century or earlier. For some verses attributed to the other are quoted in JS. For further details, see DCA Vol. II, no. 1541.
No. (14495).

BHAṬṬI (= BHAṬṬA-SVĀMIN). On him, see SMS Vol. I, p. 344; Vol. IV, p. 2070; Vol. VII, p. 3739. For his verses, see *Bhaṭṭi Kāvya.*

Bhatti Kavya of Baṭṭi *(BhKā)*. On it and its author, see Bhaṭṭi.
Nos. 13581, 13661.

BHAṬṬENDURĀJA (INDURĀJA). Son of Bhūtirāja, Grandson of Saucuka of the Kātyāyana-gotra. 10th century. For further details, see DCA Vol. I, no. 99; NCC_2 249.
No. (13057).

Bhandārkura Reporta.
No. (13410).

BHARATA (*or* BHARATA MUNI). See Bharata muni.

BHARATA-MUNI. On him, see SMS Vol. I, p. 345; SMS Vol. VII, p. 3739.
For his verses, see *Nāṭya-śastra.*

BHARTṚMENṬHA [=MENṬHA (KA)]. Kāśmirī Poet. According to Ātmabodha Pupil of the Twentieth Ācārya Śri Mūkarbhakaśaṅkara of Kāmakotī piṭham and of Saṅkara alongwith poet Rāmila Court-poet of king Mātṛgupta of Kāśmir.
Latter half of the 5th century, beginning of the 6th century. For other details, see DCA Vol. II, no. 954; CC_1 397.
No. (13698).

Bhartṛsārasvata. (Modern).
No. (14617).

BHARTṚHARI. On him, see SMS Vol. I, p. 345; Vol. III, p. 1521; Vol. IV, p. 2073. For other details, see DCA Vol. II, no. 956; CC_1 397.
No. (14369).
For his other verses, see his various works.

Bhartṛhari-nirveda of Harihar. (Modern) see Appendix I, p. 4322.
Nos. 14285, 14398.

BHALLAṬA (*or* BHAṬṬA-BHALLAṬA *or* MALLABHAṬṬA) On him, see SMS Vol. I, p. 345, Vol. II, p. 951. Vol. VII, p. 3740, CC_1 397, CC_3 86.
For his verses, see *Bhallaṭa-śataka.*

Bhallaṭa-śataka of Bhallaṭa. On it and its author, see Bhallaṭa.
Nos. 13344, 13571, 13608, 13609, 13610, 13670, 13967, 14027, 14344, 14345, 14638.

BHAVABHŪTI. On him, see SMS Vol. I, p. 345, Vol. III, p. 1522; Vol. VII, p. 3740; DCA Vol. II, no. 964; CC_1 398; CC_3 90.
No. (14447).
For his other verses, see *Uttararāma-carita, Mālati-mādhava* and *Mahāvīra-carita.*

BHAVĀNANDA. No information. Must have lived in the first year of the 13th

century or earlier, for attributed to the author are quoted in Skm.
For other details, see DCA Vol. II, no. 965; CC_1 398.
No. (14200).

Bhavisya Purana. On it, see SMS Vol II pp. 951–52, Vol. VII, p. 3740.
No. 13336.

Bhāgavata-Purāṇa (BhP'n). On it, see SMS Vol. I, p. 346; Vol. VIII, p. 3740.
Nos. 13127, 13153, 13213, 13289, 13396, 14419, (14497).

BHĀNUKARA (*or* BHĀNUKARA MIŚRA *or* BHĀNUDATTA). On him, see SMS Vol. I, p. 346; Vol. III, p. 1522; Vol. VII, p. 3740; For author details, see DCA Vol II, 972, CC_1 405, CC_3 88.
No. (13536), (13780), 13788), (14036), 14084, (14117), (14402), (14453), (14504).
For his other verses, see *Rasamañjari*.

BHĀMAHA. On him, see SMS Vol. II, p. 952; Vol. VI, pp. 2073–74; Vol. VII, p. 3740; DCA Vol. II, no. 975; CC_1 406–07. For his illustrative verses, see *Kāvyālaṅkāra*.

Bhāminī-Vilāsa of Paṇḍita Rajajagannatha *[Bhv* or *BhV (PJKS)]*. On it and its author, see Paṇḍita Raja Jagannātha.
Nos. 13021, 13026, 13247, 13274, 13275, 13276, 13625, 13635, 14054, 14137, 14347, 14352, 14510.

Bhāratamañjarī of Kṣemendra *(Bhār)*. On in and its author, see Kṣemendra.
Nos. 14529.

BHĀRATI (°KALIDĀSA). No information. Terminus and quem 17th century, for the single verse is attributed to the author is quoted in RJ (a Bhārati Kalidāsa) For further details, see DCA Vol. II, no. 976.
No. (14083).

BHĀRAVI. On him, see SMS Vol. I, p. 346; Vol. II, p. 952, Vol. III, p. 1523; Vol. IV, p. 2074; Vol. VII, p. 3740. For other details, see DCA Vol. II, no. 978; CC_1 406.
Nos. (13286), (13293), (13324), (13843), (14389).
For his other verses, see *Kirātārjuniyam*.

BHĀVADEVA SŪRI. On him, see SMS Vol. VI, p. 3120; Vol. VII, p. 3740.
For his verses, see *Pārsvanātha-Caritra*.

BHĀSA. On him, see SMS Vol. I, p. 347; Vol. III, p. 1523; Vol. VII, p. 3741; DCA Vol. II, no. 982; CC_1 410.
For his verses, see his various works.

BHĀSKARA (*or* HARI°). On him, see SMS Vol. I, p. 347; Vol. II, p. 952,
No. (14436), (14493).

For his other verses, see *Padya-Taraṅgiṇi*.

BHERIBHĀṄKĀRA. A Saiva. Probably this is not the real name of the poet but his pen-name. Bherībhāṅkāra lived in vārāṇasi, but was from Kaśmīr, must have lived in the middle of the 13th century or earlier. For verses attributted to the author are quoted in JS. For further details, see DCA Vol. II, no. 1011 CC_1 416.

No. (13557).

Bhoja-prabandha of Ballāla *(BhPr)*. On it and its author, see Ballāla.

Nos. 13109, 13598, 14500, 14503, 14560, 14545.

Bhojaprabandhaśloka (BPS). On it, see SMS Vol. VIII, App. I, p. 4324.

Nos. 14150, 14545.

MAṄKHAKA (*or* MAṄKHAṆA *or* ŚAṄKHAKA). On him, see SMS Vol. I, p. 348 ; Vol. III, p. 1524 ; Vol. III, p. 3742 ; DCA Vol. II, no. 1026 ; CC_2 419 ; NCC_3 118. For his verses, see *Śrikaṇṭha-carita*.

MAṄGALAVATSA. No information. Must have lived in the 15th century or earlier. For the single verse attributed to the author is quoted in VS. For another details, see DCA Vol. II, no. 1029 ; CC_1 419.

No. (14468).

Matsya-purāṇe (Matsya-p). On it, see SMS Vol. I, p. 348 ; Vol. VII, p. 3742.

No. 13309.

Matsya-sūktam. No information. Quoted in *Śabda-kalpadruma*.

No. 13332.

Mandāra-maranda-campū of Kṛṣṇa Kavi (Mandra). For it and its author, see Kṛṣṇa Kavi.

No. 13251.

Madhyama-vyāyoga of Bhāsa. It and its author, see Bhāsa.

No. (13788).

MANU. On him, see SMS Vol. I ; pp. 348-49 ; Vol. III, p. 1524 ; Vol. IV, p. 2075 ; Vol. VII, p. 3742, also DCA Vol. II, no. 1060; CC_1 451.

No. (13902).

For his other verses, see *Mānava-dharma-śāstra*.

Manu-smṛti. See *Mānava-dharma-śāstra*.

MANOVINODA. Poet at the court of Pāla King probably a dramatist. Manovinoda is probably not the proper name of the author but his subsiquite. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author quoted in SkV. For other details see DCA Vol. II, no. 1065 CC_1 429.

No. (13682).

MAṆIRĀMA-DĪKṢTA. On him, see *Śloka-saṁgraha* in SMS Vol. III, pp. 1545-46. For his verses, see his work.

MAMMAṬA. On him, see SMS Vol. I, p. 390, Vol. III, p. 1525, Vol. VII. p. 3743; DCA Vol. II, no. 1062. For his illustrative verses, see *Kāvya-Prakāsa*.

MAYŪRA (=BHAṬṬA, ŚRI MAYŪRA). Poet at the court of King Harṣa. Bāṇa was Mayūra's son in Law. 7th century. For further details, see DCA Vol. II, no. 1072, CC_1 432.

No. (13983).

MALLABHAṬṬA (=MALLIBHAṬṬA) Idently with Bhallaṭa but in RJ called Mallabhaṭṭa or Mallibhaṭṭa. For other details, see DCA II, no. 1079; 957. Not quoted in CC_1 2.

No. (13967).

MALLINĀTHA (=KOLĀCALA MALLI-NĀTHA=PEḌḌABHAṬṬA). Father of Kumāra Svāmin and Viśveśvara. 15th century. The famous Commentator was also known as Peḍḍa-Bhaṭṭa and with Prefix Kolācala.

Noted for his Commentaries on *Kum*, *Virs*, *Nais*, *Ragh*, *Megh*, *Bhaṭṭi Kāvya*, *Sis* etc.

For other details see DCA Vol. 2. no. 1080; CC_1 434.

Nos. (13331), (13564), (13764), (14012), (14300).

MASŪRĀKṢA. On him, see SMS Vol. I, p. 349, Vol. VII, p. 3743.

For other details, see DCA Vol. II, no. 1082; CC_1 434.

For his verses, see *Nitī-śastra* of Masūrākṣa.

MAHĀ-NĀTAKA. See Hanūmān-Nātaka.

Mahā-Bhārata (MBh).

Nos. 13056, 13065, 13124, 13157, 13175, 13215, 13224, 13250, 13281, 13288, 13293, 13295, 13321, 13322, 13323, 13332, 13350, 13358, 13388, 13389, 13396, 13422, 13493, 13511, 13513, 13530, 13613, 13708, 13732, 13796, 13803, 13844, 13924, 13933, 13938, 13939, 13941, 13947-48, 13949, 13988, 14091, 14103, 14123, 14124, 14146, 14149, 14189, 14193, 14235, 14236, 14239, (14547), 14549, 14636, 14640.

Mahārahanīti (Pali) [*MhN(P)*]. See Appendix I, p. 4348.

Nos. 13108, 13953.

Mahāvir-caritam of Bhavabhūti (*Mahavira*). On it and its author, see Bhavabhūti.

No. 14444.

MAHIMABHAṬṬA (=RĀJĀNAKA MA°). On him, see Vol. I, p. 350; Vol. VII, p. 3743.

For his illustrative verses, see *Vyakti Viveka*.

MĀGHA. On him, see SMS Vol. I, p. 350; Vol. III, p. 1525 ; Vol. IV, p. 2077; Vol. VII, p. 3744. Also see DCA Vol. II, no. 1104 ; CC_1 446.

Nos. (13138), (13253), (13574), (13656), (14308), (14393).

For his other verses, see *Śiśupālavadha*.

Mādhavānala Kathā as Edited by Sehohi *[MK(S)]*. On it, see SMS Vol. I, p. 351 ; Vol. VII, p. 3744.

Nos. 13108, 13114, 13115, 13119, 13129, 13151, 13162, 13177, 13208, 13261, 13278, 13560, 13736, 13850, 13954, 13999, 14538, 14595.

Mānava-Dharma-Śāstra of *Manu [=Manu-Smṛti (Mn)]*.

Nos. (13053), 13235, (13315), 13336, 13387, 13423, (13713), 13901, 13905, 14092, (14167), 14190, 14232-33 (14532), (14565).

Mānasollāsa or *Abhilaṣitārtha-Cintāmaṇi* of Someśvara. On it and its author, see Someśvara.

Nos. (13361), (14236).

MĀRULĀ (=MĀRUTĀ). No information must have lived in the middle of the 13th century or earlier. For verses attributed to the author are quoted in JS. For other details, see DCA Vol. II, no. 1128 ; CC_1 452.

No. (13492).

Mārkaṇḍeya-Purāṇa [Mark-P(ur)]. On it, see SMS Vol. I, p. 351.

Nos. 13357, (13720), (13882), (14269).

Mālatī-mādhava of Bhavabhūti *(Mālatī)*. On it and its author, see Bhavabhūti.

Nos 13024, 13692, 14401, 14446.

MĀLAVAKUVALAYA. No information. Must have lived in the 11th century or earlier. For the verse was quoted by Keṣemendra in AUC, but probably earlier, for other details, see DCA Vol. II, no. 1132.

No. (14542).

Mālavikāgnimitra of Kālidāsa *(Māl)*. On it and its author, see Kālidāsa.

Nos. 14076, 14299, 14652.

Mitākṣarā Commentary of Vijñāneśvara on *Yājñavalkya Smṛti*. On it and its author, see Vijñāneśvara.

Nos. 13387, (14257).

MUKTĀPĪḌA (ŚRI RĀJAPUTRA°). Son of Durlabha Mahārāja of Kaśmīra. End of the 7th, beginning of the 8th century (or perhaps 6th century). He is mentioned by Abhinanda in his *Kādamrī Kathāsāra* and Kṣemendra in AUC.

For further details, see DCA Vol. II, no. 1142, CC_1 459.

No. (14616).

Mugdhapadeśa of Jalhaṇa *(JM)*. On it and its author, see Jalhaṇa.

Nos. 13362, 14485.

MUÑJA. Probably Uncle and Predecessor of King Bhoja of Dhārā. Second half of the 10th century.
For further details, see DCA Vol. II, no. 1147; CC_1 460.

No. (14541)

Mudrā-rākṣasa of Viśākha Datta *(VMR* or *Mudr)*. On it and its author, see Viśākha-Datta.

Nos. 13364, 13540, 14417.

MUNICANDRA-GAṆI *(ŚRIO)*. On him, see SMS Vol. III, p. 1548, under *Sāra-Sūktāvali*.
For his verses, see *Sāra-Sūktāvalī*.

Munimata-Mīmāṁsā. No information. Quoted as a source in AUC.

No. (14523).

MURĀRI. On him, see SMS Vol. I, pp. 351-52; Vol. III, p. 1528; Vol. VII, p. 3745; CC_1 462; CC_2 106; NCC_1 190-03.
Nos. (13083), (13481), (13666), (14105), (14454).
For his other verses, see *Anargha-Rāghava-Nāṭaka*.

MUṢṬIKA (*or* SVASTIKA). No information. Perhaps indentical with *Muṣṭikaraguha*. Must have lived in the First years of the 13th century or earlier.

For the single verse attribcted to the author is included in Skm. For further details, see DCA Vol. II, no. 1150; CC_1 751.

No. (14061).

Mṛcchakaṭika of *Śūdraka (Mṛcch)*. On it and its author, see *Śūdraka*.

Nos. 13037, 13059, 13189, 13197, 13726, 14353, 14558, 14559, 14604.

Megha-Dūta of Kālidāsa *(Megh)*. On it and its author, see Kālidāsa.

No. 14566.

MERUTUṄGĀ-CĀRYA. On him, see SMS Vol. II, p. 956.

For his verses, see *Prabandha-Cintāmaṇi*.

MOHANA. See MOHANA-OJĀKA.

MOHANA OJHĀKA. No information. Must have lived in the middle of the 17th centcry or earlir. For verses attributed to the author are quoted in PV. For other details, see DCA Vol. II, no. 1161.

No. (14163).

MAUNI-RAṄGANĀTHA. No information. Must have lived in the second half of the 17th century or earlier.

For verses attributed to the author are qcoted in SSS.

No. (14183).

yajñaphalam. A work on *Dharma-śastra*.
No. 13183.

Yajñavalkya-Smṛti (Y). On it, see SMS Vol. I, p. 352; Vol. II, p. 956; Vol. VII, p. 3746.
Nos. 13053, 13235, 13237, 13315, 13336, 14167, 14257, 14532, 14564, 14568.

Yatī-dharma-saṁgraha, a *Dharma-śāstra* work by Viśveśvarasarasvatī (Cf. CC_1 470).
No. 13336.

Yogaratnāvalī quoted in *ŚP*; as the source of three verses.
Nos. (13471), (13472), (13961).

Yoga-rasāyana. On it, see SMS Vol. I, p. 352; Vol. VII, p. 3746.
Nos. (13597), (13912), (13916), (13920), (14089), (14489).

Yoga-vāsiṣṭha. On it, see *Vāsiṣṭha-Rāmāyaṇa*.
No. 14326.
For its other verses, see *Vāṣiṭha-rāmāyaṇa* and *Vasiṣṭha*.

Yoga-śastra. On it, see SMS Vol. II, p. 956.
No. (14649).

YOGEŚVARA. On him, see SMS Vol. III, p. 1529; Vol. VII, p. 3746.
For further details, see DCA Vol. II, no. 1181; CC_1 481.
Nos. (14023), (14567).

RAGHUNĀTHADĀSA (ŚRI°). Son of Govardhana. Pupil of Balarāmācarya. End of the Fifteenth, beginning of the 16th century. For further details, see DCA vol. II, no. 1191; CC_1 483.
No. (13505).

RAGHUPATI. No informotion. Must have lived in the middle or Second half of the 17th century or earlier. for the single verse attributed to the author is quoted in PV. For other details, see DCA Vol. II, no. 1192; CC_1 486.
No. (13664).

Raghuvaṅśa of Kālidāsa *(Ragh.)*, On it and its author, see Kālidāsa.
Nos. 13342. 13403, 13449, 13739, 14074, 14429, 14472.

Ratirahasya of Kokkoka. On it and its author, see Kokkoka.
No. 13718.

Ratnāpaṇa of Kumara-Svāmin. On it and its other, see SMS Vol. I, p. 353.
Nos. 13035, 13111, 13569.

RALHAṆA-(BILHṆA). No information. Must have lived in the middle of 13th century or earlier. For the single attributed to the author is quoted in JS. For other details, see DCA Vol. II, no. 1215.
No. (13589).

RAVIGUPTA. On him, see SMS Vol. I, p. 353; Vol. II, p. 957; Vol. III, p. 1530; Vol. IV, p. 2080; Vol. VII, p. 3747; DCA, Vol. II, no. 1217; CC_1 494.

Nos. (13039), (13095), (13202), (14271).

Rasagaṅgādhara of Paṇḍit Raja Jagannātha *(Rasagaṅgā)*. On it and its author, see Jagannātha.

Nos. 13021, 13026, 13052, 13102, (13247), 13275, 13276, 13625, 13748, 14008, 14054, 14087, (14088), 14090, (14137), 14166, 14184, 14295, 14347, 14404, 14510, 14525.

Rasamañjarī of Bhānukara *(Rasa)*. On it and its author, see Bhānukara.

Nos. 13536, 13780, 14036, 14524.

Rasa-Ratna-Pradīpikā of Allarāja *(RA)*. On it and its author, see Allarāja in SMS Vol. I, p. 321; Vol. VII, p. 3747.

Nos. 13251, 13621, 14130, 14393, 14508.

Rasika-jivana of Gadādhara-Bhaṭṭa *(RJ)*. On it and its author, see Gadādhara Bhaṭṭa.

Nos. 13177, 13188, 13258, 13376, 13403, 13460, 13465, 13536, 13585, 13589, 13610, 13621, 13664, 13666, 13705, 13740, 13761, 13773, 13788, 13821, 13840, 13967, 14077, 14083, 14084, 14112, 14117, 14130, 14162, 14188, (14244), 14248, 14279, (14280), 14309, 14369, 14394, 14416, 14431, 14440, 14453, 14454, 14503, 14504, 14509, 14606, 14607, 14616.

Rasika-rañjana of Rāmacandra *(Ras)*. On it and its author, see Rāmacandra.
Nos. 13676, 13792, 14388, 14391.

RĀKṢASA (=°PAṆḌITA). No information. Must have lived in the first years of the 13th century of earlier. For other details, see DCA Vol. II, no. 1221; CC_1 498.
For his verses, see *Sūkti-Saṁghara*.

Rākṣasa-Kāvya of Śrī Kālidāsa, see Appendix I, p. 4360.
Nos. 13532, 13533.

RĀKṢASA PAṆḌITA. See RĀKṢASA.

Rāgarṇva-cchanda-Śāstra. Quoted in ŚP as the source of single verse.
No. (13033).

RĀṄGA (=VĀṄGA *or* SĀRAṄGA). No information. Must have lived at the end of the 15th, beginn of the 16th century or earlier, for verses attributed to author are quoted in PG. For other details, see DCA Vol. II, no. 1225; CC_1 559.
No. (14464).

RĀJAKULA BHAṬṬA. No information. Probably indentical with a warrior mentioned by Kalhaṇa in his RT

(6240). Second half of the 10th century ; it not then terminusad queen is the 15th century. For verses attributed to the author are quoted in VS. See DCA Vol. II, no. 1226 ; CC_1 501.
No. (13071).

Raja-Tarangiṇī of Kalhaṇa *(RT* or *Raj)*. On it and its author, see Kalhaṇa.
Nos. 13049,13158,13507,13516-19, 13630, 14243, 14293, 14588, 14624.

Raja-nīti (Pāli) *[RN (P)]*. On it, see SMS Vol. I, p. 354 ; Vol. VII, p. 3748.
Nos. 13086, 13351.

RĀJAŚEKHARA (*or* ŚRI-RĀ°). On him, see SMS Vol. I, p. 354 ; Vol. III, p. 1531 ; Vol. VII, p. 3748 ; DCA Vol. II, no. 1231 ; CC_1 502 ; CC_3 107.
Nos. (13284), (13488), (13799), (13821), [13851 (JS)], (13951), (13972), (14034), (14210), (14250), (14443), (14444), (14494), (14509).
For his other verses, see his various works.

RAJĀNAKA-KUNTAKA *see* KUNTAKA (=RĀJĀNAKA).

RĀJĀNAKA - MAHIMABHAṬṬA. See MAHIMABHAṬṬA.

RĀJĀNAKA-RUYYAKA. See RUYYAKA

Rajendra-karṇapūra of Śambhu. On it and its author, see Śambhu.
No, 14517.

Rāmakṛṣṇa-Viloma-Kavya of Sūrya Kavi. On it, see Appendix I, p. 4358.
Nos. (13694), 14373.

RĀMACANDRA. On him, see SMS Vol. I, pp. 354-55; Vol. IV, p. 2081; Vol. VII, p. 3748.
For other details, see DCA Vol. II, no. 1242.
Nos. (13686), (13689), (14039), (14440).
For his other verses, See *Rasika-rañjana*.

RĀMACHNDRA MIŚRA. See RĀMA-CANDRA.

RĀMAJIT. No information. Must have lived in the middle or second half of the 17th century or earlier. For verses attributed to the author are quoted in PV.
For further details, see DCA Vol. II, no 1248.
No. (14164).

Ramayaṇa of Vālmiki *(R)*.
Nos. 13050, 13052, 13098, 13287, 13293, 13301, (13332), 13448, 13817, 13869, 13898, 13903, 13908, 13929, 13964, 14048, 14050, 14079, 14120, 14155 14191-92, 14203, 14572, 14575.

RUCAKA. See RUYYAKA.

RUDRAṬA. On him, see SMS Vol. I, p. 355; Vol. III, p. 1532; Vol. IV, p. 2082 ; Vol. VII, p. 3749. For

other details, see DCA Vol. II, no. 1269 ; CC_1 528.
Nos. (13585), (13705), (14284).
For his illustrative verses, see Kāvyālaṅkāra and Śriṅgāratilaka.

RUYYAKA. (*or* RUCAKA). On him, see SMS Vol. I, p. 356 ; Vol. VII, p. 3749. For further details, see DCA Vol. II, no. 1250 ; CC_1 515. For his illustrate verses, see *Alaṅkār-Sarvasva*.

RŪPA-GOSVĀMIN (*or* SRI-RŪPA-GOSVĀMIN). On him, see SMS Vol. I, p. 356 ; Vol. VII, p. 3749 ; DCA Vol. II, no. 1287 ; CC_1 533.
For his verses, see *Padyāvali*.

Regnand on it, see SMS Vol. VII, p. 3749.
Nos. 13967, (14093), 14128, 14316, (14466).

REGNAUD, see *Regnand.*

Rocznic orientatistyczny (Ro). Published by Polska Akademia Nauk Warszawa.
Nos. 14178, 14182, 14185.

LAKṢMAṆA (=LA° BHAṬṬA=LA°-BHAṬṬA-ĀṄKOLAKARA). On him, see SMS Vol. I, p. 356; Vol. IV, p. 2083 ; Vol. VII, p. 3749. Also, see DCA Vol. II, no. 1292; CC_1 536, (324) ; CC_2 72 ; CC_3 69.
Nos. (13832), (13988), (14369), (14526), (14528).
For his other verses, see *Padya-racanā*.

LAKṢMAṆA-BHAṬṬA. See Lakṣmaṇa.

LAKṢMAṆA-BHAṬṬA-ĀṄKOLAKARA. See Lakṣmaṇa.

LAKṢMĪ ṬHAKKURĀṆI. Queen and wife of King Śivasiṁha of Mithilā. 15th century. For the single verse attributed to the poetess is quoted in Sskṛp. For other details, see DCA Vol. II, no. 1301.
No. (14044).

LAKṢMĪ-NARASIṀHA (*or* KALYALA°). On him, see SMS Vol. I, p. 357 ; Vol. VII, p. 3750.
For his verses, see *Kavikaumudi*.

Latakamelaka of Śaṅkhadhara. On it and its author, see Śaṅkhadhara.
Nos. 13335, 13560.

LAṬṬANA BHAṬṬA (= BHAṬṬA LAṬṬANA). No information. Must have lived in the 11th century or earlier. For the single verse attributed to the author is quoted in AUC. For further details, see DCA Vol. II, no. 1315 ; CC_1 542.
No. (13624).

LĀṬADIṆḌIRA. No information. Must have lived in the 11th century or earlier. For the single verse attributed to the author is quoted in Suvṛ, see DCA Vol. II, no. 1319 ; CC_1 543.
No. (14290).

LĪLĀŚUKA (=MAṄGALA). On him, see SMS Vol. I, p. 357 ; Vol. IV,

p. 3084 ; Vol. VII, p. 3750 ; DCA Vol. II, no. 1311.

For his verse, see *Kṛṣṇakarṇāmṛta*.

Lokaniti in Pali [LN (P)]. On it, see SMS Vol. I, p. 357 ; Vol. VII, p. 3750.

Nos. 13202, 13953, 14643.

LOLIMBARĀJA. On him, see SMS Vol III, p. 1534; Vol. IV, p. 2084, also see DCA Vol. II, no. 1329 ; CC_1 546.

For his verses, see *Harivilāsa*.

Laukika-nyāya-śloka (Lau). On it, see SMS Vol. I, p. 358 ; Vol. VII, p. 3751.

Nos. 13889, 14255, 14650.

Vakrokti-Jivita of Rājānaka Kuntaka *(VJK)*. On it and its author, see Rājānaka Kuntaka.

Nos. 13342, 14210, (14229).

VAṄGĀLA. No information. Possibly not the proper name of the author, but a designation of a poet from Beṅgali. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted Skm. For other details, see DCA Vol. II, no. 1336; CC_1 366.

No. (13669).

VATSARĀJA. According to tradition. King of Vaṅga (Baṅgala). Summoned to the court of Bhoja. 10th century, but terminus ad quem 16th century. For the verses attributed to him are quoted in Bhpr. For further details, see DCA Vol. II, no. 1347 ; CC_1 549.

No. (13082).

VARARUCI. On him, see SMS Vol. II, p. 959 ; Vo. III, p. 1534. For the single verse attributed to him is quoted in Skm. For other details see DCA Vol. II, no. 1353 ; CC_1 551.

No. (13812), (14545).

VALLAṆA (BALLAṆA = KALLAṆA). On him, see SMS Vol. I, p. 358 ; Vol. III, p. 1534; Vol. VII, p. 3751. For other details, see DCA Vol. II, no. 1370 ; CC_1 554.

Nos. (13580), (14609).

VALLABHA. See VALLABHA DEVA.

VALLABHADEVA (=VALLABHA *or* BHAṬṬA°). On him, see SMS Vol. I, p. 358 ; Vol. III, p. 1535 ; Vol. VII, p. 3751. For further details, see DCA Vol. II, no 1378, (1376) ; CC_1 555.

Nos. (13188), (13202), (13888), (14264), (14282), (14606), (14609).

For other verses, see *Subhāṣitāvali*.

Vaṣiṣṭha-Smṛti (Vās or *AnSS)*.

Nos. 13235, 13315, 14167, 14565.

VĀKPATI. See VĀKPATI RĀJA.

VĀKPATI NĀTHA See VĀKPATIRĀJA.

VĀKPATIRĀJA (= VĀKPATIRĀJA DEVA *or* °NĀTHA). No information. Probably son of Harṣadeva and court poet of King Yaśovarman. Also epithet of King Muñja. End of the 7th or beginning of the 8th century. Verses attributed to the author are quoted in SkV.

For further details, see DCA Vol. II, no. 1401 ; CC_1 557.

No. (13849).

VĀṄGA. See RĀṄGA.

VĀṆIVILĀSA. Probably on of Sanatāna's instructors (upade śaka) to Rūpa Goswāmin. End of the 15th, beginning of the 16th century. For other details, see DCA Vol. II, no. 1418; CC_1 561.

No. (14590).

VĀTSYĀYNA. Authority on *Kāma-sūtra*. Probably 4th century. Often quoted as an authority on *Kāma-sūtra*. For other details, see DCA Vol. II, no. 1423. CC_1 562 for his verses, see *Kāma-sūtra*.

VĀLMĪKI (= ŚRI VĀLMĪKI-MUNI). On him, see SMS Vol. V, pp. 2593-94 ; Vol. VII, p. 3752 ; DCA Vol. II, no. 1433 ; CC_1 566.

Nos (13869), (13929).

For his others verses, see *Ramāyaṇa*.

Vāṣiṣṭha. See *Vaṣṭharāmāyaṇa*.

Vāṣiṣṭha-Ramāyaṇa (*Vasiṣṭha* = *Yoga-vāsiṣṭha*). On it, see SMS Vol. I, p. 360 ; SMS Vol. VII, p. 3753. CC_1 478-79.

Nos. (13650), (14132), (14321).

For his other verses, see *Yogavāsiṣṭha* and *Vasiṣṭha*.

Vāsavadatta of Subandhu. On it and its author, see Subandhu.

No. 13176.

Vikrama-carita or *Vikrama's Adventures (VC, Vcsr, Vcbr, Vcjr)*. On it, see SMS Vol. I, p. 360 ; Vol. VII, p. 3753.

Nos. 13073, 13082, 13158, 13177, (13300), 13313, 13441, 13552, 13733, 13884, 13977, 14062, 14100, 14152, 14153, 14195, 14314, (14595).

Vikramāṅkadeva - carita of Bilhaṇa *(Vikram)*. On it and its author, see Bilhaṇa.

Nos. 13034, 13168, 13384, 13410, 13412, 13440, 13442, 13459, 13554, 13566, 13583, 13644, 13688, 13811, 13847, 14421, 14459, 14471, 14525, 14527.

VIKRAMĀDITYA. On him, see SMS Vol. VI, p. 3129; Vol. VII, p. 3753 ; DCA, Vol. 2, nos. 1450-54; CC_1 569.

Nos. (13831), (14503),

Vikramorvaśiya of Kālidāsa *(VIK)*. On it and its author, see Kālidāsa.
No. 13352.

VIKRĀNTA VARMAN. No information. Must have lived in the 15th century or earlier. For verses attributed to him are quoted in VS. For further details, see DCA Vol. II, no. 1455, CC_1 569.
Nos. (13640), (13649).

VIJJAKA. (BIJJĀKA *or* VĪJAKA-BHAṬṬA). On him, see SMS Vol. II, p. 950. For further details, see DCA Vol. II, no. 911 ; CC_1 374.
No. (14612).

VĪJJAKA BHAṬṬA. See VIJJAKA.

Vijñāna-Śataka. Attributed to Bhartṛhari as included in *BhŚ* (pp. 212-25).
Nos. 14322, 14323.

VIJÑĀNEŚVARA. Son of Padmanābha. Famous jurist Second half of 11th century. For further details, see DCA Vol. II, no. 1468 ; CC_1 571.
For his illustrative verses, see mitākṣarā commentary on *Yājñavalkya-Smṛti*.

Viṭavṛtta. Attributed to Bhartṛhari as included in *BhŚ* (pp. 206-11). On it, see SMS Vol. I, p. 361; Vol. VII, p. 3753.
Nos. 13273, 13615, 13616, 13617, 14357.

Vidagdha-jana-Vallabha (VJV). See App. I, p. 4376 *(VJV)*.
No. 14622.

Viddhaśālabhañjikā of Rājaśekhara *(Viddhaś)*. On it and its author, see Rājaśekhara.
Nos. 13488, 13799, 13972, 14034, 14509.

VIDYĀKARA. No information. Beginning of the 12th century or author and compliter of SkV.
For his compited verses, see *Subhāṣita-ratna-koṣa*.

VIDHYĀKARA MIŚRA. On him, see SMS, Vol. I, p. 361 ; Vol. VII, p. 3753. CC_1 573.
No. (14591).
For his verses, see *Vidhyākara-sahasraka*.

Vidyākara-Sahasraka of Vidyākara-miśra *(Vidy)*. On it and its author, see *Vidyākara-miśra*.
Nos. 13056, 13058, 13162, 13177, 13226, 13245, 13282, 13305, 13342, 13406, 13482, 13484, 13510, 13525, 13529, 13558, 13585, 13607, 13654, 13689, 13773, 13776, 13782, 13846, 13896, 13985, 14007, 14135, 15143, 14157, 14182, 14186, 14283, 14306, 14346, 14440, 10536, 14583, 14591, 14593, 14602, 14651.

VIDYĀDHARA. On him, see SMS Vol. V, pp. 2594-95; Vol. VII, p. 3754. For his verses, see *Ekāvali*.

VIDYĀNĀTHA. See Ratnāpaṇa of Kumārsvāmin.

VINAYADEVA (=VINITADEVA). No information. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author are quoted in SkV. For other details, see DCA Vol. II, no. 1495; CC_1 576.

No. (14432).

VINITA DEVA. See VINAYA DEVA.

VIBHŪTI BALA. No information. Must have lived in the 15th century or earlier. For the single verse attributed to the author is quoted in VS. For other details, see DCA Vol. II, no. 1499, CC_1 578.

No. (13524)

Vimarśiṇi. On it, see SMS Vol. VI, p. 3130; Vol. VII, p. 3754.

Nos. 13140, 13585.

VIRIÑCI. No information. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in Skm. For other details, see DCA Vol. II, no. 1504; CC_1 578.

Nos. (13672), (14362).

Vivādaratnākara. A Dharmasāstra text.

No. 13901.

Viveka-cūḍāmaṇi of Śaṅkarācārya. On it and its author, see Śaṅkarācārya.

Nos. 14272, 14578.

VIŚĀKHA-DATTA (=°DEVA). On him, see SMS Vol. I, p 362; Vol. III, p. 1538; Vol. IV, p. 2088; Vol. VII, p. 3754. Also see DCA Vol. II, no. 1508; CC_1 581. For his verses, see *Mudrā-rakṣasa*.

VIŚĀKHA-DEVA (=°DATTA). See Viśakha-Datta.

VIŚVANĀTHA. On him, see SMS Vol. I, p. 362, Vol. II, p. 963. For his illustrative verses, see *Sāhitya-darpaṇa*

VIŚVANĀTHA-KAVIRĀJA. See VIŚVANĀTHA.

VIŚVEŚVARA-PAṆDIT. On him, see SMS Vol. I, p. 362, Vol. VII, p. 3755. For his illustrative verses, see *Alaṅkārc-kaustubha* and *Alaṅkāra-muktāvali*.

VIṢṆU GUPTA. No information. Quoted as a source (vidy).

No (13177).

Viṣṇudharmasūtra. See *Viṣṇusmṛti (VI)*.

Viṣṇudharmottara – purāṇa (Viṣṇudharmottara). On it, see SMS V I. I, p. 362.

No. 14217.

Viṣṇu-Purāṇa (Viṣṇu-p or *Viṣṇu-pur).* On it, see SMS Vol. I, p. 362; Vol. VII, p. 3755.

No. 13931.

VIṢṆUŚARMAN. Author of the Pañcatañtra in the anthologies verses are attributed to Viṣṇuśarman or to the Pañcatantra. Probably from the 1st century ; oldest text the Tantrākhyāyikā was Translated into Pehleus in A. D. 570 is preserved on Old Syrise. For other details, see DCA Vol. II, no. 1525. CC_1 592.

No. (13162).

For his other Verses, see *Pañcatantra.*

Viṣṇu-Smṛti (=Viṣṇu-dharma-sūtra) (Vi). On it, see *Viṣṇu-dhrrma-sūtra* in SMS Vol. I, p. 362 ; Vol. VII, p. 3755.

Nos. 13235, 13315, 13351, 13387, 13423, 13444.

Vira-Taraṅgiṇī of Mm Citradhara *(Vira)* (Modern). See Appendix I, p. 4375.

No 14542.

Viramitrodaye of Mitra-miśra *(Vir, Vira, Virat, VIR, Vir, Vyev).* On it, see SMS Vol I, p. 363 ; Vol. VII, p. 3755.

Nos. 13336, 13423, 13257, 14542.

VṚDDHI - BHAṬṬA. See BHAṬṬA-VṚDDHI

VEṄKAṬANĀTHA (=ŚRIMADVEDĀNTA DEŚIKA). On him, see SMS Vol. I, p. 363. Vol. II, p. 964.

For his verses, see *Haṁsa-Sandeśa.*

VEṄKAṬĀDHVARI (°RIN). On him, see SMS Vol. I, p. 363 ; Vol. VII, p. 3755.

No. (13225).

VEṆI-DATTA (=ŚRI°). On him, see SMS Vol. I, p. 363; Vol. III, p. 1539; Vol. VII, p. 3755 ; DCA Vol. II, no 1543 ; CC_1 603.

Nos. (13974), (14000), (14004), 14024, (14029), (14278), (14317).

For his other verses, see *Padya-veṇi.*

Veṇi-Saṁhāra of Bhaṭṭa Nārayaṇa *(Veṇi).* On it and its author, see Nārāyaṇa (=Bhaṭṭa Nārāyaṇa) in SMS Vol. I, pp. 338-39 ; Vol. VII, p 3732 ; also see DCA Vol. II, no. 748 : CC_1 290.

Nos. 13228, 13406, 13582, 138 5, (13945).

Vetāla-Pañcaviṁśatikā (Vet). Collection of 25 Stories of Vetāla in Śivada a, Jambhaladatta, Vallabhadāsa, Versions and in the Bṛhatkathamañjari, Kathāsarit - sāgar and Bhaviṣya-purāṇa. For other details, see SMS Vol. I, pp. 363-64 ; Vol. VII, p. 3755.

Nos 13115, 13199, 13268, 13281, 13436, 13439, 13530, 13531,

13620, 13714, 13888, 14078, 14154, 13251, 14341, 14595.

Vaidyakiya-Subhāṣitāvali. On it, see *Vaidikiya - Subhāṣitāvali* (correct is *Vaidyakiya - Subhaṣitāvali*) in SMS Vol. I, p. 364; Vol. VII, p. 3755.

Nos. 13248, 13330, (13907), (14248).

VAIDYAJIVANA. No information. As included in SRK.

No. (13330).

VAIDYADHANYA. See DHANYA.

VAIDYA BHĀNU (°PAṆDITA *or* ŚRI°). Compiler of JS (for Jalhaṇa) in Saka-Saṁbta 1179 (=AD 1258). On the inspiration of Vaidya - Bhāskara. middle of the 13th century For further details, see DCA Vol. II, no. 1555. CC_1 405.

Nos. (13823), (13828), (14467).

VAIDYABHĀNU PAṆDITA. See VAIDYA BHĀNU.

Vairāgya - śataka of AppayaDikṣita (*Vaidi*). On it and its author, see Appaya-Dikṣita.

Nos 13728, 14086.

Vairāgya - śataka of Janārdana - Bhaṭṭa (*Vai*). On it and its author, see Janārdana-Bhaṭṭa.

Nos. 13595, 14053.

Vyakti-Viveka of *Rājānaka* Mahima Bhaṭṭa *(VyVi)*. On it and its author, see Mahima Bhaṭṭa.

Nos. 13603, 13621, 13757, 13769, 13966, 13971, 14210, 14229, 14429, 14595.

VYĀSA (SRIBHAGAVADVYĀSA *or* ŚRI° VYĀSAMUNI). On him, see SMS Vol. I, p. 364; SMS Vol. VII, p. 3756; DCA Vol. II, no. 1564; CC_1 619 (604).

Nos. 13108, (13140), (13150), (13796), (13869), 14325, 14364.

Vyāsakāra-śataka [Vyas(S)]. Siāmese Version of the ceylonese Vyāsakāraya and of the Sanskrit Vyāsasubhāṣita-Saṁgraha. On it, see SMS Vol. III, p. 1540; Vol. VII, p. 3756

No. 14364.

VYĀSA-MUNI. See VYĀSA.

Vyāsa-śataka. On it, see SMS Vol. I, p. 365; Vol. II, p. 965.

No. (13081).

Vyāsa-subhāṣita-saṁgraha (Vyās). On it, see SMS Vol. I, p. 365; Vol II, p. 965; Vol. IV; p. 2090; Vol. VII, p. 3756.

Nos. (13235), (13378).

VRAJANĀTHA (°PAṆDITA). On him, see Vol. I, p. 365, Vol. II, p. 950; Vol. VII, p. 3756. For his verses, see *Padya-taraṅgiṇi*.

VRAJANĀTHA PAṆḌITA. See VRAJANĀTHA.

VAIDYA DHANYA. See DHANYA.

ŚAKTIBHADRA. On him, see SMS Vol. I, p. 365, Vol. VII, p. 3756.

For his verses, see *Āścaryacūdāmaṇi*.

ŚAṄKARA MIŚRA. No information. Common name. Probably grandfather of Bhānukar. From Mithilā, End of the 15th century.
For further details, see DCA Vol. II, no. 1588 CC_1 (625).

No. (14157).

ŚAṄKARĀCĀRYA. On him, see SMS Vol II, p. 965; Vol. III, p. 4154. See also DCA Vol. II, no. 1591; CC_1 626-29.

For his verses, see *Viveka-cūḍāmaṇi*.

ŚAṄKUKA. Poet and author of alaṅkāra-work; From Kaśmīr. 8th or 9th century.
For the single verse attributed to him is quoted in VS. For other details, see DCA Vol. II, no. 1992 (1993) CC_1 629.

No. (13252).

ŚAṄKHAKA (= ŚAṄKHA). No information. Most probably indentical with Maṅkha. Must have lived in the 15th century or earlier.

For the verses attributed to him is quoted in SSB. For further details, see DCA Vol. II, no. 1994, not quoted in CC_1.

No. (13251).

ŚAṄKHADHARA. No information. Must have lived in the middle of the 14th century or earlier. For verses attributed to the author are quoted in *ŚP*. For other details, see DCA Vol. II, no. 1595; CC_1 629.

No. (13335).

For his other verses, see *laṭaka melaka*.

Śatakatraya of Dhanadarāja (*Dhaśa*). On it, see SMS Vol. VI, p. 313?; Vol. VII, P. 3757.

No. 14548.

Śatakatrayādi - Subhāṣita - Saṁgraha of Bhartṛhari (*BhŚ*). On it and its author, see SMS Vol. I, p. 345; Vol. III, p. 1521; Vol. VII, p. 3757.

Nos. 13082, 13208, 13251, (13273), 13373, 13599, 13613, (13615), 13616, 13617, 13759, 13790, 13865, 13943, 13978, (13999), 14046, (14109), 14140, 14152, 14350, 14419, (14431), 14456, 14483, 14491, 14503, 14512, 14645.

ŚATĀNANDA. On him, see SMS Vol. I, p. 366; Vol. III, p. 1541; Vol. VII, p. 3757; DCA Vol. II, no. 1597, CC_1 631.

No. (13793).

Śabda-Kalpa-Druma (ŚKDr). On it, see SMS Vol. I, p. 366; Vol. VII, p. 3757.

Nos. 13140, 13177, 14251.

ŚAMBHU (BHAṬṬA KAVI). Father of Ānanda Vaidya. Last quarter of the 11th, First quarter of the 12th century.

For other details, see DCA Vol. II, no. 1604. CC_1 636.

No. (14517).

Śākuntala (or Abhijñāna–Śakuntala) of Kālidāsa *(ŚaK).* On it and its author, see Kālidāsa.

Nos. 13621, 14150, (14313).

Śānti-Vilāsa of Nilakaṇṭha Dikṣita *(Śāntiv).* On it and its author, see Nīlakaṇṭha Dikṣita.

Nos. 13807, 14586.

Śānti-Śataka of *Śilhaṇa (Śānt* or *ŚāntiŚ).* On it and its author, see *Śilheṇa.*

No. 13427.

ŚĀNTYĀKARA. No information. Perhaps identical with Śāntikara. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in SkM. For other details, see DCA Vol. II, no. 1632; CC_1 641.

No. (14035).

ŚĀRAṄGA see RĀṄGA (°VĀṄGĀ).

ŚĀRṄGADHARA. On him, see SMS Vol. I, p. 366; *(a Śārṅgdhara)* Vol. III, p. 1542; Vol. VII, p. 3757; DCA Vol. II, no. 1636; CC_1 643.

Nos. 13021, (13055), (13056), (13073), (13114), 13154, (13177), (13555), (13571), (13572), (13623), (13834), 13967, 14077, (14182), (14185), 14230, (14291), (14332), (14361), (14580), (14606), (14629). For his own and quoted verses see *Śarṅgadhara-Paddhati.*

Śarṅgadhara-Paddhati (ŚP). On it and its author, see *Śarṅgadhara.*

Nos. 13029, 13032, 13033, 13055, 13068, 13073, 13082, 13087, 13106, 13108, 13114, 13115, 13119, 13131, 13166, 13177, 13188, 13202, 13208, 13218, 13258, 13263, 13264, 13272, 13283, 13290, 13292, 13325, 13326, 13357, 13359, 13375, 13390, 13403, 13405, 13407, 13408, 13409, 13418, 13428, 13430, 13438, 13452, 13454, 13470, 13471, 13472, 13478, 13492, 13495, 13498, 13502, 13504, 13542, 13555, 13562, 13572, 13573, 13578, 13584, 13587, 13589, 13591, 13596, 13597, 13600, 13603, 13605, 13606, 13610, 13612, 13613, 13619, 13623, 13632, 13638, 13643, 13650, 13654, 13655, 13668, 13670, 13678, 13698,

13703, 13712, 13718, 13720, 13722, 13723, 13735 13741, 13760, 13761, 13771, 13791, 13796, 13803, 13805, 13810, 13812, 13821, 13823, 13834, 13835, 13849, 13869, 13877, 13878, 13879, 13882, 13888, 13899, 13904, 13906, 13909, 13910, 13912, 13916, 13919, 13920, 13921, 13922, 13923, 13929, 13932, 13934, 13937, 13940, 13944, 13957, 13961, 13962, 13967, 13968, 13992–97, 14005, 14020, 14046, 14075, 14089, 14112, 14115, 14118, 14121, 14128, 14129, 14130, 14132, 14133, 14141, 14178, 14182, 14185, 14201, 14212, 14230, 14234, 14238, 14269, 14291, 14318, 14319, 14321, 14325, 14332, 14358, 14361, 14363, 14364, 14394, 14411, 14413, 14414, 14416, 14429, 14431, 14441, 14442, 14461, 14469, 14470, 14473, 14474, 14475, 14476, 14477, 14480, 14489, 14490, 14503, 14509, 14533, 14540, 14545, 14546, 14571, 14573, 14574, 14580, 14592, 14606, 14610, 14612, 14613, 4616, 14625, 14629, 14631, 14637, 14641, 14645, 14649.

ŚĀLIHOTRA (=JAYADATTA). General designation for Veterinarian art, as will as for the author on Veterinarian art (Śālihotramuni). Terminus and quem middle of the 14th century, for verses attributed to Śālihotra are quoted in ŚP.

No. (13678).

ŚILHAṆA (*or* SILHAṆA). On him, see SMS Vol. I, p. 367 ; Vol. IV, p. 2092 ; Vol. VII, p. 3758 ; DCA Vol. II, no. 1642, CC_1 1647.

For his vsrses, see *Śānti-śataka*.

ŚIVA DATTA KAVIRATNA. On him, see SMS Vol. VII, p. 3758. For his compiled verses, see *Subhāṣita-Sudhāratna Bhāṇḍāgāra*.

ŚIVASVĀMIN (BHAṬṬA ŚIVASVĀMIN). On him, see SMS Vol. I, p. 367 ; Vol. III, p. 1543, Vol. VII, p. 3758 ; DCA_1 Vol. II, p. 1656 CC_1 654. Also see *Kapphiṇābhyudaya*.

No. (14315).

Śiśupālavadha (ŚiŚ). On it and its author, See Māgha.

Nos. 13138, 13253, 13257, 13266, 13674, 13641, 13656, 13663, 15778, 13907, 13956, 14064, 14159, 14229, 14245, 14308, 14393, 14400, 14564, 14596.

Śuka-saptati, textus ornatior *(Śto)*. On it, see SMS Vol. I, p. 367 ; Vol. VII, p. 3759.

No. 14530.

Śuka-Saptati, Textus Simplicior *(Śts)*. See Appendix I, p. 4369.

Nos. 13051, 13432–33, 13897, 14346.

Śukranīti [Śukr(°ŚŚ)]. On it, see SMS Vol. II, p. 667–68; Vol. VI, p. 3136.

Nos. 13104, 13163, 13185, 13312, 13332, 13367, 13391, 13413, 13420, 13593, 13629, 13855, 13857–61, 13864, 13880, 14091, 14377, 14515.

ŚUBHACANDRA. On him and for his verses, see *Subhāṣitārṇava*.

ŚŪDRAKA On him, see SMS Vol. I, p. 367; Vol. IV, p. 2093; Vol. VI, Vol. VII, p. 3759 ; also see DCA Vol. II, p. 2093; no. 1670; CC_1 659.

For his verses, see *Mṛcchakaṭika*.

Śṛingaratilaka attributed to Kālīdasa *(Śṛṅg)*, On it, see SMS Vol II, p. 968 ; SMS Vol. VII, p. 3759.

No. (13999).

Śṛṅgāra-tilaka of Rudraṭa *(RS, RŚ)*. On it and its author, see Rudrata.

Nos. 13166, 13893, 14003, 14072, 14128, 14182, 14185, 14284.

Śṛṅgaraprakāsa of Bhoja *(ŚbB* or *ŚBh)*. On it and its author, see Bhoja.

Nos. 13359, 14103, 14217, 14228.

Śṛigāraśataka of Janārdan *(Janśraṅg)*. On it and its author, see Janārdan.

Nos. 13841, 13999, 14073.

Śṛṅgārālāpa (SLP). On it, see SMS Vol I, p. 368 ; Vol. VII, p. 3760.

Nos. 13251, 14431.

ŚOBHĀKARA see ŚOBHĀKARA-MITRA.

ŚOBHĀKARA-MITRA. On him, see SMS Vol I, p. 368 ; Vol. VII, p. 3760.

For his illustrative verses, see *Alaṅkāra-Ratnākara*

ŚYĀMALA. See SYAMLLAKA.

ŚYĀMILAKA (=*Śyamalaka)*. No information, perhaps indentical with Śyāmala I *or* Śyāmala II. Must have lived in the 13th century or earlier For other details, see DCA Vol. II, no. 1683–85. CC_1 663.

For his author verses see *Padutāḍitaka*.

Srikaṇṭha Caritam of *Maṅkha (°ka)*. On it and its author, see *Maṅkhaka*.

ŚRĪKṚṢṆA CAITANYA DEVA (=BHAGAVAT SRĪ°). Son of Jagannātha. Must have been composed in the 15th centnry. For the verses attributed to him are included in PG. For other details, see DCA Vol. II, No. 933 ; NCC_7 75.

No, (14497).

ŚRIKṢEMIŚVARA. See KṢEMISVARA.

ŚRIDHARA. On him, see SMS Vol. VII, p. 3760.

For further details, see DCA Vol. II, no. 1696.

Nos. (13992–97).

ŚRĪDHARA-DĀSA. On him, see SMS Vol. I, p. 368; SMS Vol. VII, p. 3760.

For his illustrative verses, see *Sadukti-Karṇāmṛta*.

ŚRIBHAGAVADVYĀSA - MUNI. See VYĀSA

ŚRIBHOJA. See Bhoja.

ŚRIMAT KAVIKULATILAKA GOPAL-NĀRĀYAṆA. No information.

For his illustrative verses, see *Prasaṅgābharaṇa*.

ŚRIMADVEDĀNTA DEŚIKA. See VEṄKATANĀTHA.

Śrimatuḥ Sūkti-Sudhā. See Appendix I, p. 4368.

Nos. 14331, 14359, 14511, 14514.

ŚRIMUKTĀPĪḌA. See MUKTĀPĪḌA.

ŚRIMUNICANDRA GAṆI. See MUNI-CANDRA GAṆI.

ŚRIRAGHUNĀTHADĀSA. See RAGHUNĀTHA DĀSA.

ŚRIRĀJAPUTRAMUKTĀPĪḌA. See MUKTĀPĪḌA.

ŚRIRĀJAŚEKHARA. See RĀJA ŚEKHARA.

ŚRIRŪPA. See RŪPAGOSVĀMIN.

ŚRIRŪPAGOSVĀMIN. See RŪPA-GOSVĀMIN.

ŚRIVĀLMĪKI-MUNI. See VĀLMĪKI.

ŚRIVEṆĪDATTA. See VEṆIDATTA.

ŚRIVAIDYA BHĀNU. See VAIDYA BHĀNU.

ŚRIVAIDYĀ BHĀNU PAṆḌITA. See VAIDYA BHANU.

ŚRIVYĀSA MUNI. See VYĀSA.

Śrī Sūktavali (or *Sūktāvali*) *(SUB)*. On it, see SMS Vol. I, p 375; Vol. VII, p. 3760.

Nos. 13051, 13208, 13262, 13300, 13334, 13549, 13601, 13946, 13954, 14229, 14268, 14325.

ŚRISVĀMIN (=BHAṬṬAŚRI°). See ŚIVASVĀMIN.

ŚRI HANUMĀN. See HANŪMAT.

ŚRI HARṢA I (=KING HARṢA-VAR-DHANA=ŚRI HARṢA-DEVA). See HARṢA.

ŚRI HARṢA II (=HARṢA). On him, see SMS Vol. I, p. 378; Vol. III, p. 1545; Vol. VII, p. 3760.

Nos. (13525), (13881), (14244).

For his other verses, see *Naiṣadhiya-Carita* of Śrī Harṣa.

ŚRI HARṢA DEVA. See HARṢA I.

ŚRIHARṢAPAṆḌITA. See ŚRI-HARṢA II.

ŚRIHARṢAVARDHAN. See ŚRI-HARṢA I.

ŚRUTADHARA. See ŚRUTADHARA-RĀJA.

ŚRUTADHARA RĀJA. No informations. Probably Identical with Śrutadhara. Middle of the 13th century. For the single verse attributed the author is quoted in JS. For further details, see DCA Vol. II, no. 1720; CC_1 675.

No. (14480).

Śloka-Saṁgraha [=Subhāṣita-Saṁgraha (SU)] of Manirāma Dīkṣita (ŚSM *or* SSM). On it and its author, see *Subhāṣita-Saṁgraha* third.

She-rab Dang-bar or *Pajnya Danda (Tibetan)* of *Li Thub (=Nāgārjuna) [ShD(T)]*. See Appendix I, p. 4364.

Nos. 13108, 13119, 13161, 13182, 13377.

Saṁskāramayūkha. Dharmaśastra. (Modern).

No. 13336.

Saṁskṛta-Pāṭhopakāraka (SSkṛ). (Modern). On it, see SMS Vol. I, p. 369; Vol. VII, p. 3761.

Nos. 13492, 14013, 14044.

Saṁskrit-Lokokti-Prayoga (SLPr). On it, see SMS Vol. II, p. 969; Vol. VII, p. 3761.

Nos. 13128, 13188, 13303, 14144, 14604.

Saṁskrit-Sūkti-Ratnākara. Comp. by Ramji Upadhyaya *(SRRU).* (Modern). On it, see SMS Vol. I, p. 369; Vol. VII, p. 3761.

Nos. 13073, 13125, 13127, 13188, 13228, 13332, 13378, 13582, 13796, 13967, 14595.

Saṁgraha Śloka. Quoted in *VyVi* as a source. No information.

No. (13482).

Saṁgrahītṛ (°hītuḥ). [Compiler] of SSB (=Śivadatta Kaviratna).

Nos. (13122), (13184), (13212), 13223, (13317), (13461), (13496), (13758), (13991), (14342), (14550).

SAṀGHAMITRA (= SAṀGHAŚRIMITRA). Probably royal preceptor of some Pāla king. Must have lived in the beginning of the 12th century or earlier; for verses attributs the author quoted in SkV.
For other details, see DCA Vol. II, no. 1732; CC_1 687.

No. (13217)

SAṀGHAŚRIMITRA. See SAṀGHA MITRA.

Satyavrata rukmāṅgada-nāṭaka af Deva bodhi. On it and its author, see Devabodhi.

No. 14021.

Sadācāra-Śastra. Comp. by Deva Datta Shastri *(Saśa* or *SaŚa* or, *Sadāca)* (Modern), on it, see SMS Vol. VI, p. 3139; Vol. VII, p. 3761.

Nos. 13082, 13108, 13124, 13146, 13157, 13208, 13221, 19367, 13708, 13803, 13864, 13938, 13941, 14123, 14124, 14133, 14239, 14377, 14664.

Sadukti Karṇamṛta of Śrīdharadāsa (*SKM*). On it and its author, see *Śrīdharadāsa*.

Nos. 13022, 13070, 13079, 13217, 13394, 13405, 13480, 13488, 13522, 13565, 13594, 13603, 13607, 13610, 13639, 13699, 13672, 13698, 13725, 13740, 13757, 13767, 13785, 13812, 13829, 13831, 13849, 13971, 14015, 14023, 14033, 14035, 14061, 14071, 14106, 14107, 14113, 14127, 14199, 14200, 14211, 14222, 14250, 14284, 14289, 14362, 14392, 14408, 14429, 14432, 14443, 14447, 14481, 14494, 14509, 14512, 14513, 14541, 14545, 14565, 14585, 14599, 14602, 14609, 14616, 14623, 14628, 14639, 14651.

Sabhā-Taraṅga of Jagannatha Miśra (*ST* or *St*). On it and its author see, Jagannātha Miśra.

Nos. (13208), (13604), (14161), 14439, 14616.

Sabhārañjanaśataka of Nilakaṇṭha-Dīkṣita (*Sabha*). On it and its author, see Nīlakaṇṭha Dīkṣitā.

Nos. 13236, 13398, 13402, 13648, 14142, 14439.

Sabhyālaṅkaraṇa of Govindajita (*SG* or *Sabh*). On it and its author, see Govindajita.

Nos. 13664, 14036, 14150.

Samaya-Mātrikā of Kṣemendra (Sam). On it and its author, see Kṣmendra.

Nos. 13075, 13173.

Samayocita-Padya-Ratna Mālikā (Sama). (Modern). On it, see SMS Vol. VI, pp. 3139-40; Vol. VII, p. 3762.

Nos. 13053, 13092, 13093, 13109, 13113, 13114, 13115, 13119, 13158, 13162, 13177, 13179, 13202, 13208, 13210, 13221, 13232, 13278, 13281, 13291, 13303, 13397, 13419, 13528, 13613, 13628, 13654, 13693, 13709, 13713, 13762, 13809, 13844, 13866, 13887, 13959, 14019, 14094, 14101, 14133, 14152, 14176, 14209, 14216, 14240, 14252, 14257, 14273, 14503, 14539, 14615, 14621, 14643.

Sarasvatī-Kaṇṭhābharaṇa of Bhoja (*Sar*). On it and its author, see Bhoja.

Nos. 13140, 13142, 13253, 13392, 13417, 13488, 13574, 13660, 13661, 13706, 13742, 13824, 13965, 14016, 14041, 14056, 14060, 14246, 14313, 14444, 14545, 14640.

SAROKA (SUROKA *or* SEROKA). No information. Must have lived in the beginning of the 12th century or earlier.
For the verses attributed to the author are quoted in SkV. For other details, see DCA Vol. II, no. 1754.

No. (13876).

SARVAVIDYĀVINODA. No information. Must have lived at the end of the 15th century, beginning of the 16th century or earlier. For the verses attributed to the author are quoted in PG. For other details, see DCA Vol. II, no. 1765. CC_1 702.

No. (13244).

SARVAVIDYĀVINODA BHAṬṬĀCĀRYA See SARVAVIDYĀVINODA.

Selections from Classical Sanskrit Literature with English Translation and notes (ScsL) by J. Brough london 1951. (Modern).

No. 14463.

SĀGARANANDIN. On him, see SMS Vol. I, p. 370. For his illustrative Verses, see *Nāṭakalakṣaṇaratna-kośa.*

Sāṁkhya Pravacana bhāṣyam of Vijñānabhikṣu (Bibl Ind). On *Sāṁkhya-Sūtra*, no. 4.12.

No. 13396.

Sāmuḍrikatilaka of Durlabha Rāja. On it and its author. See Durlabharāja.

No. 14045.

SĀRAṄGA. See RĀṄGA.

Sāra-Samuccaya [SS(OJ)]. On it, see SMS Vol. I, p. 370; Vol. VII, p. 3763.

Nos. 13081, 13250, 13713, 13869, 14099, 14190, 14270, 14549.

Sāra - Suktāvali of Muni Candragaṇi *(SSV).* On it and its author, see Muni Candra gaṇi.

Nos. 13082, 13865, 14503, 14616.

SĀVARṆI. No information. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author are quoted in SkV.
For other details, see DCA Vol. II, no. 1791.

No. (13251).

Sāhitya-darpaṇa of Viśvanāth-Kavi Rāja *(Sah).* On it and its author, see Viśvanātha Kavirāja.

Nos. 13253, 13403, 13406, (13604), 13621, 13757, 13835, 13875, 14016, 14071, 14150, 14227, 14328, 14340, 14493.

SIṀHALAPATI (=KUNTALPATI). No information. Must have lived in the middle of 13th century or earlier. For the single verse attributed to the author is quoted in JS.
For further details, see DCA Vol. II, no. 1796.

No. (14309).

SUNDARADEVA. On him, see SMS Vol. II, p. 971 ; Vol. VII, p. 3763. Also see DCA Vol. II, no. 1816.

No. (13765).

SUNDARA PĀṆḌYA. On him, see SMS Vol. I, p. 370 ; Vol. IV, p. 2097. DCA Vol. II, no. 1817.

SUBANDHU. On him, see SMS Vol. I, p. 370 ; SMS Vol. III, p. 1549 ; Vol. VII, p. 3763 ; also see DCA Vol. II, no. 1819.

Nos. (13176), (14206), (14207).

For his other verses, see his works.

Subhāṣita - Khaṇḍa of Gaṇeśa - Bhaṭṭa *(SKG)*. On it see SMS Vol. III, p. 1549 ; Vol. VII, p. 3763.

No. 13082.

Subhāṣita-Nīvi. attributed to Vedāntācārya *(SNI)*. (Modern). On it, see SMS Vol. I, p. 371 ; Vol. VII, p. 3764.

Nos. 13047, 13730, 13754, 14556, 14570, 14619.

Subhāṣita-Mañjari. Comp. by S. Veṅkatarāma Śāstri *(SMa)*. (Modern). On it, see SMS Vol. I, p. 371 ; Vol. VII, p. 3764.

Nos. 13094, 13515, 13549, 14175, 14248, 14277, 14544.

Subāṣita-Muktāvali of Unknown outhorship *(SuM)*. On it, see SMS Vol. I, p. 371 ; Vol. VII, p. 3764. Also see Appendix I, p. 4370.

Nos. 13162, 13167, 13171, 13322, 13431, 13446, 13490, 13562, 13574, 13612, 13662, 13674, 13775, 13815, 13984, 14108, 14346, 14503.

Subhāṣita-ratna-Koṣa of Bhaṭṭa Śrikṛṣṇa *(SK)*. On it and its authors, see Bhaṭṭa Śri Kṛṣṇa.

No. 14109.

Subhāṣita-ratna-Koṣa of Vidhyākara *(SKV)*. On it and its author, see Vidhyākara.

Nos. 13022, 13024, 13040, 13080, 13082, 13090, 13101, 13142, 15217, 13223, 13251, 13256, 13279, 13284, 13348, 13443, 13453, 13481, 13488, 13520, 13522, 13544, 13565, 13580, 13621, 13666, 13680, 13682, 13768, 13793, 13799, 13800, 13802, 13812, 13813, 13814, 13821, 13829, 13849, 13876, 13972, 15977, 14034, 14106, 14150, 14156, 14208, 14249, 14250, 14287, 14408, 14432, 14446, 14454, 14481, 14494, 14501, 14509, 14542, 14554, 14595, 14616, 14620.

Subhāṣita-Ratna-Nidhi (SRN) [T]. Comp. by W. L. (Modern). See Appendix I, p. 4367.

Nos. 13108, 13182.

Subhāṣita - Ratna - Bhāṇḍāgāram. Comp. by Nārāyaṇa Rāma Āchārya *(SR)*. (Modern). On it see SMS Vol. I, pp. 317-72 ; Vol. VII, p. 3764.

Nos. 13025, 13038, 13044, 13051, 13053, 13056, 13061, 13062, 13067, 13068, 13071, 13073, 13074, 13082, 13083, 13087, 13093, 13094, 13099, 13108, 13114, 13115, 13119, 13128, 13133, 13135, 13136, 13137, 13140, 13148, 13154, 13158, 13162, 13166, 13167, 13170, 13171, 13176, 13177, 13180, 13182, 13187, 13188, 13189, 13197, 13201, 13202, 13208, 13216, 13218, 13219, 13221, 13229, 13234, 13251, 13253, 13258, 13259, 13270, 13278, 13280, 13282, 13290, 13300, 13303, 13304, 13324, 13329, 13330, 13332, 13334, 13351, 13353, 13359, 13378, 13403, 13405, 13416, 13425, 13435, 13442, 13450, 13452, 13460, 13463, 13465, 13466, 13473, 13478, 13480, 13481, 13488, 13492, 13497, 13498, 13512, 13515, 13524, 13536, 13545, 13548, 13549, 13554, 13555, 13558, 13560, 13561, 13562, 13563, 13564, 13569, 13574, 13576, 13585; 13589, 13603, 13604, 13610, 13612, 13613, 13621, 15623, 13632, 13635, 13638, 13641, 13643, 13646, 13647, 13653, 13654, 13656, 13657, 13662, 13664, 13665, 13666, 13670, 13671, 13673, 13684, 13686, 13687, 13693, 13698, 12705, 13709, 12713, 13716, 13740, 13741, 13746, 12749, 13753, 13760, 13761, 13766, 13767, 13771, 13773, 13774, 13775, 13778, 13779, 15781, 13789, 13795, 13799, 13801, 13803, 13815, 13818, 13821, 13823, 13827, 13833, 13834, 13835, 13840, 13843, 13849, 13856, 13866, 13869, 13873, 13875, 13888, 13892, 13906, 13915, 13929, 13935, 13943, 13945, 13949, 13953, 13957, 13967, 13970, 13972, 13973, 13975, 13977, 13981, 13986, 13988, 13999, 14002, 14010, 14011, 14012, 14014, 14016, 14032, 14034, 14036, 14037, 14039, 14046, 14051, 14066, 14067, 14071, 14083, 14084, 14088, 14103, 14109, 14116, 14117, 14128, 14129, 14131, 14133, 14136, 14137, 14138, 14141, 14150, 14161, 14162, 14165, 14167, 14178, 14182, 14184, 14185, 14188, 14194, 14196, 14212, 14228, 14229, 14230, 14239, 14244, 14248, 14253, 14266, 14267, 14273, 14277, 14279, 14280, 14283, 14288, 14291, 14292, 14295, 14307, 14308, 14310,

14313, 14318, 14325, 14332, 14334, 14336, 14339, 14340, 14348, 14353, 14355, 14361, 14369, 14389, 14390, 14393, 14394, 14395, 14399, 14403, 14406, 14409, 14416, 14419, 14429, 14431, 14440, 14442, 14446, 14448, 14453, 14454, 14455, 14461, 14463, 14482, 14500, 14503, 14504, 14509, 14526, 14528, 14543, 14546, 14551, 14558, 14560, 14575, 14580, 14592, 14593, 14595, 14606, 14607, 14611, 14612, 14616, 14625, 14629, 14633, 14641, 14644, 14651.

Subhāṣita-Ratna Mālā. Comp. by K. G. Chiplonkar *(SMR* or *SRM)*. (Modern). On it, see SMS Vol. III, p. 1551 ; Vol. VII, p. 3765.

Nos. 13068, 13073, 13082, 13087, 13092, 13093, 13108, 13114, 13115, 13119, 13140, 13154, 13170, 13171, 13177, 13179, 13182, 13185, 13187, 13188, 13202, 13208, 13232, 13282, 13291, 13314, 13336, 13419, 13445, 13528, 13575, 13613, 13628, 13643, 13654, 13707, 13709, 13887, 13892, 13926, 14116, 14133, 14165, 14178, 14182. 14209, 14216, 14240, 14245, 14252, 14277, 14543, 14580, 14643, 14644.

Subhāṣita-Ratna-Samuccaya. Comp. by K. R. Joglekar and V. G. Sant *(SRS)*. (Modern). On it, see SMS Vol. I, p. 372 ; Vol. VII, p. 3766.

Nos. 13073, 13087, 13114, 13115, 12116, 13137, 13182, 13187, 13221, 13300, 13549, 13869, 13955, 14133, 14248, 14277, 14325, 14543, 14644.

Subhāṣita-Ratnākara, Comp. by K. S. Bhāṭavaḍekar *(SRK)*. (Modern). On it, see SMS Vol. I, pp. 372-73 ; Vol. VII, p. 3766.

Nos. 13021, 13056, 13068, 13073, 13074, 13082, 12087, 13108, 13114, 13115, 13154, 13158, 13162, 13166, 13170, 13171, 13177, 13180, 13188, 13202, 13208, 13251, 13258, 13270, 13276, 13282, 13330, 13332, 13425, 13445, 13466, 13478, 13498, 13555, 13562, 13570, 13604, 13612, 13613, 13621, 13623, 13670, 13693, 13709, 13943, 13945, 13967, 13977, 13999, 14077, 14109, 14117, 14137, 14161, 14175, 14182, 14185, 14219, 14244, 14248, 14277, 14280, 14291, 14332, 14361, 14369, 14503, 14543, 14580, 14606, 14611, 14612, 14616.

Subhāṣita Saṁgraha , as quoted in *BhŚ* or in SkV *(Su)*, see Appendix I, p. 4370.

No. 14503.

Subhāṣita-Saṁgraha, comp. by P. M. Pāṇḍya *(SSg)*, (Modern). On it, see SMS Vol. I, p. 373 ; Vol. VII, p. 3766.

Nos. 13056, 13093, 13232, 13303, 13549, 13943, 14133, 14291, 14595.

Subhāṣita-Saṁgraha of Manirāma Dīkṣita (ŚSM *or* SSM). (Modern).
Nos. 13821, 14509, 16616.

Subhāṣitasaṁdoha of Amitagati *(AS)*. On it and its author, see Amitagati.

Nos. 13041, 13112, 13164, 13356, 13588, 13590, 13592, 13738, 13783, 13787, 13819, 13837, 13925, 13942, 14009, 14145, 14224, 14262, 14274, 14304, 14324, 14407, 14498, 14506, 14534, 14605.

Subhāṣita-saptaśatī, comp. by Mangal Dev Shastri *(SSap* or *SSSap)*. (Modern). On it, see SMS Vol. I, p. 373 ; Vol. VII, p. 3767.
Nos. 13111, 13121, 13128, 13332, 13901, 14144, 14223, 14326.

Subhāṣita-Sāgara, anonymous, Jainistic *(SSJ)*. MS BORI 424/1899-1915, as quoted in BhŚ as *SS*. On it, see SMS Vol. III, p. 1552 ; Vol. VII, p. 3767.
Nos. 13083, 14152, 14503.

Subhāṣita-Sāra Samuccaya (SuSS). On it, see SMS Vol. II, p. 974; Vol. VII, p. 3767.
Nos. 13664, 13779, 13821, 14004, 14036, 14029, 14083, 14084, 14130, 14163, 14394, 14431, 14453, 14526, 14609.

Subhāṣita-Sudhā-Nidhi of Sāyaṇa *(SSSN)*. On it, See SMS Vol. II, p. 974 ; Vol. VII, p. 3767.

Nos. 13039, 13066, 13081, 13083, 13138, 13188, 13202, 13324, 13803, 13888, 13939, 13967, 14102, 14161, 14189.

Subhāṣita-Sudhā-Bhāṇḍāgāra-Ratna. Comp. by Śivadatta Kaviratna *(SSB* or *SRB)*. (Modern), see SSB *or* SRB in Appendix I, p. 4368.

Nos. 13025, 13038, 13044, 13051, 13053, 13056, 13061, 13063, 13067, 13068. 13071, 13073, 13074, 13082, 13083, 13087, 13093, 13094, 13099, 13108, 13114, 13115, 13118, 13119, 13122, 13128, 13130, 13133, 13134, 13135, 13136, 13137, 13140, 13144, 13146, 13148, 13152, 13154, 13158, 13162, 13166, 13167, 13170, 13171, 13174, 13176, 13177, 13180, 13182, 13184, 13187, 13188, 13189, 13197, 13201, 13202, 13208, 13212, 13216, 13218, 13219, 13221, 13222, 13223, 13227, 13229, 13231, 13234, 13251, 13253, 13258, 23259, 13270, 13278, 13280, 13282, 13290, 13300, 13303, 13304,

13317, 13324, 13329, 13332, 13333, 13335, 13351, 13353, 13359, 13377, 13388, 13403, 13405, 13416, 13425, 13442, 13450, 13452, 13460, 13461, 13463, 13465, 13466, 13473, 13478, 13483, 13481, 13485, 13488, 13492, 13496, 13497, 13498, 13501, 13512, 13515, 13536, 13545, 13549, 13554, 13555, 13558, 13560, 13561, 13562, 13563, 13564, 13567, 13569, 13574, 13576, 13577, 13585, 13589, 13603, 13604, 13610, 13612, 13613, 13619, 13623, 13632, 13635, 13638, 13641, 13643, 13646, 13647, 13653, 13654, 13656, 13657, 13662, 13664, 13665, 13666, 13670, 13671, 13673, 13684, 13686, 13689, 13693, 13694, 13698, 13705, 13709, 13713, 13716, 13729, 13740, 13741, 13746, 13749, 13753, 13758, 13760, 13761, 13766, 13771, 13773, 13775, 13778, 13779, 13781, 13789, 13795, 13799, 13801, 13803, 13815, 13818, 13821, 13823, 13827, 13834, 13835, 13838, 13840, 13843, 13849, 13862, 13866, 13869, 13873, 13888, 13892, 13906, 13915, 13935, 13943, 13945, 13953, 13957, 13958, 13967, 13970, 13972, 13973, 13975, 13977, 13981, 13982, 13986, 13988, 13991, 13999, 14002, 14010, 14011, 14012, 14014, 14016, 14025, 14032, 14034, 14036, 14037, 14039, 14042, 14046, 14051, 14066, 14067, 14071, 14083, 14084, 14103, 14109, 14116, 14117, 14128, 14129, 14131, 14133, 14136, 14137, 14141, 14150, 14161, 14162, 14165, 14167, 14171, 14178, 14179, 14182, 14184, 14185, 14188, 14194, 14196, 14210, 14212, 14228, 14230, 14244, 14248, 14259, 14266, 14267, 14273, 14277, 14279, 14280, 14283, 14288, 14291, 14292, 14295, 14297, 14307, 14308, 14309, 14310, 14313, 14325, 14330, 14332, 14334, 14339, 14340, 14342, 14348, 14353, 14360, 14361, 14369, 14373, 14389, 14393, 14394, 14395, 14399, 14403, 14406, 14409, 14416, 14419, 14429, 14441, 14440, 14442, 14446, 14448, 14453, 14454, 14455, 14461, 14463, 14482, 14488, 14500, 14503, 14504, 14509, 14526, 14528, 14543, 14546, 14550, 14551, 14558, 14560, 14580, 14592, 14593, 14595, 14606, 14607, 14611, 14612, 14616, 14625, 14633, 14641, 14644, 14651.

Subhāṣita-Sura-Druma of Keladi Basavappa Nāyaka *(SSD)*. On it, see SMS Vol. I, p. 374 ; Vol. VII, p. 3768.

Nos. 13082, 13865, 14419, 14456, 14491, 14643.

Subhāṣita Hārāvali of Hari Kavi *(SH)*. On it, see SMS Vol. I, p. 374 ; Vol. III, pp. 1553-54 ; Vol. IV, p. 2102 ; Vol. VII; p. 3768 and its author Hari Kavi.

Nos. 13068, 13082, 13123, 13154. 13166, 13221, 13237, 13251, 13278, 13300, 13338, 13428, 13459, 13492, 13515, 13549, 13553, 13601, 13612, 12613, 13623, 13626, 13643, 13691, 13711, 13713, 13731, 13763, 13766, 13789, 13796, 13803, 13815, 13869, 13888, 13900, 13906, 13943, 13951, 13976, 14022, 14031, 14105, 14126, 14133, 14134, 14184, 14254, 14325, 14364, 14456.

Subhāṣitārṇava. Attributed to Śubhāṣa-Candra *(Subh)*. On it, see SMS Vol. I, pp. 374-75, Vol. VII, p. 3769.

Nos. 13048, 13073, 13087, 13109, 13114, 13115, 13119, 13146, 12149, 13151, 13167, 13171, 13188, 13194, 12208, 13218, 13221, 13233. 13368, 13383, 13475, 13543, 13548, 13549, 13550, 13685, 13715, 13766, 13798, 13865, 13927, 13963, 14007, 14031, 14057, 14063, 14119, 14133, 14151, 14152, 14154, 14160, 14263, 14265, 14268, 14273, 14298, 14367.

Subhāṣitāvali of Vallabhadeva *(VS)*. On it and its author, see Vallavadeva.

Nos. 13039, 13051, 13063, 13071, (13073), 13078, 13082, 13095, 13099, 13101, 13108, 13109, 13110, 13119, 13133, 13137, 13150, 13155, 13167, 13176, 13177, 13182, 13188, 13202, 13238, 13251, 13252, 13265, 13324, 13341, 13345, 13362, 13369, 13378, 13450, 13492, 19516-19, 13524, 13541, 13571, 13603, 13610, 13624, 13633, 13636, 13638, 13642, 13646, 13649, 13654, 13670, 13687, 13698, 13702, 13716, 13721, 13734, 13741, 13743, 13766, 13767, 13771, 13772, 13786, 13789, 23796, 13797, 13803, 13852, 13853, 13856, 13869, 13888, 13957, 13967, 13979, 13983, 13999, 14051, 14070, 14071, 14081, 14088, 14096, 14127, 14130, 14154, 14180, 14228, 14244, 14254, 14281, 14282, 14296, 14315, 14333, 14336, 14344, 14345, 14376, 14390, 14394, 14406, 14408, 14431, 14468, 14495, 14517, 14543, 14545, 14546, 14557, 14582, 14587, 14606, 14614, 14616, 14617, 14618, 14627.

SUROKA. See SAROKA.

Suvṛttatilaka of Kṣemendra *(SUVṛ)*. On it and its author, see Kṣemendra.

Nos. 13057, 14290.

Sūktimañjari of Valadeva Upādhyāya. *(Sumuñ)*. (Modern).

Nos. 13225, 13238, 13242, 13258, 13303, 13442, 13494, 13698, 13779, 13780, 14129, 14353.

Sūkti Muktāvalī of Bhagadatta Jalhaṇa *(JS)*. On it and its author, see Jalhaṇa.

Nos. 13023, 13068, 13095, 13140, 13186, 13188, 13190, 13195, 13230, (13251), 13290, 13365, 13378, 13405, 13410, 13478, 13481, 13488, 13492, 13546, 13547, 13548, 13549, 13557, 13565, 13566, 13589, 13610, 13621, 13622, 1323, 13638, 13666, 13691, 13700, 13717, 13789, 13801, 13812, 13821, 13825, 13828, 13829, 13849, 13851, 13881, 13906, 13914, 13915, 13936, 13951, 13957, 13967, 13972, 14021, 14022, 14038, 14045, 14083, 14103, 14105, 14126, 14127, 14147, 14150, 14161, 14178, 14182, 14207, 14271, 14283, 14313, 14318, 14361, 14393, 14430, 14431, 14434, 14449, 14452, 14454, 14456, 14467, 14479, 14480, 14509, 14622, 14625.

Sūkti-muktāvalī of Somaprabha-Sūri *(Sumu* or *Sūmu)*. On it and its author, see Somaprabha-Sūri.

Nos. 13659, 13863, 14220.

Sūkti-Muktāvali (or Harihara Subhāṣita) of Harihara *(SMH)*. On it and its author, see HARIHARA.

Nos. 13043, 13046, 13091, 13160, 13248, 13526, 13559, 13586, 14058, 14085, 14372, 14374, 14379, 14387, 14423, 14518.

Sūkti Ratna-Hāra of Sūrya-Kaliṅgarāja *(SRHt)*. On it and its author, see Sūrya-Kaliṅgarāja.

Nos. 13036, 13039, 13065, 13081, 13083, 13094, 13095, 13098, 13109, 13138, 13151, 13155, 13175, 13188, 13202, 13206, 13224, 13228, 13286, 13288, 13293, 13296, 13321, 13324, 13332, 13358, 13361, 13378, 13493, 13511, 13613, 13732, 13796, 13803, 13842, 13888, 13902, 13913, 13918, 13924, 13928, 13939, 13967, 14095, 14102, 14119, 14158, 14161, 14189, 14190, 14203, 14228, 14231, 14236, 14237, 14264, 14313, 14410, 14547, 14606, 14638, 14640.

Sūkti Śatakam, comp. by H. Jhā *(SSH)*. (Modern). Also see SMS Vol I, p. 376; Vol. VII, p. 3771.

Nos. 13073, 13108, 13119, 13188, 13332, 13515, 14182, 14606,

Sūkti-Saṁgraha of Kavi Rākṣasa *(SSK* or *SSKR)*. On it and its author, see Kavi-Rākṣasa.
Nos. 13056, 13141, 13181, 14644.

*Sūkti-Sahasra (*or *Yukti-Sahasra)*. On it and its author, see SMS Vol. I, p. 376 ; Vol. VII, p. 3771.
Nos. (14022).

Sūkti-Sāgara. MS quoted in *SSKṛp*. See Appendix I, p. 4370.
No. 14044.

Sūkti-Sudhā. Comp. by R. S. Pālivala *(SSPr)*. (Modern). On it, see *Sūkti Sudhā* first, in SMS Vol. I, p. 376 ; Vol. VII, p. 3771.
Nos. 13115, 13291, 13300, 14178.

Sūkti-Sundara of Sundaradeva *(SSS)*. On it and its author, see Sundaradeva.
Nos. 13282, 13765, 14002, 14011, 14138, 14183, 14318, 14448.

SURYA-KALIṄGA RĀJA. On him, see SMS Vol. I, p. 375 ; Vol. VII, p. 3771.
For his compiled verses, see *Sūkti-Ratnahāra.*

Sūrya-Śataka of Mayūrakavi. On it and its author, see *Mayūra.*
No. 13774.

SOMADEVA BHAṬṬ. On him, see SMS Vol. I, p. 376 ; Vol. VII, p. 3771. DCA Vol. II, no. 1852 ; CC_1 735.
For his verses, see *Kathā-Sarit-Sāgara.*

SOMAPRABHA SŪRI. (= SOMA-PRABHĀCĀRYA). On him, see SMS Vol. V, pp. 2608-09, Vol. VII, p. 3771 ; DCA Vol. II, no. 1856.
For his verses, see *Sukti-Muktāvali.*

SOMEŚVARA (SARVAJÑA - SOME-ŚVARA). No information. Must have lived in the 15th century or earlier, for verses attributed to the author are quoted in SRHt.

For other details, see DCA Vol. II, no. 1857.

Skanda-Purāṇa (SKP). On it, see SMS Vol. I, p. 377.
Nos. 13318, 13435, 13455, 13911, 14338.

Stutikusumāñjali. On it and its author, see *Jagaddhara.*
No. 13345.

Sphuṭaśloka's. Verses of unknown authorship mentioned as such in *SRK* as its Source for a number of verses quoted therein.
Nos. (13166), (13171), (13180), (13445), (13466), (13705), (13977), (14119), (14175), (14369), (14503), (14543), (14616).

Smṛticandrikā of Devaṇṇabhaṭṭa *(SC)*. On it and its author, see Devaṇṇa-bhaṭṭa.
No. 13336.

Svapnavāsavadatta of Bhāsa. On it and its author, see *Bhāsa.*

No. 13132.

SVASTIKA. See MUṢTIKA.

SVĀMI MĀDHAVĀNANDA. See MĀDHAVĀ NANDA.

HAṀSAVIJAYA-GAṆI. On him, see SMS Vol. I, p. 377; Vol. VII, p. 3771.

For his verses, see *Anyokti-muktāvalī.*

Haṁsa-Sandeśa of Veṅkaṭanātha. On it and its author, see *Veṅkaṭanātha (=Śrimad Vedānta Deśika).*

No. 14499.

HANŪMAT (=ŚHR HANŪMĀN). On him, see SMS Vol. I, p. 377; Vol. III, p. 1557. For other detail, see DCA Vol. 2, no. 1869; CC_1 753.

No. (14022).

For his other verses, see *Hanūmān-nāṭaka.*

Hanūmān-nāṭaka (HAn) of *Hanūmat.* On it and its author, see *Hanūmat.*

Nos. 13621, 13999, 14203, 14444.

HARAGAṆA (=HARIGAṆA). No information. Must have lived in the middle of the 14th century or earlier. For verses attributed to the author are quoted in ŚP.

For other details, see DCA Vol. II, no. 1873; CC_1 754, 756.

No. (13633).

HARIKAVI. On him, see Hari in SMS Vol. III, p. 1557; Vol. VII, p. 3772 DCA Vol. 2, no. 1878; CC_1 756. For his verses, see *Subhāṣita-Hārāvali.*

HARIGAṆA see HARAGAṆA.

HARI-CANDRA. No information. First years of the 7th century or earlier. The verses is quoted in VS only.

For further details, see DCA Vol. II, no. 1879; CC_1 756.

No. (14482).

HARIBHĀSHKARA (or BHĀSKARA IV), on him, see SMS Vol. I, p. 378; Vol. VII, p. 3772; DCA Vol. II, no. 1889, CC_1 749.

For his verses, see *Padyāmṛta-taraṅgiṇī.*

Harivaṁśa-purāṇa. No. 13385.

Harivilāsa of Lolimbarāja. On it and its author, see Lolimbarāja.

No. 13779

HARIHARA. On him, see SMS Vol. III, p. 1557; Vol. VII, p. 3772; DCA Vol. II, no. 1898; CC_1 762.

Nos. (13405), (14318).

For his verses, see *Sukti-Muktavali.*

Harihara-Subhāṣita. See *Sūkti-Muktāvali* of *Harihara (SMH).*

HARṢADEVĀTMAJA VĀKAPATI (= HARIDEVĀTMAJA; Śri or VĀKAPATIRĀJA). Probably son of Harṣadeva and Court Poet of King

Yaśovarman, end of the 7th beginning of the 8th century. For the single verse quoted in VS only.

No. (13687).

HARṢAPAṆḌITA. See ŚRI HARṢA.

Nos. (13616), (13717), (13881), (13889), (14148), (14449).

HASTIPAKA (METHA). See BHARTṚMENṬHA.

Hitopadeśa of Nārāyaṇa *(H)*. On it and its author, see Nārāyaṇa.

Nos. 13053, 13119, 13158 (13162), 13177, 13278, 13693, 13698, 13713, 13959, (14133), 14257, 14621.

History of Sanskrita – Literature of A. B. Keith. (Modern).

Nos (13387), (13481), (13698), (13740), (13983), (14061).

HEMAVIJAYA. On him, see SMS Vol. VII, p. 3772. For his verses, see *Kathā-Ratnākara*.

HEMĀDRI. On him, see SMS Vol. III, p. 1558. Also see P. V. Kane, the History of Dharmaśāstra, Vol I, pp. 354–9. For his verse, see *Caturvarga Cintāmaṇi*.

APPENDIX III

INDEX OF SANSKRIT METRES

Note : The following metres, other than, *Anuṣṭubh (=Śloka)*, have been used in the verses included in this Volume. These metres have been classified into five groups : *A. Akṣara-cchandas (Sama-catuṣpadī)* or metres having an equal set of syllables in all the four quarters ; *B. Akṣara-cchandas (Ardhasama-catuṣpadī)* or metres having an equal set of syllables in the alternate quarters ; *C. Akṣara-cchandas (Viṣama-catuṣpadī)* or metres having different set of syllables in all the four quarters ; *D. Mātrā-cchandas* or metres governed by the number of syllabic instants (*mātrā*-s) in the quarters ; and *E. Irregular* or *Unidentified*

The metres in group *A* are listed according to the number of syllables to a quarter ; metres in groups *B* and *D* are quoted in the *Devanāgrī* alphabetical order.

A. AKṢARA - CCHANDAS (Sama-catuṣpadī)

(a) *8 Syllables to a quarter*

Pramāṇikā

∪—∪/—∪—/∪—

No. 14093.

Total : 1.

(b) *11 Syllables to a quarter*

Indravajrā

— —∪/— —∪/∪—∪/— —

Nos. 13031, 13356, 13466, 13496, 13502, 13521 (add before the translation : *Indravajrā* metre) 13558, 14013, 14261, 14286, 14341, 14583.

Total : 12.

Upajāti (*Indravajrā* and *Upendravajrā* or vice versa)

—(∪)—∪/— —∪/∪—∪/— —

Nos. 13020, 13034, 13059, 13112, 13116, 13119, 13153, 13157, 13183, 13212, 13238, 13239, 13289, 13301, 13308, 13319, 13320, 13323, 13330, 13331, 13333, 13335, 13342, 13345, 13410, 13422, 13440, 13442, 13446, 13479, 13485, 13495, 13500, 13504, 13510, 13235,

13537, 13564, 13567, 13568, 13590, 13600, 13619, 13700, 13734, 13742, 13743, 13733, 13747, 13749, 13751, 13769, 13775, 13781, 13808, 13811, 13822, 13874, 13881, 13971, 14012, 14025, 14036, 14059, 14130, 14134, 14136, 14141, 14149, 14165, 14171, 14240, 14246, 14295, 14308, 14319, 14373, 14402, 14407, 14414, 14421, 14459, 14463, 1449[illegible], 14508, 14510, 14520, 14525, 14527, 14534, 14564, 14580, 14613, 14627, 14645.

Total : 95.

Upendravajrā

⏑—⏑/— —⏑/⏑ ⏑/— —

Nos. 13158, 13161, 13660, 13668, 13686.

Total : 5.

Dodhaka

—⏑⏑/—⏑⏑/—⏑⏑/— —

Nos. 13471, 13473, 14224, 14324.

Total : 4.

Moṭanuka

— —⏑/⏑—⏑/⏑—⏑/⏑—

No. 13985.

Total : 1.

Rathodhatā

—⏑—/⏑⏑⏑/—⏑—/⏑—

Nos. 13545, 13706, 13738, 13739, 13764, 13806, 13840, 13841, 13843, 13967, 13969, 13981, 13986, 13988, 13989, 14111, 14184, 14185, 14230, 14427, 14428, 14429, 14430, 14435, 14437, 14438, 14472, 14577, 14635, 14646, 14647.

Total : 31.

Śalinī

— — —/— —⏑/— —⏑/— —

Nos. 13019, 13028, 13354, 13601, 13634, 13641, 13656, 13697, 13976, 14273, 14277, 14300, 14484, 14519.

Total : 14.

Svāgatā

—⏑—/⏑⏑⏑/—⏑⏑/— —

Nos. 13574, 13625, 13778, 13842, 13847, 13957, 14187, 14229, 14266, 14330, 14436, 14471, 14506, 14576.

Total : 14.

(c) *12 Syllables to a quarter*

Upajāṭi (*Vaṁśastha* and *Indravajrā* or vice versa)

⏑(—)—⏑/— —⏑/⏑—⏑/⏑—⏑/

Nos. 14140, 14257, 14354.

Total : 3.

Toṭaka

⏑⏑—/⏑⏑—/⏑⏑—/⏑⏑—/

Nos. 13886, 14044, 14241.

Total : 2.

Drutavilambita

⏑⏑⏑/—⏑⏑/—⏑⏑/—⏑—

Nos. 13063, 13074, 13305, 13571, 13576, 13661, 13662, 13852, 14074.

Total : 9.

Pramitākṣarā

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/

No. 14085.

Total : 1.

Bhujaṅgaprayāta

⏑——/⏑——/⏑——/⏑——/

Nos. 13677, 14101, 14256.

Total : 3.

Vaṁśastha

⏑—⏑/——⏑/⏑—⏑/—⏑—/

Nos. 13033, 13058, 13144, 13148, 13155, 13182, 13192, 13204, 13214, 13307, 13346, 13369, 13395, 13411, 13412, 13437, 13583, 13644, 13657, 13679, 13683, 13684, 13685, 13688, 13717, 13925, 13930, 14064, 74154, 14160, 14371, 14406, 14420.

Total : 33.

Sundarī see *Drutavilambita.*

Hariṇapluta see *Drutavilambita.*

Sragviṇī

—⏑—/—⏑—/—⏑—/—⏑—/

Nos. 14225, 14226, 14267.

Total : 3.

(d) *13 Syllables to a quarter*

Praharṣiṇī

———/⏑⏑⏑/⏑—⏑/—⏑—/—

Nos. 13527, 13692.

Total : 2.

Mañjubhāṣiṇī

⏑⏑—/⏑—⏑/⏑⏑—/—⏑—/—

(Caesura after the 6th syllable).

No. 13647.

Total : 1.

(e) *14 Syllables to a quarter*

Vasantatilaka (°*ka*)

——⏑/—⏑⏑/⏑—⏑/⏑—⏑/——

Nos. 13225, 13360, 13443, 13451, 13453, 13484, 13486, 13505, 13520, 13522, 13524, 13525, 13532, 13533, 13536, 13544, 13561, 13606, 13624, 13658, 13690, 13726, 13731, 13783, 13785, 13787, 13835, 13839, 13863, 13876, 13970, 13974, 13975, 13977, 13979, 13987, 14018, 14034, 14038. 14112, 14139, 14148, 14197, 14200, 14214, 14258, 14262, 14282, 14287, 14291, 14296, 14313, 14316, 14323, 14333, 14342, 14343, 14344, 14345, 14346, 14352, 14419, 14464, 14478, 14479, 14482, 14501, 14503, 14505, 14507, 14509, 14526, 14554. 14563, 14579, 14585,

14588, 14589, 14590, 14592, 14596, 14607, 14623, 14624, 14642, 14643.

Total : 86.

(f) *15 Syllables to a quarter*

Nandīmukhī. See *Mālinī.*

Mālinī (or *Nandīmukhī*)

⏑⏑⏑/⏑⏑⏑/— — —/⏑— —/⏑— —/

(Caesura after the 8 syllable).

Nos. 13082, 13164, 13376, 13579, 13649, 13664, 13665 (*add* before the translation : *Mālinī* metre), 13671, 13851, 14046, 14065, 14067, 14068, 14069, 14083, 14121, 14126, 14135, 14156, 14242, 14379, 14393.

Total : 22.

(g) *16 Syllables to a quarter*

No instances occur.

(h) *17 Syllables to a quarter*

Pṛthvī (or *Vilambitagati*)

⏑—⏑/⏑⏑—/⏑—⏑/⏑ ⏑—/⏑— —/⏑—

(Caesura after the 8th syllable).

Nos. 13394, 13676, 13849, 14125.

Total : 4.

Mandākrāntā (or *Śrīdhara*)

— — —/—⏑⏑/⏑⏑⏑/— —⏑/

— —⏑/— —

(Caesura after the 4th and 10th syllables).

Nos. 13343, 13460, 13481, 13492, 13614, 13630, 13807, 13870, 14007, 14024, 14030, 14042, 14196, 14210, 14274, 14283, 14318, 14461, 14468, 14487, 14499, 14528, 14566, 14586.

Total : 24.

Vilambitagati see *Pṛthvī.*

Vṛṣabhaceṣṭita see *Hariṇī.*

Śikhariṇī

⏑— —/— — —/⏑⏑⏑/⏑⏑—/

—⏑⏑/⏑—

(Caesura after the 6th and 17th syllables).

Nos. 13111, 13123, 13133, 13135, 13136, 13139, 13154, 13160 (*add* before the translation : *Śikhariṇī* metre) 13217, 13254, 13259, 13290, 13405, 13406, 13417, 13427, 13654, 13659, 13680, 13682, 13687, 13689, 13753, 13755, 13900, 13906, 14117, 14143, 14150, 14249, 14250, 14254, 14322, 14365, 14368, 14369, 14370, 14375, 14388, 14395, 14398, 14399, 14401, 14405, 14408, 14545.

Total : 46.

Hariṇī (or *Vṛṣabhaceṣṭita*)

⏑⏑⏑/⏑⏑—/— — —/—⏑—/

⏑⏑—/⏑—

(Caesura after the 6th and 10th syllables).

Nos. 13057, 13373, 13702, 13853, 13896, 14051, 14070, 14071, 14072, 14073, 14081, 14127, 14145, 14243, 14394, 14542.

Total : 16.

(i) *18 Syllable to a quarter*

Citralekha

— — —/—∪∪/ — — —/—∪∪/
— ∪∪/∪— —/

No. 14591.

Total : 1.

(j) *19 Syllables to a quarter*

Śardūlavikrīḍita

— — —/ ∪∪— /∪—∪ / ∪∪— /
— —∪ / — —∪ /—

(Caesura after the 12th syllable).

Nos. 13022, 13023, 13024, 13025, 13027, 13029 (*add* before the translation : 'Śardūlavikrīḍita metre'), 13030, 13226, 13229, 13344, 13552, 13353, 13362, 13365, 13445. 13447, 13450, 13452, 13461, 13475, 13480, 13488, 13501, 13508, 13529, 13539, 13553, 13560, 13566, 13589, 13594, 13595, 13602, 13603, 13607, 13608, 13609, 13610, 13623, 13632, 13633, 13635, 13636, 13637, 13639, 13691, 13693, 13694, 13727, 13737, 13740, 13765, 13767, 13771, 13779, 13780, 13782, 13788, 13790, 13795, 13797, 13799, 13800, 13801, 13802, 13812, 13813, 13815 (*add* before the translaion : Śardūlavikrīḍita metre), 13816, 13818, 13820, 13824, 13825, 13826, 13830, 13831, 13832, 13834, 13848, 13862, 13865, 13935, 13945, 13972, 13978, 13999, 14000, 14001, 14002, 14003, 14004, 14006, 14009, 14010, 14011, 14015, 14019, 14022, 14023, 14027, 14029, 14031, 14032, 14033, 14035, 14037 (*add* before the translation : 'Śardūlavikrīḍita metre'), 14039, 14040, 14043, 14106, 14107, 14113, 14162, 14163, 14164, 14198, 14207, 14220, 14222, 14260, 14278, 13285, 14290, 14292, 14294, 14306, 14309, 14311, 14315, 14332, 14336, 14340, 14347, 14348, 14353, 14361, 14432, 14442, 14443, 14444, 14445, 14446, 14447, 14449, 14452, 14453, 14455, 14456, 14457, 14462, 14465, 14470, 14476, 14481, 14483, 14485, 14491, 14494, 14496, 14497, 14504, 14513, 14516, 14517, 14523, 14524, 14536, 14548, 14553, 14558, 14559, 14560, 14581, 14587, 14593, 14594, 14597, 14598, 14599, 14602, 14608, 14609, 14611, 14612, 14614, 14616, 14617, 14618, 14625, 13628, 14629, 14630, 14632, 14638, 14639, 14651, 14653.

Total : 197.

(k) *21 Syllables to a quarter*

Sragdhara

— — — / —υ— / —υ υ/ υυυ /
υ— — / υ— — / υ— — /

Nos. 13364, 13462, 13464, 13465, 13483, 13540, 13556, 13618, 13621, 13638, 13698, 13705, 13725, 13741, 13761, 13774 13784, 13789, 13814, 13819, 13821, 13823, 13828, 13829, 13833, 13836, 13837, 13973, 14021, 14105, 14188, 14199, 14211, 14317, 14334, 14362, 14416, 14431, 14448, 14454, 14466, 14480, 14486, 14518, 14550, 14567, 14601, 14603, 14605.

Total : 49.

B. *AKṢARA-CCHANDAS (Ardasama-catuṣpadī)*

Aupacchandasika (or *Malabhariṇi*)

First and third quarters, 11 syllables each :

υυ—/υυ—/υ—υ/— —

Second and fourth quarters, 12 syllables each :

υυ—/—υυ/—υ - /υ— —/

Nos. 13043, 13061, 13093, 13097, 13257, 13274, 13275, 14541, 14076.

Total : 9.

Puṣpitagra

First and third quarters, 12 syllables each :

υυυ/υυυ/—υ—/υ— —/

Second and third quarters, 13 syllables each :

υυυ/υ - υ/υ—υ/—υ - /—

Nos. 13168, 13245, 13247, 13253, 13266, 13298, 13384, 13581, 13666, 13667, 13672, 13712, 13746, 14089, 14384, 14389, 14392.

Total : 17.

Viyogini

First and third quarters, 10 syllables each :

υυ—/υυ—/υ -υ/—

Second and fourth quarters, 11 syllables each :

υυ—/—υυ/ - υ - /υ—

Nos. 13258, 13403, 14053, 14054, 14147, 14159, 14244.

C. *MĀTARĀ-CCHANDAS*

Āryā

First and third quarters :

3 feet (12 *matra*-s) each.

Second quarters :

4 feet (18 *mātrā*-s).

Fourth quarters :

2 feet+one short syllable+$1\frac{1}{2}$ feet (15 *matra*-s)

(Feet could be : (υυυυ, or — —, or —υυ, or υυ—, or υ—υ)

Nos. 13029, 13038, 13039, 13040, 13041, 13042, 13060, 13062, 13064, 13083, 13087, 13088, 13095, 13100, 13101, 13107,

13162, 13167, 13170, 13176, 13177, 13223, 13241, 13244, 13246, 13248, 13265, 13267, 13271, 13279, 13280, 13303, 13304, 13339, 13348, 13361, 13372, 13399, 13457, 13458, 13463, 13472, 13477, 13534, 13570, 13573 (*add* before the translation : Ārya metre), 13575, 13577, 13580, 13585, 13586, 13606, 13627, 13631, 13640, 13642, 13646, 13651, 13652, 13669, 13670, 13674, 13704, 13716, 13718, 13766, 13872, 13873, 13877, 13895, 13982, 13960, 13983, 13992, 13993, 13994, 13995, 13996, 13997, 14028, 14045, 14047, 14049, 14052, 14055, 14060, 14061, 14080, 14096, 14122, 14168, 14180, 14181, 14182, 14194, 14201, 14221, 14245, 14280, 14299, 14304, 14314, 14327, 14380, 14382, 14383, 14385, 14386, 13396, 14411, 14413, 14415, 14423, 14424, 14425, 14426, 14440, 14460, 14467, 14477, 14495, 14502, 14540, 14557, 14573, 14582, 14600, 14620, 14641, 14644.

Total : 130.

Ārya-udgiti see *Udgiti-ārya*.

Ārya-Upajāti see *Upagiti-ārya*.

Ārya-Gīti see *Giti-ārya*.

Ārya-mukhacapala see *Mukhacapala*.

Udgiti-ārya (or *Ārya-udgiti*).

First and third quarters 12 *mātra*-s each.

Second quarters : 15 *mātra*-s.

Fourth quarters : 18 *mātra*-s.

(*Matra* could be : (or ◡◡)

Nos. 13021, 13091, 13555, 13980.

Total : 4.

Upagiti-ārya (*ārya-upagiti*)

First and third quarters : 12 *mātra*-s each.

Second and fourth quarters 15 *mātra*-s each.

(*mātra*-s could be : —or ◡◡)

Nos. 13103, 13499, 13557, 13563, 13770 (in Kuṭṭ (B) *Mukhacapala-ārya* metre but hypermetre in *d*), 13728, 13827, 14086, 14166, 14179, 14183, 14218, 14279, 14289.

Total : 14.

Gīti-ārya (or *Ārya-gīti*)

First and third quarters : 12 *mātra*-s each.

Second and fourth quarters : 18 *mātra*-s each.

(*Matra* could be : (— or ◡◡).

Nos. 13032, 13046, 13092, 13174, 13179, 13254, 13256, 13276, 13282, 13294, 13380, 13673, 13792, 13838, 13887, 13959 (in some texts Ārya metre), 14066, 14302, 14303, 14387, 14391.

Total : 21.

Mūkhacapalā-āryā (or *Ārya-mukhacapalā*).

First and third quarters : 12 *mātrā*-s each.

Second quarters : 18 *matra*-s.

Fourth quarters : 15 *mātrā*-s.

Mātrā could be : (or ∪∪).

No. 13596.

Total : 1.

Vaitāliya

First and third quarters : 14 *mātrā*-s each

Second and fourth quarters : 16 *mātrā*-s each.

Mātrā could be : (– or ∪∪).

No. 13663.

Total : 1.

E. *IRREGULAR* or *UNIDENTIFIED*

13058 *Vaṁśastha* (quarter *b* defective).

13079 *Āryā* (quarter *a* defective).

13124 *Epic Upajāti* (*Upendravajrā* and *Indravajrā* irregular).

13243 *Aupacchandasika* °*(Kā)* (quarter *b* defective).

13306 *Āryā* (quarter *d* defective).

13372 *Āryā* (quarter *c* defective).

13435 *Upajāti* (*Upendravajrā* and *Indravajrā* defective in *a*).

13670 *Āryā* (In VS *Gīti Āryā*).

13675 *Āryā* (quarter *d* defective).

13681 *Āryā* (quarter *a* defective).

13770 *Upagīti–āryā* (in Kutt (BI) *Mukhacapalā* Metre, but hypermetric in *d*).

13773 *Āryā* (defective in vidy).

13938 *Epic Upajāti* (quarter *c* and *d* irregular).

13939 *Epic Upajāti* (quarter *a Indravajrā*, quarter *b Upendravajrā*, quarter *c* irregular and quarter *d* 12 syllabled *Upendravajrā*).

13958 *Āryā* (quarter *d* defective).

14147 *Viyoginī* (quarter *b* hypermetric).

14182 *Āryā* (in SSH, Gīti Āryā).

14193 *Epic (Upajāti* metre *Indravajrā* quarter *b* and *c* irregular and quarter *d* 12 syllabled *Upendravajrā)*.

14235 *Epic Upajāti* quarter *Upendravajrā* and *Indravajrā* (quarter *b* and *c Indravajrā* , quarter *d Upendravajrā* irregular).

14239 *Epic Upajāti (Upendravajrā* and *Indravajrā)*.

14309 *Śārdūlavikrīḍita* (quarter hypermetric in *c*).

14312 *Vasantatilakā* (quarter *c* corrupt).

14411 *Āryā* (quarter *c* corrupt).

14412 *Āryā* (corrupt in *a* and *d*).

14574 *Āryā* (quarter *a*, *b* and *d* defective).

APPENDIX IV

SUBJECT INDEX

D

I

P

Q

S

W

Z

ERRATA

PRINTING ERRORS

Page	Verse	Text/Tr.	Line	As Printed	Correction
3911	13021		(d)	वहन्ति	वहंति
3912	13022	Ingall's Tr.	1	Conques	Conquest
3913	13026	Translation	2	forget	forge
3913	13027	(अ)		°viday	°vidyā
3915	13036	(अ)		°bari	°barī
3919	13050	Rāghavāchārya's		T.S. Rāghavchārya	T.S. Rāghavā-chārya
3919	13050	Translation	1	embodies'	embodied
3922	13063	Translation	4	people's	people
3927	13086	(अ)	2	(Nos.)	(NGS.)
3932	13108	(अ)	2	(a. °gaia)	(a. °gara)
3936	13120	Text	1	वस्तेषु	कस्तेषु
3936	13123	Text	4	कस्मं चिवयित°	कस्मंचिवमित°
3942	13148	Metre	6	Vaiṁsastha	Vaṁśastha
3945	13160	Metre	6		Śikhariṇī metre
3954	13197	Oliver's Tr.	3	Weatherest	Wealthiest
3954	13198	(अ)	3	cārucārya	cārucaryā
3954	13201	Translation	4	(and)	(While)
3956	13209	(अ)	4	(Cf. No.)	Cf. No. 13210
3957	13212	(आ)	1	°hītah	°hītuḥ
3960	13226	Text	1	प्रेम्नि	प्रेम्णि
3960	13226				Add (a) प्रेम्नि vidy°
3960	13226	(आ)	1	Vide	Vidy
3961	13229	Text	1	°कुड्मलघृति°	°कुड्मलद्युति°
3964	13243	Translation	7	, leave	. Leave
3964	13243	Metre	6	°diseka	°dasika

Page	*Verses*	*Text/Tr.*	*Line*	*As Printed*	*Correction*
3967	13256	Ingall's Tr.	4	first	fist
3969	13266	आ, (c) (d)	2,3-4	Alumn	Almm
3973	13283	Translation	3	pramantha	pratimaṇṭha
3978	13301	T. S. Tr.	6-7	T. S. Raghava-charya	T. S. Rāghavā-cārya
3986	13336	(आ)	2	MādanaPāñjāla	Madanapārijāta
3991	13352	Text	3	हव्यें	हर्म्यें
4002	13403	(आ)	2	Kāvyan	Kavyān
4005	13414	Translation	1	defaecating	defecating
4005	13417	(आ)	2	Almu	Almm
4009	13435	Text	4	मृतोऽस्ति	मतोऽस्ति
4009	13437	(अ)	1	°varṇa	°varṇan
4011	13445	(आ)	1	MRS	SRM
4012	13447	Translation	6	Skilfullness	Skilfulness
4017	13471	Footnote	1	All mixed	delete it
4024	13497	(b) Translation	4	should and	and should
4024	13496	(आ)		°hītaḥ	°hītuḥ
4026	13904	Verses no.		13904	13504
4029	13521	Metre			read Indravajrā metre
4030	13524	Translation	7	with his earth	earth with his
4031	13527	(आ)		(Karṣacit)	(Kasyacit)
4031	13529	(आ)		Gopulena°	Gokulanā°
4034	13539	Taylor's Tr.	9	wildness	mildness
4039	13560	Translation	5	(of Gaurī's)	of Gaurī's
4045	13584	Translation	3	forecast	forecasts
4052	13611	Translation	1	wise a acres	wiseacres
4055	13624	Translation	6	(both)	by (both)
4061	13643	(आ)	1	(ZDMC)	(ZDMG)
4066	13664	(आ)	1	SC 565	SG. 565
4066	13665	Metre			read Mālinī metre

Page	Verses	Text/Tr.	Line	As Printed	Correction
4078	13710	(c)	5	CNGC	CNG
4078	13712	Translation	5	saphari	sapharī
4078	13713	(अ)	5	Cf. Mm	Cf. Mn
4091	13767	Translation	1	Discuss 1	Discussed
4094	13779	(आ)	1	(Līlam°)	(Lolim°)
4099	13793	Ingall's Tr.	2, 3	heaven	haven
4100	13797	(आ)	1	(Iśanadeva)	(Iśānadeva)
4100	13799	(अ)		viddhaśālibhañjikā	vidhaśālab-hañjikā
4143	13972				
4102	13806	Text	2	घुष	घुष्
4104	13815	Metre			read Śārdūlavikrīḍita metre
4108	13824	Translation	6	pilfers	pilferers
4113	13841	(अ)	1	janśṛṅg	janśṛṅg
4122	13877	Footnote	3	thumble	thumb
4125	13892	Translation	6	almane	almanc
4126	13896	(आ)	1	Prāṇanārā°	add. Nṛpa°
4138	13951	Verse No.		15951	13951
4142	13967	(अ)		Bhallatśahaka	Bhallataśataka
4147	13985	Metre		Moṭanukla metre	Moṭaka or Moṭanaka metre
4149	13999	(अ)	1	Śṛṅgaratilaka of Kalidāsa	Śṛṅgāratilaka of Kālidāsa
4150	14002	(आ)	1	(Candrucūḍa)	(Candracūḍa)
4150	14003	Text	4	घुन्वत्या:	घुन्वत्या:
4155	14023	Translation	4	breast	(Pārvatī's) breasts
4158	14034	Text	4	क्वचिद् शीतरुचि:	क्वचिदशीतरुचि:
4159	14036	Translation	4	jassamine	jasamine
4159	14037	Metre			Add. Śārdūlavikrīḍita metre
4165	14061	Text	4	चावनं तरव:	चन्वनतरव:

ERRATA

Page	Verses	Text/Tr.	Line	As Printed	Correction
4166	14067	Translation	6	elephant with a rose	elephant, a rose
4175	14105	Text	1	क्षितिरमणपरां	क्षितिररमण परां
4176	14110	Text	1	प्रपानोद्गारवासितम्	प्रपानोद्गार-वासितम्
4184	14145	Text	4	गन्धं	गन्धं
4185	14148	Translation	4	thinking.	thinking,
4188	14158	Translation	2	fall	fall of
4189	14164	Text	3	कुचो	कुचौ
4191	14171	Translation	1	acute	astute
4 94	14183			oṇatha	Mauni Raṅganātha
4194	14183			SSN	SSS
4196	14192	Text	1	दातकं	पातकं
4200	14210	(अ)	5	Vakrottijiuila	Vakrokti-jīvita
4201	14212	Text	1	राज्यशोमाकरं	राज्यशोभाकरं
4215	14270	Translation	1	with	by
4218	14283	Text	3	°स्फोति	०स्फीति
	14283			Vidiy	Vidy
4221	14295	Text	1	महानेषु	महानेष
4223	14303	Translation	7	avrice	avarice
4224	14309		1	Bhaṇḍarkar	Bhāṇḍārakara
4227	14119	Verse No.		13119	14319
4247	14399	Text	3	°तेजामनुकुल	°तेजा मनुकुल
4256	14433	Translation	2	showed	showered
4260	14449	Translation	1	wiping out	wiping
4267	14475	Translation	3	(the powder)	(the powder of)
4279	14523	(from below)	2	वार्यमानोऽपि	वार्यमाणोऽपि
4289	14559	Text	1	दूरिकृताः	दूरीकृताः
4290	14563	Text	4	विसृत्य	विस्मृत्य
4295	14584	Translation	2	hightened	heightened
4303	14614	Translation	6	(by one and all)	(by one and all)
4304	14616	Translation	8	efforts	effort

ADDENDA AND CORRIGENDA

TRANSLATION

Page	*Verse*	
3913	13027	line 2, *add* 'humming' after 'bees'.
3915	13035	Technical Meaning : An ancillary sentiment, having been strengthened (by another ancillary sentiment) [lit. having undergone refinement], joins the chief sentiment (as its subordinate). It thus does maximum good to (i. e. strengthens) the main sentiment.
3938	13134	line 3, *read* 'imbibe them himself also.' *instead of :* 'inculcate them himself'.
3942	13152	line 3, *read* 'fancied' *instead of :* 'sought'.
3959	13219	line 2–5, *read* 'the *vṛddhi* in *mṛj*, leads to the formation of *sanmārga* *instead of :* 'in root *mṛj* ... meaning purification'.
3960	13226	Translation of the first half : As the secret love of the two youthful lovers came to light and the rogues gained ground all around, their exchange of glances, and (intimale) talk and convertion, that took place daily, came to an end.
3960	13227	line 3, *add* 'being seen by' after 'of the fear of'.
3993	13362	line 7, *add* 'of money' after 'rob' (others)
4006	13418	lines 1–2, *add* 'or holding cow-dung cake (in its mouth)' after '(to its mouth)'
4014	13456	line 2, *add* 'fault of' after 'his'
4025	13502	line 4, *add* 'or charcoal' after 'pile'
4028	13515	line 4, *read* 'and those' *instead of :* 'but'
4041	13567	Footnote 1, *add* 'plant' after 'sacred'
4061	13642	line 1, *read* 'The speaker who cannot distinctly pronounce with his mouth' *instead of :* 'One who cannot distinctly pronounce'.
4067	13666	line 2, *add* [wooden beams] after (lit. quarters)'
4074	13694	lines 7–8, better *read* 'I do not have them. You may have *Morvā* flowers now.' *instead of :* 'They do not belong...*Morvā* (flowers).
4090	13762	line 7, *read* 'spirits' *instead of :* 'beings'

ADDENDA AND CORRIGENDA

Page	*Verses*	
4092	13771	line 9, *add* 'her' after 'of'
4098	13792	lines 10–11, *read* 'untieing, the knot of beloveds' ('lower garment') *instead of :* 'removing the beloved's (undergarment)'.
4103	13809	lines 1–2, *read* 'eye or ear or phelgm etc.' *instead of :* 'eye, ear and phelgm etc.'
4107	13823	lines 2–3, *read* 'that have arrived from the jungle of the massive rocks of the Malaya mount' *instead of :* 'set in on ... Malaya mount'
4108	13823	line 2, *read* 'very gently moving' *instead of :* 'sparse floating'
4124	13886	lines 1–2 *read* 'your might (lit. arms) and luck'. It is a feat that ensues from the affluence and good luck of your sister'. *instead of :* 'the might (lit. fortunc) of......your sister'.
4134	13936	line 1–4, *read* 'Four sons were born to him like the four arms of Viṣṇu. They were well-versed in polity and were invested with valour and grace'. *instead of :* 'Four sons were born to him. They were ... like four arms of Viṣṇu'.
4138	13951	(Printed as 15951) line 2, *read* 'sex act, the fifth', *instead of :* 'amorous act'.
4142	13967	line 1, *read* 'on' *instead of :* 'around'
4145	13979	line 1, *read* 'O simple faun' *instead of :* 'O foolish hare'
4194	14181	line 1, *read* 'you. The' *instead of :* 'you, the'
4196	14192	line 4, *read* 'responsibility' *instead of :* 'duty'
4204	14223	line 1–3, *read* '(Noble) conduct is a fragrant and lovely flower of the tree of man.' *instead of :* 'The conduct...flower'.
4257	14440	lines 4–5, *read* 'what do you think to be hotter of the too' *instead of :* 'what else do you ... these two'.
4271	14493	lines 2–3, *read* '(caused by) the sun of the summer of sorrow' *instead of :* 'of the heat of the summer of sorrow'.
4278	14518	line 12, *read* 'roaming in the four oceans', *instead of :* 'in the form of four oceans'.
4286	14548	line 8, *read* 'coronation' *instead of :* 'bath'
4305	14621	line 4, *add* 'in it' after 'fire'
4305	14622	line 2, *add* '/thread' after 'virtue'
4307	14630	line 5, *read* 'in' *instead of :* 'on'
4313	14640	line 9, *read* 'the virtues of his conduct' *instead of :* 'his conduct and virtues'.

The Work Contemplated

The *Mahāsubhāṣitasaṁgraha* project is the second big project after the famed *Vedic Word-Concordance* project undertaken by the V.V. Research Institute. In its preparation, an earnest endeavour has been made to collect, classify, edit critically with detailed references and text-comparative data, translate into English, arrange and present in the *Devanāgarī* alphabetical order the wise sayings of metrical composition and the entertaining verses of poetic fascination in Sanskrit as available in India and also in 'Greater India' comprising the countries like Tibet, Sri Lanka, Burma, Thailand, Cambodia, Indonesia, Laos, etc. where Sanskrit literature along with Indian civilization and culture had spread in early times. Further a complete list of Bibliography and various Indices appended to the volumes enhance the reference-value of the work as a literary source in the domain of socio-cultural history of India. The project when completed would certainly be a landmark in the history of Sanskrit studies in modern times with a particular reference to the field of *Subhāṣita* section of Sanskrit literature.

The Work Completed

Out of the expected 20 volumes, the Institute, had brought out Vol. I (pp. 592) in 1974, Vol. II (pp. 616) in 1976, Vol. III (pp. 576) in 1977, Vol IV (pp. 584) in 1980, Vol. V (pp. 510) in 1981, Vol. VI (pp. 592) in 1987 and Vol. VII (pp. 688) in 1999. The present volume VIII incorporates in 758 pages, 1635 verses raising the total number of verses so far treated in the first eight volumes to 14653 covering all the verses beginning from "अ" to "छे" in the *Devanāgarī* alphabetical order.

The Compiler

Born in 1909 at Krakow (Poland), brought up and educated there, Professor Ludwik Sternbach was an Indologist of international repute and prolific author of a number of books and research papers. He served, with distinction, the Jegellonian University at Krakow (1937-38); the Bharatiya Vidya Bhavan, Bombay (1940-46); the UNO at Paris, Geneva and New York (1947-70); the University of Sorbonne Nouvelle, Paris (1970-72); and the Collége de France, Paris (1972-76). He was the Founder-Secretary-General of the International Association of Sanskrit Studies. He passed away, at Paris, on 25.03.1981. He remained unmarried throughout his life. (For further details, see 'In Memoriam' prefixed to Volume V, pp. xi-xiii).